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MISSIONARY ISSUES

OF THE

TWENTIETH CENTURY.

PAPERS AND ADDRESSES OF THE

General Missionary Conference

OF THE

METHODIST EPISCOPAL CHURCH, SOUTH, HELD IN NEW ORLEANS APRIL 24–30, 1901; WITH A NUMBER OF MAPS AND CHARTS IN ILLUSTRATION OF THE WORK OF MISSIONS, THE LATEST STATISTICAL TABLES, AND A SELECT BIBLIOGRAPHY.

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"CHRIST IS IN THE VAN."

In our day we hear much of "Back to Christ." My brethren, Christ is not back there. Why seek ye the living among the dead? Let the cry of the Church be "Forward to Christ!" Christ is in the van; Christ is on the firing line; Christ is where the battle is being waged and where the battle is being won, and the great cry on the firing line is: "Close up! close up!! close up!!!"

And there together, nearest our Lord, we are winning the great battles of Christendom. And that is the motto of this great Missionary Conference: "Forward to Christ! Close ranks there under him, with his scarred hand pointing to where we are to take our places in the great battle line." Let us do our part on the firing line until the great victory is won and the kingdoms of this world have become the kingdoms of our Lord and of his Christ.—Bishop Hendrix.

INTRODUCTORY.

Prefatory Note.
The Origin and Purpose of the Conference.
Proceedings.

PREFATORY NOTE.

For the rearrangement into their present order of the papers and addresses contained in this book, the Executive Committee is indebted to Rev. G. B. Winton, who as editor also wrote the Proceedings and has exercised a general oversight in the publication of the volume. The maps and statistics were prepared under the direction of Dr. W. R. Lambuth, the charts by Rev. P. L. Cobb, and the index by Miss Kate Harlan. The Bibliography is by Dr. O. E. Brown.

For the Committee,

JAMES ATKINS, *Chairman;*
G. W. CAIN, *Secretary.*

ORIGIN AND PURPOSE OF THE CONFERENCE.

REV. JAMES ATKINS, D.D.

THE most eloquent souvenir of a civic kind that I have ever seen is the key of the Bastile, as it hangs and rusts in the home of Washington at Mt. Vernon. The most eloquent souvenir of a religious kind which I have ever seen is the old shoemaker's hammer which William Carey, "the sanctified cobbler," laid down when he took up the trumpet of the gospel in the Orient. The wooden handle of that hammer is still unimpaired by age, and there are men still in the flesh who were babes when William Carey began his great work. That which has occurred in the progress of this great thought, from the time in which William Carey glowed and burned as the morning star of modern missions to this day in which we meet in such an assembly, is the supreme miracle of the century.

Possibly the largest religious gathering of modern times was the Ecumenical Conference on Foreign Missions held in New York City one year ago in this month. It may be that when all the streams of its influence have been measured in their results, it will be pronounced the greatest meeting since the day of Pentecost. On the first night of that meeting, when Carnegie Hall was taxed to its utmost, even to the vestibules, and hundreds were going away in disappointment, a resident of the city, himself in sympathy with the purposes of the meeting, consoled one of the disappointed comers with the assurance that the greatness of the crowd that night was due to the fact that the meeting was being opened by the President of the United States; and he kindly assured the stranger that after that evening there would be no more trouble about room. Those who saw Carnegie Hall similarly taxed by day and by night for ten continuous days, and on the last night heard an Ex-President of the United States, now recently laid to rest amid the honors of his people,

state that through a lifetime of attendance upon great political and civic conventions he had never known one equal to this in sustained and ever-deepening enthusiasm, realized that the name of Jesus is above every other name, and that he is already King of kings and Lord of lords. The meeting was such that no one who was there could doubt that the vast and checkered metropolis of our nation felt temporarily, and we may hope permanently, the thrill of its mighty presence and purpose.

The personnel and scope of that Conference were alike wonderful. There were men there of the truly heroic mold, the Pauline type, who had carried their lives in their hands, not as a mere incident now and then, but as a habit of life, until they had grown white in the bleachery of years and with the cares of the Churches. Peter was there, stalwart and storm-beaten; and John, the spiritual; and Titus and Timothy in the freshness and vigor of young life. There were women like Phœbe, who had performed the high ministry of bringing Paul at Corinth to bear on the metropolitan peoples at Rome; others like Lydia, who had thrown open the consolatory gates of the Christian home to the apostles of God in foreign lands; there were others like Mary, the mother of Zebedee's sons, and her of the alabaster box. Among the laymen there were men like the elders of the Church at Ephesus, and Dionysius the Areopagite, with a number of elect ladies like Damaris. The Conference embraced representatives from all the lands of the globe, and dealt with every practical question involved in the extension of Christ's kingdom among the heathen.

Every great movement has connected with it certain questions which are subject to philosophic solution, others which are subject to mathematical solution, and still other residuary elements which yield only to what may be called chemical solution. Perhaps in this last respect, more than in any other, the economic effect of that meeting will be felt in the future of missionary work.

While the Ecumenical Conference was in session, and after sufficient progress had been made for the delegates to grasp something

of its meaning and to become imbued with its spirit, the representatives of the Methodist Episcopal Church, South, met to measure impressions and compare views as to the great subject about which the Conference was conversant. It was found to be the unanimous desire of those present that a meeting of similar character, but of denominational range, should be held at an early day. A committee was appointed to bring this suggestion before the Board of Missions at its annual session in May. The Board of Missions indorsed the proposal unanimously and with enthusiasm, and appointed an Executive Committee to provide for the holding of the meeting in which, by God's good providence and grace, and by the generous hospitality of the Church and citizens of New Orleans, we are gathered on this auspicious day.

It was meet that the last year of the nineteenth century, the only century of modern missions, should witness the coming together of the missionaries from all the lands under the sky, like doves flocking to their windows, to that Ecumenical Conference, to lay at the feet of our Master and before the eyes of mankind the achievements of a century of missionary toil. It is just as meet that the twentieth century in its opening hours find the Methodists of the South, whom I once heard an able and generous Presbyterian minister pronounce the vanguard of the Lord's hosts, assembled for the purpose of planning larger campaigns in the name of our Lord. In a work of this kind, if leadership should be expected on doctrinal grounds, who should go before the Methodists? and among Methodists, who before us, in whose blood has been mingled for generations all the warmth of Southern sunshine?

The justification of a meeting of this order for a single denomination is found in the fact that, however great may have been the influence of the Ecumenical Conference and the volume of knowledge which it furnished to the Church at large, they could not otherwise than by such a meeting as this be brought within reach of the general membership of each of the bodies composing the larger gathering. The range of interests was too wide indeed,

and the volume of knowledge too large, to be made available for the practical purposes of denominational work until focalized, so to speak, by the denominational lenses. Moreover, those who attended that Conference gained a conception, and enjoyed, indeed, a consciousness of the majesty and power of the modern missionary movement, such as they had never had before, and such as could not be derived from an assembly of any other character. They earnestly desired to transmit and reproduce this conception and consciousness as far as possible, so that a much larger number of their brethren might have the same gracious experience and empowering for the larger work which lies before us.

But one of the most comprehensive and permanent purposes of this meeting is one to which hitherto almost no attention has been given by our Church. I refer to the creation of a literature on missions suited to the use of our own people. It was seen at the beginning that we might through such a meeting as this produce within one week a literature which otherwise we might not have for many years, and possibly never in so definite and available a form. The result, as already in the hands of the printers, vindicates our largest hope on this line, and gives assurance that within a few weeks we shall have a volume in which will be found not only a comprehensive view of the great movement, but in which will be found also a harmonious presentation of the various special themes which are engaging the attention of our own Church. And this survey, unlike that of the Ecumenical Conference, will include a thorough treatment of our home mission work and problems, as well as those of the foreign fields.

Perhaps not the least valuable feature of this work will be that arrangements will be made whereby any separate paper within the volume can be had in tractate form and at a very small cost. This provision is deemed especially valuable, because by reason of it pastors, Sunday school superintendents and teachers, and parents will be able to determine by reading the volume what paper or papers will be of special service to their congregations, schools,

classes, or families, and can obtain the same in sufficient quantities at so small a cost as not to deter them.

It is confidently expected that, as a secondary result of this volume, there will be a large stimulation of missionary interest and a corresponding enlargement in the use of other missionary literature. When we add to these things the fact that the treatment which our own fields are to receive in this volume will bring our workers and their work home to the understanding and affections of our people as nothing else can do, we dare not limit the spiritual results which may come to our people from its proper use.

We have with us to-day not only a large number from our own communion in our own and other lands, but we have also a number from other communions and other lands, who are here in the spirit of their Master, to serve us for our good to edification. These are all heartily welcomed. The author of the letter to the Hebrews has this social injunction: "Be not unmindful to entertain strangers, for thereby some have entertained angels unawares." We, on this occasion, strike out the "unawares," and entertain angels with knowledge and forethought; and, I trust, also with knowledge and forethought entertain angels.

Finally, brethren, there is another matter of supreme concern, about which I would speak briefly and with the deepest and most grateful reverence. Almost at the beginning of the work of the Executive Committee in the organization of this meeting a prayer circle was formed which rapidly grew until now there are probably thousands who have daily approached the throne of grace for the resting of the Holy Ghost upon this assembly. We trust that God has heard these prayers and that he will vouchsafe that gracious guidance in all we do. We know, but possibly do not sufficiently reflect upon the truth, that without him we can do nothing. We know that even in our generous purpose to give a knowledge of the Saviour to our benighted brethren we shall fail unless the Spirit in the performance of his promised offices shall convince the world of sin, of righteousness, and of judgment, and shall take of the

things of Jesus and show them unto us. It was in reference to the coming and imminence of the Holy Spirit in this dispensation that Jesus uttered those marvelous words of promise: "He that believeth on me, the works that I do shall he do also; and greater works than these shall ye do; because I go unto my Father." And he taxed the faith and tested the love of his own disciples when he said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come." May the presence of our great High Priest, at the right-hand of the Father, be perpetually attested by the presence of the Spirit in our hearts!

Jesus later said, "Go ye into all the world, and preach the gospel to every creature;" but he also said: "Tarry ye at Jerusalem till ye be endued with power from on high." If I should undertake to express in one word the largest hope of this occasion and of this cause which lies so near our hearts, I should say it is the fuller enduement of our Church with that power which cometh from above. May God grant us this, whatever else he may withhold!

And now we give thanks unto the Father, "which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things he might have the preëminence: for it pleased the Father that in him should all fullness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight: . . . to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

And may he by his Spirit empower us to make "all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord!" And may He "of whom the whole family in heaven and earth is named" grant us, "according to the richness of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that we might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh us. Unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

THE GENERAL MISSIONARY CONFERENCE.

"Ye have not passed this way heretofore." (Josh. iii. 4.)

A NEW century lies before us as the promised land spread under the eyes of Israel. We have not passed this way before. We shall not pass this way again. But we needs must pass. We can neither remain where we are nor turn back. And not only is the way untried and the land unexplored, but rivers "roll between," tests of our faith and valor. By the side of Jordan the timid hesitate. Against every advance the conservative protest. For both Joshua has a soothing word. The way is new, but the Guide is old.

Among all the conferences of Methodism there had not been a General Missionary Conference. The way was as untrodden as the path which crossed the uncovered stones of Jordan. But the moment came when there must be a movement. The ark had moved. For sin was moving, and the Captain of our salvation will not be outgeneraled. His forces are now mobilized. If we would remain true to him, we must get in motion. He is not waiting but leading. As one speaker at New Orleans tersely said: "Christ is in front, not behind."

The feet that bear the ark had touched the Jordan. The summer flood of Boxer rage, Japanese scorn, and Catholic intolerance was brimming above, stayed by an almighty Hand. The word went down the line: "When ye see the ark of the covenant of the Lord your God, . . . then shall ye remove from your place, and go after it." Such was the warrant for the Conference which gathered at New Orleans on April 24, 1901, and continued its meetings seven days. We were led along untried ways, but the ark went before. It will be well if all the tribes of our Israel awake to the fact that God is in advance of his Church. We have asked him for open doors, and the doors are off their hinges. To our prayer for more laborers he has replied with the host of student volunteers. We now are brought to the test. He has done his part; are we ready for ours?

Interdenominational conventions in the interest of missions had often been held. The last and greatest of these was in New York in April of 1900. The meeting at New Orleans appears to

be the first representing a single denomination—a whole denomination. Perhaps it will not be the last. It grew out of the New York Conference, as is set forth in the preceding pages by Dr. Atkins. As he explains how it came to be, we give a few pages to the history of it as it was. The papers and addresses delivered constitute the body of this volume. These have been rearranged from the programme into a few simple and natural groups. Returning to the daily order, we offer here a brief minute of the Conference itself. It met in Tulane Hall, which has space for about two thousand people. Back of the platform was the great map of the world which had hung in Carnegie Hall, the generous loan of Mr. W. Henry Grant, Secretary of the Board of Missions of the Presbyterian Church. Mr. Grant was present at the Conference where his unaffected manners, wide information, and deeply Christian spirit endeared him to all. The Hall had been tastefully decorated by the local committee of arrangements under the direction of Mr. W. W. Carré. The membership of the Conference was one thousand and ninety. Of these, about nine hundred were present, and perhaps a thousand visitors.

PROCEEDINGS.

First Day, Wednesday, April 24.

The opening day was given to a consideration of the "Spiritual Basis of Missions." After the introductory paper by Dr. James Atkins, Editor of Sunday School Literature of the Methodist Episcopal Church, South, and Chairman of the Executive Committee of the Conference, one of its most distinguished guests, Rev. Alexander Sutherland D.D., of Toronto, Canada, opened its discussions with a weighty address on "Oneness in Christ." Dr. Sutherland has been Missionary Secretary of his Church since 1874, and for eighteen years editor of the *Missionary Outlook*. He was especially active in promoting the union of the various bodies of Methodists in the Dominion of Canada, a result happily consummated in 1883. He was in 1871 a fraternal delegate to the General Conference of the Methodist Episcopal Church, in 1881 a delegate to the Ecumenical Methodist Conference, in 1886 a fraternal delegate to the British Wesleyan Conference, and in 1894 fraternal delegate to the General Conference of the Methodist Episcopal Church, South. This wide experience gave horizon to his views and weight to his words.

In the afternoon the Conference heard Bishop J. C. Granbery, D.D., on the "Great Commission," and Dr. John Fox on the "Bible and Missions." Dr. Fox is one of the Secretaries of the American Bible Society, and a Presbyterian. The indebtedness of all mission workers in all lands to the great Bible Societies, so universally recognized, gave him a very warm welcome. His address was in part a vigorous vindication of missions in Roman Catholic lands, and was altogether worthy of the fundamental theme with which it dealt. The night session was given to the treatment of another great subject by one who has an unquestioned right to be heard on it. Rev. James M. Thoburn, D.D., Missionary Bishop of the Methodist Episcopal Church for India and Malaysia, preached on the "Agency of the Holy Spirit in Missions." Bishop Thoburn has been an active missionary in India for more than forty years. His books have won the hearts of thousands of readers in all the Churches. He is characterized by the true missionary's readiness to reduce all theories to the test of practical results. He reports that he was somewhat surprised and dismayed when the first lady missionaries—one of them his sister—came to work in India. But the results of their work convinced him that it was of God, and woman's work has now no more hearty champion. A Methodist himself, he was easily at home in a Methodist Conference, to which he contributed this opening sermon and later a paper on "Woman's Work."

Second Day, Thursday, April 25.

Foreign Missions very properly held the place of honor and engaged the Conference during the second day. By way of general consideration Bishop E. R. Hendrix dealt with the "Adequacy of Christianity to Meet the World's Need"—a need most graphically sketched the previous evening by Bishop Thoburn. Dr. J. H. Pritchett, one of the Missionary Secretaries, traced the relation between "Methodism and the Modern Missionary Movement," and Prof. O. E. Brown, of Vanderbilt University, defined the "Aim and Scope of Foreign Missions." Then four phases of the work itself were presented in rapid succession by those who are engaged in it. "Evangelistic Work" was the theme of Rev. J. W. Tarboux, of Brazil, where he has had fourteen years' experience; Rev. George B. Winton, connected with the mission in Mexico since 1888, spoke on "Literary Work;" Dr. W. H. Park,

of China, effectively set forth the advantages of "Medical Work;" and a vigorous paper on "Educational Work," sent by Rev. S. H. Wainright, M.D., from Japan, was read by his colleague, Rev. W. A. Wilson. An interesting incident was the introduction to the Conference of Mr. B. G. Tsang, a young Chinese gentleman and friend of Dr. Park. He made a brief address and presented to each of the delegates a brochure on the evils of the opium habit compiled by Dr. Park.

After the reading of the papers on mission work, Rev. W. E. Edwards, D.D., made an address on the "Duty of the Pastorate." With this day also began what proved to be a prominent feature of the Conference proceedings, the daily devotional half hour. The Committee on Programme had sought to honor God by taking this half hour at the choicest moment of the day, from half past eleven to twelve. Dr. F. Howard Taylor and his wife, Mrs. Geraldine Guinness Taylor, were present as leaders. Both are missionaries by birth, and also by voluntary choice. In their work in the China Inland Mission—conducted by Dr. Taylor's honored father—they have known hardships and persecution and danger, on more than one occasion flying for their lives. But they have also known the joy of labors blessed and of walking with their Master. Being in the United States on furlough, they agreed to come to New Orleans to lead the daily devotions of the Conference. So wisely did they select their scripture themes, and so graciously were their prayers and those of five thousand other Christians who had given their names in a prayer cycle, honored by the Head of the Church, that these half hours were a feast which grew richer day by day.

In the evening Dr. John Franklin Goucher spoke on "Missions and Education." Dr. Goucher is President of the Woman's College, Baltimore, and a man of catholic sympathies and broad culture. He has traveled extensively, and found Christian missions in various parts of the world worth investing in. He and his wife sustain a large number of village schools in India connected with the mission of the Methodist Episcopal Church. Reliable estimates give as the direct result of those schools fifty thousand members added to the Church. The enterprise of a great university with its center in the Soochow college appealed to him to such a degree that he subscribed $1,000 during the Conference to help found it.

After him Rev. Young J. Allen, D.D., spoke on the situation

in China. He has been in China since 1859. Forced to sustain himself during the disturbances incident to the civil war, he secured employment from the Chinese government, and acquired a skill in handling the language and in dealing with people of the official classes that has since stood him in good stead. For many years he has been a leading figure in the Society for the Diffusion of Christian and General Knowledge, and the editor of its chief periodical in Chinese. He wrote a widely circulated "History of the War between China and Japan," and is in close touch with the progressive element of the Chinese people. His elucidation of the situation in the Orient will be found clear and full.

Third Day, Friday, April 26.

This day was given up to the discussion of Domestic or Home Missions, as was also the afternoon of the following day. The Methodist Episcopal Church, South, at present deals with the problem of evangelizing sparsely settled rural populations and crowded city "slums," almost wholly through local or Conference organizations. The Woman's Home Mission Society is connectional, but has nothing corresponding to it in the way of ministerial supply. The rapid development of urban population in the South seems to demand a more connected and aggressive policy.

The vexed "race problem" came in for its share of attention during the afternoon. It may be safely said that if there were only Christian negroes to be dealt with and Christian whites were in control of affairs, social and political, there would be no race problem. President Booker Washington was welcomed to the platform where sat the bishops and other leaders of the Methodist Episcopal Church, South, and sympathetically heard by an audience which crowded the house. He delivered an impassioned and effective address, of which the printed extracts give no adequate conception. He was among friends and felt it, and so spoke out of a full heart.

The feature of the evening hour was the address of the Hon. John Barrett. Mr. Barrett was appointed Minister to Siam by President Cleveland in 1894, when only twenty-seven years of age. He was retained by Mr. McKinley for nearly two years, resigning in 1898. He joined Admiral Dewey at Hongkong about the beginning of the Spanish war, and was with him at Manila Bay. He is a well-known writer and speaker, and bore

unequivocal testimony to the value of the work of missionaries in the East. After him Bishop E. R. Hendrix, D.D., gave a luminous and inspiring presentation of "The Missionary Idea."

Fourth Day, Saturday, April 27.

This was Woman's Day. Ladies occupied the chair and the platform. Foreign work took up the morning hour, Mrs. M. D. Wightman presiding, and work at home the afternoon with Miss Mary Helm, editor of *Our Homes*, in the chair. Mrs. S. C. Trueheart, the Secretary of the Woman's Foreign Missionary Society, gave a review of its work and field; and Miss Bennett, President of the Home Board, spoke for its work. Lady missionaries were heard on Medical Work and Bible women, and Education and Literature were presented by Miss Gibson and Mrs. Hammond. Mrs. Florence Kelley, Secretary of the Consumers' League of New York, made an address on "Our Foreign and Factory Population," and at night Miss Jane Addams, of the Hull House, Chicago, spoke on "Social Settlements." This latter address, much to our regret, we have been unable to secure for publication. It made a profound impression when delivered. No speaker present at the Conference was heard with more pleasure than this gifted lady.

Fifth Day, Sunday, April 28.

Delegates and visitors to the Conference occupied many of the leading pulpits of New Orleans at the morning hour, and in the afternoon Mr. Mott conducted a devotional "Quiet Hour" at the Carondelet Street Methodist Church, while a Sunday school rally addressed by visiting missionaries was held at Tulane Hall. In the evening there was a brief address on the proposed Soochow University by Bishop A. W. Wilson, who had just arrived from China. He was followed by Bishop C. B. Galloway in an eloquent setting forth of "Lessons from Master Missionaries." A spontaneous and unsolicited collection was actually thrust upon the speaker for establishing the Soochow University. There was one gift of $5,000, several of $1,000, and a number of $500, among these the offering of a Chinese gentleman (not a Christian) who was present. The Chinese of the city of Soochow have pledged $25,000. The whole collection at New Orleans, amounting in one evening to $50,150, was the largest single collection for missions known in the history of the Methodist Episcopal Church, South.

Sixth Day, Monday, April 29.

The relation of the young people of the Church to missions occupied the Conference on Monday. Dr. James Atkins, the leader of the Sunday school work, and Dr. H. M. Du Bose, the Epworth League Secretary of the M. E. Church, South, were ably seconded in the discussions by Dr. E. E. Hoss, editor of the *Christian Advocate* (Nashville), Mr. John R. Pepper, a layman of Memphis, member of the International Sunday School Lesson Committee, and Dr. A. C. Millar, President of Hendrix College, representing their own Church, while Mr. John R. Mott, Rev. Earl Taylor, and Miss Belle Brain came with a gracious message from without its bounds. Miss Brain is a Presbyterian, and her home is in Ohio. She is well known through her bright books, "The Transformation of Hawaii" and "Fuel for Missionary Fires." Rev. S. Earl Taylor, with Bishop Thoburn, Mr. Gamewell, and Dr. Goucher, were the representatives in the Conference of the Methodist Episcopal Church. Mr. Taylor is Field Secretary of the Missionary Society of that Church, and Secretary of the Student Missionary Campaign. Mr. John R. Mott is one of the Secretaries of the International Committee of the Young Men's Christian Association, Secretary of the World's Student Christian Federation, Chairman of the Executive Committee of the Student Volunteer Movement, and a welcome and helpful speaker at any gathering of Christian workers. His two addresses at New Orleans are a worthy addition to his previously published utterances on the important themes with which they deal. The services of Mr. Gamewell as engineer in charge of the defenses of the British Legation during the seige at Peking were such as called out letters of commendation from the English Government. Nothing during the Conference made a deeper impression than his modest account of that awful five weeks.

Seventh Day, Tuesday, April 30.

The last day of the Conference narrowed its discussions again to denominational lines, and the several fields in which the Methodist Episcopal Church, South, has work were passed in swift review. And while the view point was that of the denomination, the vision was world-wide. All Spanish-America especially appeals to this Church. The Secretaries of the Mission Board calculate, however, that in the fields already occupied by it this

branch of Methodism is alone responsible for fifty million souls. The notable paper of the closing day was that of Rev. W. R. Lambuth, D.D., one of the Secretaries of the Board, on "Policy and Outlook." Dr. Lambuth is the son of a missionary, and was born in China. He has been Secretary of the Board of Missions for some ten years past, and is the recognized leader of this work in his Church. His paper is the fruit of these years of study and observation, and will carry much weight in determining the future policy of his Board.

All the other papers of the closing day will be found in the following pages, including the addresses of Bishop A. W. Wilson and Dr. C. F. Reid on the situation in China.

INCIDENTS.

The introduction of the venerable Dr. B. M. Palmer, so long and universally loved as pastor of the First Presbyterian Church in New Orleans, gave him occasion for a most brotherly and devout utterance. After mentioning briefly the wonderful opportunities placed before the Church in the opening of Asia and Africa, he said: "All this is for our joy and comfort; but, brothers, does not the Church now require, in a degree far beyond what we have ever yet enjoyed, the outpouring of the Holy Ghost? I feel that if all branches of the Church of Christ could only enjoy just now such an outpouring as we had on the day of Pentecost, it would be ready almost for the millennium, and might speedily expect the coming of our blessed Lord, when he shall reign King of the nations as he is King of the saints, and shall wear before the assembled universe his many crowns upon his head. And the thought has been struggling in my mind ever since you have been here, seeking for proper expression, whether it would not be a meet and fit thing for this Conference on this the last day of its session to prepare a brief paper in which it should call upon the ecclesiastical courts of the Church of Jesus Christ which are to assemble during this spring, to bring all the influence which these courts possess to bear upon the hearts of their people, scattered all through this land, rallying them to this one great purpose and this one single thought: that they will pray and continue to pray for the Pentecost until it shall come; laying it upon the hearts of our Christian families, in their family devotions to embalm in their ordinary supplications, in the very heart of their prayers, a prayer for the coming of the Holy Ghost upon

the Church. I close with just a sentence. We have been praying, all of us, long, and I trust fervently, for the conversion of the world. Let us during the remaining months of this year pray for the conversion of the Church, bringing her back to her former bearings, to stand as she used to stand, upon the great principles of Christian doctrine and of Christian practice. Let us have once more a genuine revival in the Church of God, by whatever instrumentality it shall be brought about; and I think we will have introduced then the greatest factor that can be found in the conversion of the world."

Rev. J. C. Keener, D.D., LL.D., the venerated senior bishop of the Methodist Episcopal Church, South, now retired, lives at New Orleans, and was able to attend many of the sessions of the Conference. On the last day, in response to some words of Bishop Hendrix presenting him with a historic cane, he made a brief address quite in his old-time vein for pith and force. After referring gently to having put off his armor and retired from the firing line, he commented on some phases of the Church's work in words of fatherly counsel. There was a tearful hush in the great assembly as he closed: "I rejoice in God for this wonderful meeting. Nothing human is perfect, but this comes very near it. Its fragrance will go out and on forever. I am happy to have been here. In conclusion I must ask your prayers for my support, spiritually. I go to bed not knowing where I shall wake, except that I believe it will be in the best of regions. I trust you will pray for me, as I shall continue to pray for you."

RESULTS.

The Conference was successful beyond all that its promoters had dared to hope. A gracious spirit of unity pervaded all its utterances. Its members felt a distinct and ever-present consciousness of the anointing of God's Holy Spirit. The personal experience of every delegate was enriched, and a great impulse given to individual work in soul-winning. The Conference bids fair not only to promote a fresh interest in the work of missions, but also a forward movement in the Church itself. While these lines are penned letters are pouring into the office of the Missionary Secretaries telling of vigorous campaigns in favor of prayer and personal work and Christian giving that are in prosecution throughout the whole Church.

As a matter of course, however, foreign missions as such will reap the largest harvest. The missionaries present earnestly seized the opportunity to put the great gathering of representative brethren into touch with their fields. There was no posing as heroes, nor any faint note of possible defeat. On the contrary, these "angels" of the Churches gave the glory to their Lord, and jubilantly told of his past victories and of his assured and early triumph. In addition to the utterances from the platform, the Exhibit spoke an eloquent message, and the maps and charts brought home most graphically our duty and our opportunity.

Most significant of all, and in value far above the liberal contribution of money, about fifty choice young men and women of those present offered themselves as willing to go where needed. This result of the Conference reacted powerfully on the spirit of the meeting itself. Both offerings are no more than a beginning—the first fruits of the ingathering yet to come.

The searching utterances of the speakers, the singular oneness of the sentiments they expressed, the high tide of spiritual fervor, the great offering, the choice group of candidates for work, and the profound interest aroused throughout the Church by the Conference, have caused wise and conservative leaders of the Methodist Episcopal Church, South, to describe this as the greatest gathering in the history of that Church. All glory to Him who is the Head! "For He is worthy." And may He vouchsafe still the gift of His truth-revealing Spirit, to make this published record of the Conference and its utterances fruitful in the salvation of souls!

THE STUDY OF MISSIONS.

"*Almost every student has—I venture to think every student ought to have—a* πάρεργον, *a side work in which he finds an alterative that is at once recreative and profitable. I submit to you that in the study of missions you will find a* πάρεργον *the most beneficial and fruitful you can conceive. Let me just mention—and I cannot do more than mention—some of the benefits.* (*1*) *A continual quickening of faith in the present personal reign of Jesus at the right-hand of God. You are made to feel that you are living once more in the days of the Acts of the Apostles.* (*2*) *A calling forth and consequent deepening and broadening of the best sympathies of a Christian heart. It really means being brought more under the power of the Spirit of Christ.* (*3*) *A ratifying of faith in the great evangelical truths held by the Protestant catholic Church. They are vividly illustrated and attested in the conversions from heathenism to Christ.* (*4*) *A confirmation of faith in the Bible as the Word of God. We are exposed at this time to the influences of a criticism which is diligently eliminating the Holy Spirit from all connection with the Scriptures; but foreign missions are perpetually and increasingly demonstrating the spiritual power of the Bible as a divine revelation of the Way, the Truth, and the Life for all mankind.* (*5*) *Incitation to prayer, and especially to the most precious service that we can render in prayer, the service of intercession. For the study of missions is like a watching from the mountain top of the battle with Amalek, and constrains to the holding up of the promises by praying hands under a sense of spiritual comradeship.* (*6*) *Inspiration to personal service, for the fuller vision of the great work kindles an intense desire to help in it; if not abroad, then at home.*"—Rev. George Robson, D.D.

I.

MISSIONS.

I. The Foundation
II. Educational Work.
III. Medical Work.
IV. Literary Work.
V. Woman's Work.
VI. The Young People.
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Section I.

THE FOUNDATION.

THE AIM AND SCOPE OF FOREIGN MISSIONS.

O. E. BROWN, VANDERBILT UNIVERSITY.

THE Book of Acts is our first great history of Christian missions. Its opening words furnish a profound suggestion toward a philosophy of missions. When Luke says that in his former treatise, his Gospel, he wrote of all that Jesus *began* both to do and to teach until the day that he was taken up, he clearly implies that in Acts he proposes to write of all that Jesus *continued* both to do and to teach *after* that he was taken up. He thus regards the work of primitive missions as in vital continuity with Christ's incarnate ministry. The personal ministry of Jesus did not cease with his ascension, but by his living Spirit he carries forward the same work which, during the days of his earthly sojourn, he inaugurated. For Luke there is no break in the continuity of our Lord's life work. By his spiritual presence and activity he enters more vitally and intensely into the life and history of mankind than when under the limitations of the flesh. The work of Christian missions is thus none other than the earthly side of the present ministry of our unseen and enthroned Lord. There can, therefore, be no other infallible clew to the aim of missions than that afforded by the ruling purpose of Christ's own redemptive ministry. The aim of missions cannot be lower than the best blessing which Jesus has for the personal life, nor than the highest good which he seeks to realize in the social life of humanity. This rule is of very decided importance, for the most vital step in framing a science of missions consists in determining the aim of missions.

Ministry of Christ and missions.

It is well in beginning to apply this principle in excluding certain mistaken ideas as to the true aim of foreign missions. The work of Christian missions, first of all, is not simply one of charity. To class missions among the "official benevolences" of the Church, rather suggests that their work is simply one of the many

Missions: not simply charity.

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rival claimants upon the humane sympathies of Christian people. If this be true, then the clamant cries of want and distress at our very doors will likely leave the far call for help from across the seas to be but very faintly heard. Foreign mission work is by no means on a level coördinate with the work for the submerged and pauper classes at home. Jesus did administer charities, but he deliberately forfeited his large popularity by a stern refusal to be a bread king. It is true that Jesus's miracles were largely works of mercy, and that the tests of the final judgment are chosen by him from the realm of humane benevolences; but it is also true that these things touch only the outer conditions and not the inner spirit of the life, and the marked note of Jesus's ministry was its inwardness. He sought to concentrate the anxieties ofthe human heart, first of all, on getting possession of the kingdom of God and his righteousness. So, while works of mercy and charity fall within the scope of missions, they do not constitute the determining aim of missions. Missionary work has been placed by Christ on a much more abiding and spiritual basis than that of feeding the hungry and clothing the naked and housing the shelterless. There is a living bread of which if any man eat he shall live forever; there is a lifeblood of which if any man partake he shall have eternal life. Christ and Christian missions regard the man as more than all of his circumstances, and they do not work chiefly to make a new environment for the man, but to make the man himself a new creature. Indifference to missions is a vastly deeper crime than the withholding of bread from the starving, or the denial of a cup of cold water to the famishing.

Nor merely an ethical movement.

Again, the missionary movement is not simply an ethical movement. Christ is vastly more than an ethical teacher or a moral reformer. He does not merely enter the lists against Buddha and Confucius in an effort toward framing an ideal code of personal ethics or a perfect programme of social order. His diagnosis of human disorder gave back the verdict that man's primary need is not so much a new system of moral doctrines as a new supply of spiritual motive forces. Even though Confucius be found to have had real genius in the realm of social ethics, or Buddha to have discovered the great moral law of dying in order to live, it does not follow that Confucian or Buddhist lands do not need the blessings which it is the distinctive province of Christian missions to bestow. It is not ethical formulas but moral and spiritual fruitfulness after which Christ chiefly seeks. Even the

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teaching of the ethical and historical contents of the Bible cannot satisfy the vital and cardinal aim of missions. Christ came to unveil the deepest secret of the heart of God to the deepest hunger of the heart of man. He came to make the infinite love of God consciously available for the all but infinite need of man. Christian missions are primarily religious in their aim. Their aim is to put morals on a religious basis; to reunite morality and religion, which God hath joined together but man has so shamelessly put asunder. The glory of Christian missions is not only that they lift the moral standards of the nations to the highest level, but that they also sanctify human duties as divine commands. Their aim is so to enlighten and fill the hearts of men with the truth and love of God that the keeping of his holy commandments shall not be found grievous.

Nor primarily denominational.

While thus it is true that the aim of missions is religious, it remains to be said that their primary aim is not denominational. We are learning in our day, and it is another of the glories of foreign missions to have taught us the lesson, that denominations exist for the kingdom of Christ, and by no means the kingdom of Christ for any one denomination. There is a growing feeling that the fundamental Christianity which the great evangelical denominations hold in common is really more vital and essential than the peculiarities of doctrine and the niceties of forms whereby they are made to differ. The Christian world is coming to feel the truth of Wesley's sentiment: "The whole world will never be converted except by those of a truly catholic spirit." The spirit of Christian comity is the spirit of missions. The aim of missions must primarily have to do with the spread of Christianity in its simplest and most truly essential form. Our creeds have grown up out of vital controversies and experiences, but to impose them, full formed in the first instance, upon others is to teach them to respect Christian formularies rather than to live Christian lives. The only true creed is the creed of providential growth and life. Our forms of Church government are the outgrowth of our racial and social characteristics, and to impose these upon others as essential is to make of Christianity an ethical faith and not a universal and spiritual religion. Our forms of worship have in them both incidental and essential elements, and to put the weight of emphasis on the incidentals will make of men mere praying machines, and not worshipers of God in spirit and in truth. Christ's law of self-sacrifice and self-effacement applies to denominations as well as to individuals. He that will lose his

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life for the Master's sake shall save it, and he that seeks to save his own life shall lose it. In the great work of world evangelization, narrow sectarianism carries its own death sentence plainly written in its very constitution. Yet denominational missionary organizations have done the most abiding and thoroughgoing missionary work. Independent missions are not necessarily freer from peculiarities and eccentricities than those under denominational control. Indeed, the separate work often argues the presence rather than the absence of eccentric features. The point needing emphasis is that our denominational machinery is to be used to guide and to minister to our missionary Churches, and not to mold them into artificial, lifeless images of ourselves. Our forms are useful for suggestion and inspiration. They are helpful in so far, and only in so far, as they promote the highest and freest spiritual life in our native Christians; they are only harmful when they are allowed to repress and to conventionalize that life. The true aim of missions must ever lie along the lines of the simplicity, the sincerity, the liberty, the spontaneous life of the kingdom of Christ.

The aim the creation of a new humanity.

Speaking positively, then, the aim of missions is no less than the creation of a renewed humanity out of the ruined humanity of the Christless nations, the creation of a new humanity which shall be not only redeemed but redemptive, which shall not only share with Jesus his conscious Sonship to God, but shall also share in his redemptive power, that of reproducing his sense of Sonship in the souls of others. The single aim of missions thus takes on a twofold aspect, one looking toward personal redemption, and the other toward social redemption.

Personal aim.

This aim, as respects the personal religious life, is to give to every man of the Christless nations the power to become a child of God. It is so to present Christ to every man as the perfect revelation of God and the perfect realization of manhood as that each shall be made to know that it is his privilege as a man to live the life of a child of God. It was the emphasis upon this divine birthright of man as man that gave its missionary power and social meaning to the Methodist revival. It was this which caused the Methodist revival to bear fruit in the modern missionary movement. When Wesley was brought into full view of the glorious liberty of the sons of God by Peter Böhler, he exclaimed: "O what a work hath God begun since Peter Böhler's coming to England! Such a one as shall never come to an end till heaven and earth shall pass away!" Here we have a more magnificent

missionary prophecy than Wesley knew. For Phillips Brooks, the basis of all missionary effort lay in "the distinct and cordial recognition that in no part of the world is there a child of the Father to whom the Father is not manifesting himself to-day with all the abundance of which that child is capable." Our mission is to make men know, as a message from Jesus Christ, that the religious promptings of their natures are the drawings of the Heavenly Father, seeking to bring them to himself. Prof. Harnack, in discussing the principles of Protestant missions, says: "What the missionary would bring he must have lived; it should not be a doctrine, but a life; not a burden, but a setting free. He cannot forget that he is an evangelical Protestant Christian, but it is not Protestantism which he has to set forth, nor either orthodox or liberal theology, but the adoption of the children of God." The vital charge committed to the Christian missionary is the same as that committed to early Methodism, to bring it home to the heart of every man that it is his privilege to have the Spirit of God bear witness with his spirit that he is a child of God.

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For every man.

This personal, evangelical aspect of the aim of missions is specially valuable for determining the true field of missions. Tried by this test, those great civilized people of the Orient, with their ancient forms of culture, their historic institutions and well-established and complex religions, are as truly mission fields as are the coarse, untutored peoples of the Southern isles, or of the African jungles. Both grades of peoples are equally in need of the simple, vital gospel of sonship to God. Tried by this same test, those nominally Christian lands where "the Bible is a baleful book," where heaven is to be won only by ages of anguish or swelling bags of gold, where the Heavenly Father is indifferent to the prayers of all his creatures excepting those of a few unsavory saints, where Jesus is still the submissive Child of a human mother, and where "Mariolatry becomes lower than Chinese ancestral worship"—such lands of degenerate Christian faith have as strong and insistent claims on the Christian missionary as do those lands where the name of Christ is as yet unknown. But the design of missions is not only to convert individuals, but also to regenerate society. This design calls for the organization of individual Christians for the preservation and spread of their faith, while the spread of this faith looks toward the coming of the kingdom of God, that ideal social order for which God has ever been working in human history. Every missionary is a fellow-worker with God for the Christianization of all the nations of the earth.

Social aim.

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The native Church.

It is coming to be felt that the Christianization of a country can be achieved only through native agencies. Coördinate, therefore, with the winning of individual converts, must be the organization of self-supporting and self-expanding native Churches. As Mr. Henry Venn, the great Secretary of the Church Missionary Society, taught, the ideal goal of a foreign mission is its *euthanasia*, its quiet, peaceful, painless death as a foreign mission, its having done its missionary work so thoroughly, and laid its foundations so deeply, as at length to have made itself to be no longer needed. The ideal aim is to establish a native Church which shall be so filled with the spirit of missions, and so infused with the spirit of self-help and self-propagation, as that it shall cease to be a mission field and take its place as a missionary force. To be sure this goal lies at the end of a long, patient, and self-effacing course of missionary endeavor, but nevertheless this ideal is to be regulative of missionary effort and policy from the first. Noble as was the work of our missionary fathers, perhaps they encouraged too much in the native Christians the spirit of dependence. The old policy of paternalism tended too much to pauperize and enervate the native Church. The present trend is toward a better state of things. It was Miss Haygood's appreciation of the value of a self-supporting and self-propagating Church which gave her such great joy when she succeeded in organizing the first missionary society of Christian Chinese women and receiving their generous gifts for the spread of the gospel among the women and children of their native land. If we have like appreciation, we shall hail every missionary Church that gets upon a basis of self-support as a most significant token of missionary progress. It is thus that our missionary work is brought into accord with the ministry of Him who not only bound individuals to him by a bond that was stronger than death, but also organized his spirit and his truth so fully into the sacred circle of his disciples that when his visible presence was withdrawn his work went forward with unabating and ever enlarging spiritual power and breadth.

The scope.

In turning from the aim of missions to a very brief consideration of the scope of missions we pass from the intensive to the extensive phase of missions. The aim must be as definite and exalted as the ruling purpose of Christ's ministry, while the scope may be as varied and diverse as the needs of men. The first great area that falls within the scope of foreign missions is that of friend-

ship. The basis of all effective missionary work must be laid in personal friendship, and one vital qualification for missionary service is just that comely gift of making friends by showing one's self friendly. One of the most characteristic features of Jesus's life was the number of genuine friendships which he formed. So it must be in every successful missionary work. Unfeigned sympathy for simple manhood in its homeliest joys and sorrows is a ground principle of missions. Christian friendship holds the key to every heart that is not insuperably difficult. It thus comes to pass that missionary work cannot be very highly specialized, and every true missionary will hold himself in readiness to do whatever kindly offices the need of the hour may require. Miss Haygood, in mending the torn garment of a child, was as truly doing missionary work as when conducting a Bible class with her teachers. Our Dr. Park, in ministering to the wounded officers or prescribing for the numberless petty ailments of China's teeming populace, is doing missionary work. Livingstone, in taking the "Dark Continent" upon his heart and finding a way through Africa's wilds to her benighted children, was doing missionary work. Dr. Hume, in ministering to India's famine-stricken host, was doing missionary work. Dr. Stewart and his associates, in teaching the boys of South Africa the various trades, are doing missionary work. Dr. Verbeck, of Japan, when guiding the Sunrise Kingdom out of stagnant isolation into the sisterhood of nations, was doing truly missionary work—viz., befriending a needy nation. Our own Dr. Allen, in writing the history of the China-Japanese war and teaching China the true principles of national progress, was certainly doing missionary work. He who has shown himself a friend indeed to a needy individual or a helpless and bewildered nation has begun the creation of an atmosphere in which alone large missionary progress is possible. The Church too often impatiently calls for statistics of converts without appreciating this gigantic but intangible work of creating a friendly atmosphere in which missions may at last come to thrive and supply tabulated results.

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Christian friendship.

The second great work that falls within the scope of missions is that of winning souls to Christ. The evangelistic work, as already intimated in the study of the aim of missions, must ever remain as the central missionary method. It supplies the nerve tissue of our whole missionary system. All personal friendships must be subordinated to bringing men into immediate, direct, and

Evangelistic.

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personal fellowship with the infinite Friend. The missionary is in some real sense a saviour of men. He has the power of the Holy Spirit upon him to "convict the world in respect of sin, and of righteousness, and of judgment." He is sent to declare, set forth Christ as the absolute Lord of the conscience and the divine Author and Perfecter of life. Every missionary is a royal priest to mediate between God and men. Unless he succeeds in reconciling men to God, his ambassadorship is in so far a failure. He may be a very efficient teacher, a very able writer, or a very proficient doctor, but if he be ignorant of the art of winning men to Christ, it must be insisted that he falls far short of being a missionary of the cross. One of the ablest missionaries of our Church, in looking back over his years of service in the far East, gave the verdict that the chief defect in his own missionary career had been a lack of strenuous personal effort to lead men to immediate, positive decision for Christ. The missionary is charged with a gospel which has infallible and innumerable credentials that it is the power of God unto salvation. It has converted South Sea cannibals, African Hottentots, Indian pariahs, Chinese opium sots, Korean demon worshipers, Confucian scholars, Mohammedan fanatics, Brahman priests, Buddhist devotees, and Japanese statesmen. The missionary must not do less than bring the full power of this gospel to bear upon the hearts and consciences of those to whom he is sent, and that too with the confident faith that men will be saved thereby. This caution is needed to provide against certain shallow conceptions of evangelistic work which have come to prevail in some quarters. The missionary is not an itinerant evangelist hastening from place to place, making as rapid a proclamation of the gospel as possible so that he may finish his work and bring in the end of the world as soon as possible. The evangelistic work does not mean a witnessing for Christ before men for the purpose of relieving our own obligations and putting upon these men the blame of their own final condemnation. It aims not at bringing the world to an end, but at bringing the world to Christ; not at shifting obligations, but at sharing divine life and Christian blessings. Evangelization means patient preparation of the soil, persistent sowing of the seeds of truth, and prayerful nurturing of every germ of life, in order that eternal fruit may be borne to the glory of our Lord. As Dr. Clarke has said, it is not so much heralding a message as planting, permanently, the seed of life in the hearts of men.

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Educational.

The third great work that falls within the scope of missions is that of Christian nurture and education. In all most progressive missionary work something like the Methodist class meeting is found invaluable. Christian nurture comes by way of Christian fellowship. In well-established Christian lands the Christian home, the Christian press, the Christian friendships and associations, the Church services may provide an atmosphere in which the fullest and richest Christian character may grow. But under heathen conditions it becomes quite essential to have fellowship meetings wherein the strength of each may reënforce the weakness of each; and all, by spiritual profit-sharing, may be brought to the unity of the faith and to the fullness of God in Christ. If it is important to convert men, it is likewise important to develop them by fellowship in prayer, praise, witness-bearing, Bible study, and the serving of others. Christian brotherhood is unexcelled as a means of grace. But Christian nurture must not only be devotional but also educational, not only emotional but also mental. The law of the unity of the mind is of decided value in our mission work. It is the same mind in man that grapples with the common problems of daily life and the profound mysteries of divine things. The more of mental capacity, the more of capacity for God, once the whole mind is Christianized. The more power of thinking one has, the more power of thinking God's thoughts he has should these thoughts engage his attention. The more power and breadth of sympathy and feeling one has, the more fully he is qualified to enter into the mind which is in Christ Jesus. The more power and delicacy of moral discrimination one has, the more capable he is of always choosing the better part and putting the first things first. If, therefore, we must evangelize the Christless nations, we must educate them as well. Evangelization and education are reciprocal. To educate without Christianizing is to put keen weapons into lawless hands. To evangelize without educating is to put the most delicate instruments into bungling hands. The Soochow University, Kwansei Gakuin, and Granbery College have untold missionary possibilities wrapped up in them should the Church only rally to them and adequately equip them.

Social and ethical.

The fourth great work that falls within the scope of foreign missions may be called the work of social betterment. The work of missions is not aggressively revolutionary, but quietly and gently

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as the day dawn itself it makes for the most wide-reaching transformations. Only two things can here be mentioned: Christian missions mean a socialized conscience and a purified home. To put men of Christian spirit and education, men of public and patriotic sentiment, men of self-respecting and noble personality into all the avenues of life, as our mission schools and colleges are doing, is to begin to make a new heaven and a new earth wherein dwelleth righteousness. To put refined, self-respecting women, women of character and consecration, such as come from the girls' schools of our Woman's Foreign Missionary Society—to put such pure and forceful women as these into the homes of Christless lands is to touch the social life with sanctifying power at its very fountain head, and is a sight enough akin to the birth hour of Jesus to evoke from the heavenly host high praise to God—yea, their old-time Christmas anthem, "Glory to God in the highest, on earth peace, good will toward men."

Such are the aim and scope of the divine enterprise in whose behalf we have assembled in this Conference. The vast Christless world lies before us in darkness and in death, a field waiting to be won for Christ, and its tremendous want and ruin find us either criminally ignorant and indifferent or missionary, heart and conscience. The great branch of the Christian Church to which we belong is virtually the mother of the modern missionary move-

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ment, and we shall be traitors to our family name and tradition unless our hearts are strangely warmed with a great missionary purpose. The religion which we profess is vitally and distinctively the missionary religion; and if we are Christian people, we must be missionary people. The Lord Christ, whose name we bear, left heaven for earth, and for all the limitations and sufferings and shame of earth, as the divine missionary to lost humanity; and if we have the mind and love in us which were in him, the aim of our lives, too, will be missionary. Yea, the great God and Father of us all is a missionary God—a God who so loved the world as to give his only-begotten Son for its salvation—and if we are truly his loyal children, our lives and our all are upon his altar for missionary sacrifice and service.

THE MISSIONARY IDEA.

BISHOP E. R. HENDRIX.

A GREAT jurist was to have filled this place to-night, and not until some two or three weeks ago did the Executive Committee inform me that, on account of his important legal engagements, his name could not appear upon the programme, and asked that I would consent to share this important occasion with the distinguished United States Minister whose address we have all followed with so much interest. I confess, while I feel deeply my responsibility, I have no small sense of gratification in being called upon to take a layman's place, and address an audience composed so largely of members of the Chamber of Commerce of this city, and of prominent merchants, business men, bankers, and professional men from all parts of our common country.

This is a question, my brethren, that does not relate to the ministry alone; it is a question that does not relate to the Church alone; it is a question that relates to our common humanity. When Hon. John Barrett was speaking of his interview with the President before he came here, I could not but recall the one which, less than three years ago, I had with our honored Chief Magistrate, when I congratulated him upon his pronounced policy of appointing only Christian men to represent us as Ministers in heathen lands, and he said: "Yes, whoever may represent us in European countries, he who represents us in a heathen land should represent what makes us a Christian nation." And I am delighted to say that, again and again, as I have talked with our ambassadors in these missionary fields where I have gone—and I have always gone with an autographic letter of introduction from the President of the United States to our representatives, so that I have been received into their confidence and have talked face to face with them on these matters—I have been impressed with the fairness of view which has for the most part marked them in regard to the responsibilities with which they were charged for the protection of missionary and merchant alike, as citizens of our common country. I have even invited the representatives of our government to be present at our great missionary gatherings in times of peril; and we had our Consul General to China, in the midst of one of our great perils there, come before the honored women of our Church, whose work we hold in such esteem, and say to them: "Go to your field in confidence. You are as much

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entitled to be here as any merchant or any citizen of our country. The missionaries, male and female, are here under treaty rights; and if you are in peril, I will come to you with the flag of your country."

Lord Curzon, now Viceroy of India, in his great work on "The Problems of the Far East," showed the diplomat when he said that it seems at times a misfortune that a single text of Scripture should be emphasized so largely as to become a dominant idea, and that the missionary idea should so far prevail as to thrust itself at times somewhat unpleasantly into the path of the diplomat. But, as I shall know you in the course of this address, so far from this being a minor idea, based upon a single scriptural text, it is an idea so inwrought into the whole structure of Christianity that, dissect it therefrom, and you must call home your merchants as well as your missionaries, your ambassador as well as your missionary. Obliterate this missionary idea, and we cease to have any intercourse with foreign nations. Commerce itself becomes impossible, and we build up our own Chinese wall of separation from other nations and live wholly within ourselves. And to the merchant and the business man here to-night, I want to say that this great upheaval which is occurring in China is more of a commercial upheaval than anything else. Sir Robert Hart, in his home in the city of Peking, told me in 1895 that it had been imposible up to that time to build a railroad from Tien-tsin to Peking for fear of an uprising of the mule drivers, the freighters that drove the mule teams and carts between those two cities; a carters' rebellion, as he termed it, which would probably topple the Manchu dynasty. The Emperor was terrorized by them. Now what has transpired is the final building of that road almost to Peking; and the men most active in the Boxer movement were these very carters out of employment. They are the men who have been deprived of the privilege of conducting the great freight business over the country; and they, in common with the boatmen who ply up and down the Peiho river, are the men who have filled the armies and made up the great mass of the Boxers. It was a commercial as well as a political disturbance; and had it not been for the imprudence of Germany at a critical moment, which made it inevitable almost, that the German Minister should be assassinated, this movement that has become antiforeign against Europeans and Americans, would have been antiforeign against the Manchurian dynasty, an

Missions and commerce.

uprising of the people against their monarch, in the belief that the throne was responsible for the changed conditions of commercial and business life, due to the consent of the throne to the construction of that railroad. The Empress Dowager, usurping the throne, turned the movement against all foreigners, with the most frightful results. HENDRIX.

So that all these questions are not religious questions, nor are they purely political; but they are largely commercial and industrial, relating to the discontented and unemployed classes—and such questions, arising in heathen lands with a feeble government and a low type of civilization, are beyond the power of regulation as they are here, and especially when they are questions into which does not enter the spirit of Christian charity and forbearance, and of arbitration, which makes possible wise and satisfactory adjustments.

So, if we take this broad view of it, we will discover that it is something that the business man has in common with the minister, that the nation has in common with the Church; and as these mighty commercial movements are sending forth their great steamships and cargoes to these distant lands, it is a question as to the perpetuity of commerce, and the security of property and protection of interests as well of the merchant as of the missionary.

An example.

I remember dining with Dr. Young J. Allen in the home of a wealthy English merchant in Shanghai—a second time his guest. He seemed to take special delight in showing personal courtesy to us, and I said to him: "I have thought of you so often while in Korea and Japan since I was last at your table, and I want to say that you are the missing link between missionary and merchant." Then he opened his heart to me and said, "I have sought thus to be. I have found that the merchant and the missionary do not understand each other, and I have invited a number of missionaries to my table and said to them, 'I want the foreign merchants here to know more of your work. Appoint times and places where they can visit you; for I believe that if they knew the wonderful work you are doing here they would feel far more interest in you;' " and he said, "As a result of that movement, our merchants have visited this mission and that one, have seen this school and that congregation; and we find that our very commerce in China is based upon the missionary. He precedes us into the interior

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and becomes the means of our communication with the natives. He teaches them some of the valuable uses of those articles which are the characteristics of our civilization, and the result is that our merchandise can never go ahead of the gospel." The gospel is the pioneer in every instance; and when you are finding new ports and new fields of commerce, remember that you owe them to the missionary, and remember that in this wonderful movement which is marking our day, when all Eastern Asia is looking so attentively toward our shores, it is the missionary that is preparing the way for your cotton, that is preparing the way for your lumber, that is preparing the way for the output of your rolling mills, and all those things that look to and await the development of Eastern Asia. There is to be a sense of intercommunication between the missionary and the merchant, in the coming months and years, such as has never marked their former relations.

The gospel and commerce.

So much for the fact that these are so much intertwined as to be absolutely inseparable; that "commerce" is really a Christian word; that international intercourse is the offspring of Christianity; that international law is born of the Sermon on the Mount; that all these relations that bring humanity into one brotherhood are possible because Christ, our divine Brother, came into the midst of men.

A supernatural idea.

But I come to speak to-night of what is fundamental to it all, and that is *the missionary idea*. Back of every great movement is an idea. Before the world was made, God formed the idea of creation. And the missionary movement is as creative an idea as the idea and work of creation itself. It is a supernatural idea, it is God's great thought; and there never was a mind, other than a Christian mind, that conceived of a God great enough to love all the world, and to send his Son into the world to die for all the world. It has taken the thought of God to expand the intellect of man large enough to take in this great love of God, with all its patience, with all its forbearance and hopefulness, with all its love and sympathy, that has led to the regeneration of man.

I don't wonder that an irreligious man has doubts on the subject of missions. The missionary idea is such an idea as that of the resurrection. It is distinctly a revelation. No unaided human mind ever had it. Plato pronounced it impossible for a common religion to obtain in all the world. The idea of universal missionary work was never born in any human mind. There is no such idea in the heathen creed. Buddhism and Mohammedanism are

missionary in the sense that they follow the caravan routes; but there never was a false religion with vitality enough to dare an ocean voyage, or to go beyond or outside of the great caravan routes. This great idea of a world-wide religion, embracing our common humanity, is born of the idea of the one God who made all men of one blood, to dwell on all the face of the earth. It is distinctly a divine conception, a revealed idea; and where you find men decrying or disparaging foreign missions, it is only a confession of their intellectual and spiritual limitations. They have never had that largeness of view, intellectual and spiritual, which is born of a revealed idea. It is a revelation that comes to the mind of man from the very mind of God; and nowhere in all the wonderful Scriptures is a man ever sent on a mission to the heathen until he has first had an audience with his God. HENDRIX.

When an ambassador goes out, he goes out more than as a messenger with a message. He goes out to represent the very person of his sovereign; and when a missionary goes forth, he is always sent forth from the very audience chamber of the Deity.

I don't wonder that the proudest monument in the proudest city of the proudest nation of the earth, that great monument which rises in the midst of the intelligence and the commerce and the wealth of the great city of London, is a monument, not to Wellington, not to Nelson, but to a missionary, the great missionary to the Gentiles; and it is that great cathedral of St. Paul, under whose dome sleep the ashes of Wellington, Nelson, and all the great heroes of England. And this tells us that England's greatness is due to one mighty brain that took in this revealed idea of God; and the English nation, in the high honor that it thus pays, consciously or unconsciously, to that missionary, pays honor to the revealed idea, the great thought of God, put into the mind of man so as to enlarge that mind, so that the proudest nation of Europe delights, above all other men, to do him honor. A revealed idea! Let that never be lost sight of, and always remember that it is as much of a revealed idea as is the idea of the resurrection itself, so that when men dispute it you may say as our Lord said when men disputed the doctrine of the resurrection: "Ye do err, not knowing the Scriptures, nor the power of God." **A monument.**

Again, it is preëminently a Christian idea. It relates not simply to the revelation that comes to us from God the Father, but the revelation that comes to us from the heart and from the very **A Christian idea.**

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lips of Christ, his Son. Our religion is not the religion of a book; Mohammedanism is that. Our religion is the religion of a person, the Lord Jesus Christ; and it is from that loving heart, with its great tides of love going out to the remotest sons of men, that the message comes to us all to-night in all parts of the world. The revealed idea, born in the heart of the Son of God, come to earth for the salvation of man, to be recognized in his divine mission first of all by a semiheathen, when the Samaritan woman cried out: "Is not this the Saviour of the world?" Only the Christ could save a Samaritan.

A Christian idea; remember it comes to us from the very heart of the Son of God.

Some years ago, when the saintly Dr. Gordon died, the following Sabbath was a sad and lonely day. Those who had been his close helpers in this work gathered in his study and thought over their pastor's first Sabbath in heaven. And they asked: "What would most gratify Dr. Gordon for us to do to-day?" For years they had been sustaining their own missionaries, giving not less than twenty thousand dollars annually for foreign missionary work. Finally one wise man rose and said: "I know what would best gratify Dr. Gordon, and that is, if his congregation, on this the first Sabbath of his ascent into the presence of his glorified Lord, would seek with all their hearts to carry out the Saviour's last words to men: 'Go ye and preach the gospel to all the world.' Let us give such a contribution to-day as the Church has never given before." And the hearts of those devout laymen responded to the idea that they knew to be nearest to the heart of their departed pastor, because it was nearest the heart of his risen Lord.

Where is Christ?

We need to go forward, not backward, to find Christ. Christ is always at the head of the column. He said to his disciples: "Lo, I go before you into Galilee." And the last words he said were: "Lo, I am with you alway, even to the end of the world, when you go preaching my gospel to every creature." Would you have nearness to him? It is found in obedience to his divine command. Would you enjoy the most of his presence? It is when you are conscious of that presence at the head of your column as you advance into heathen lands. Never has my faith been more steadfast than in yonder Asia, where I have gone in my Master's name in sweet fellowship with other Christians, and there have realized his presence even unto the end of the earth. This world has

around it for me a girdle of light; and as I have gone on and on, in the name of the Lord, he has been with me every league of the journey, and I ever seemed to hear the words: "Lo, I am with you alway, even to the end of the earth, as you go forth to give this gospel to every creature." HENDRIX.

But I am going deeper yet. It is not only a revealed idea, a Christian idea; it is the fundamental idea of our holy religion. It is a great organizing idea; absolutely if you take out of our religion this great missionary idea it is no longer respectable. Christ came as a Saviour for all the world, with a heart large enough to take in all the world, with a message for all the world. As Dr. A. H. Strong said in the great Ecumenical Conference, there are two foci around which our religion revolves, simply two words: "Come" and "Go." "Come unto me, all ye that labor and are heavy-laden, and I will give you rest;" and then "Go ye into all the world, and preach the gospel to every creature." My brethren, "Go" is the most frequent commandment that our Lord gave us. He sought to impress upon the minds of his disciples that this was the supreme mission and commission. It is absolutely his perpetual command. It interprets all his parables. It has explained his marvelous prayer of which the old rabbis said that the prayer that did not say "Thy kingdom come" is not a prayer at all. Christ bade his disciples "go" after he had first bid them "come;" and if I address any layman here to-night to whom the Master has ever said "Come, and I will give you rest," I repeat that he has said with greater urgency and authority, "Go with my gospel. Go or send." **A fundamental idea.**

It is the minister's command, it is the layman's command; it is the *believer's* command everywhere. Our whole Christianity gathers about this central fundamental idea. Why, my brethren, it is the great driving wheel of all the machinery of the Church. Have you ever gone into some manufactory and seen that driving wheel start? And when it was started, every wheel and every cog in all that wonderful establishment proceeded with its revolutions. Stop that driving wheel and you stop all the others. This is the driving wheel of our whole religion, of our entire ecclesiasticism. "Go." There is something wonderful about that word. Out of that word, that fundamental command, has grown up the very organization of our Church. How did your colleges have their start? It was in order to fit men to "go." How did your Bible **The Church's driving wheel.**

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societies have their start? It was in order to send the Word of God out to all the world. How did your Church extension societies have their start? In order to obey that command, to house and shelter these disciples of God. How did your tract societies get their start? It was in order to scatter those leaves broadcast for the healing of the nations. All your great societies—nay, all your great revivals of religion—when you come to their proper origin, have their origin just here.

Action and reaction.

The religion that is not worth exporting is not fit for home consumption. We measure the vitality of any Church by whether it appreciates its doctrine enough to believe it and to send it forth to their neighbors and share it with the world. When the great measure came before the Massachusetts Legislature of chartering the American Board of Foreign Missions, some member got up and said: "I am opposed to it; we haven't enough religion for home use, much less to give to the world, to export to foreign lands." But some wise man rose and replied: "Sir, I have this to say: "When our religion is of this character, the more we export of it the more we have left of it; and the more we believe in this gospel to give it to all the world, the more do we believe in it as the bread of life at home."

You will remember the great Andrew Fuller, who was so closely associated with William Carey in his religious operations. He was fervently concerned about the welfare of his own great Church. His people seemed to have too slight an appreciation of the gospel, too little concern for the salvation of their children and their immediate community; and so one Sunday the wise pastor preached a sermon on the duty of the Church to give the gospel to the world; and there came a mental breadth, a spiritual enlargement, a quickening of conscience to his congregation, and a blessed reflex influence upon his own heart and mind. The next Sabbath, inspired by what had been done, he spoke on that great subject from another standpoint: the duty of the Church to give the gospel to the world. It deepened the whole intellectual and spiritual consciousness of his people. And the third Sabbath he spoke from another standpoint on the duty of the Church to give the gospel to the world. And when he got through men came trembling to him and said: "Is not this gospel that can save the world able to save my son, my child, my business partner?" And such a revival of religion broke out in that Church as it had never

Source of revival power.

known before. The gospel that was fit for export was fit for home consumption. HENDRIX.

Why, my friends, this missionary idea is so fundamental that it has even revolutionized our creeds; it has changed our theology. It was born of the Son of God, through his coming to earth and his atonement. He was sufficient for all the world, and so Fuller believed in it and wrote that wonderful book on the adaptation of the gospel; and from that time forth he paved the way for that new view of the gospel of the Son of God born of unlimited love. That is why our creeds have had to be reconstructed. The missionary idea was like new wine in old bottles, it burst them asunder; and the creed to-day that does not justify the giving of the gospel to all the world does not satisfy Christians in America or England. Charles Wesley was right when he said: "Take back my interest in thy blood unless it flows for all the race." We reject a Christ who did not live for all men and die for all men. **Missions and creeds.**

So far from the missionary idea being a mere incident that has been exaggerated out of all proportion, it is absolutely fundamental. It organizes the whole Church. It organizes its teachings; it organizes its plans; it organizes its activities and all its operations.

But more than that—and that is the last point I shall venture to make to-night—the missionary idea is the most inspiring idea of all our Christianity. The missionary idea—what is it but the incarnation? The missionary idea—what is it but the atonement? The missionary idea—what is it but the ascension? The missionary idea—what is it but the risen Lord, seated upon his throne, expectant, till his enemies shall have become his footstool, waiting until the kingdoms of this world all become the kingdoms of our Lord Jesus Christ? So inspiring is it that it has made Christendom what it is—until the brain of the world to-night is a Christian brain, till the heart of the world to-night is a Christian heart, till the purse of the world to-night is a Christian purse, till all the great activities of the world to-night are Christian activities. You have not had a new idea from the heathen world for a thousand years, nor a new appliance, nor a new invention. You don't look to the heathen for anything. The mind of Christ is the mind of his people, and all their great conceptions have been due to his inspiration and awakening power. What we term human aspiration is born of divine inspiration; man aspires because God inspires. John Bright said more than once to Gladstone: "I am **An inspiring idea.**

HENDRIX. willing to stake the whole question of the divinity of the Scriptures on the book of Psalms; for no man could write such inspired songs unless God inspired him."

Now permit me to make a remark right here. There are three things belonging to man that belong to no other earthly creature. One, his religious feeling; another, his moral sense; and the third, his perception of the sublime. All great thinkers have discovered that these belong to man alone. Man alone can think the unseen; man alone can love the unseen; man alone can obey the unseen; man alone can worship the unseen. Man alone has religious sensibility; man alone has a moral sense. That which binds a man to the throne of God; that which makes a man conscious of God's proprietorship in him; that which sways the human life as the heavenly orbs sway the tides of the sea—is man's moral responsibility to God.

Man and God.

Man alone has a conception of the sublime. No animal can look at a great landscape with a conception of its sublimity. No other creature on the face of the earth can have a sense of the sublimity of a great task or a great achievement amid seemingly invincible difficulties. God has given this to man as his crowning characteristic. That which appeals to man more than all else; that which is an inspiration to him; that which enlarges and sways him—is the missionary idea. It is the appeal to his religious sensibility that makes man conscious of a God of all the earth, of an unseen Father that made of one blood all the races of mankind and dwelt on all the nations of the world. It is that which stirs his moral sense, which makes him feel that it is the command of his God that he go forth and share his gospel with all the world. Crowning all, inseparable from all, are these three great principles of our spiritual life. I do not care at which point you start, you will always find them interblended. I don't wonder that Nelson went to prayer when the great battle of Trafalgar was about to be fought. And when the missionary idea is in its full force upon man, he feels and knows that as God's greatest gift to man was Christ, so is Christ man's greatest gift to his fellow-man.

Some fruits. Talk of great battles and campaigns of earth. How wonderfully the greatest battlefield of history shrinks in comparison with that great battlefield of the gospel in Asia, South America, and Mexico! Why talk of great campaigns, with their marvelous schemes, were men with the map of a single territory before them study the great lines of approach? God puts the map of the world

into the hands of his Church, and bids them triangulate all that great field, scale all those mighty mountains, cross all those wide seas in the name of his blessed Son who died for all, and proclaim to all the matchless tidings of eternal life. It is the missionary who has gone into the midst of these foreign and heathen people, who has studied out their languages, who has given them grammars and dictionaries, who has made possible the access of foreign ministers and merchants; it is the missionary who has bravely and conscientiously met and overcome all the difficulties in his way, and who has pioneered the way into those dark continents in the name of God. And the grandest victories of earth have yet to be recorded. The greatest campaigns ever to be seen in earth or in heaven are just now about to be projected. I remember the eloquent compliment that Elder —— paid to Adoniram Judson when he said that if all the work of missions had produced only one such character as that it would be worth all the expenditure; and so noble and unselfish and brave a man, a man of such breadth of view and such wholesomeness of spirit, you never find outside of the mission field. It takes a great battle to make a great hero, and the greatest heroes of earth are to come from this battlefield of missions. The men of the largest horizon to-day are the men who are studying profoundly that map of the world, with the commission of the Lord ringing in their ears; and the greatest achievements are those that have been made in the mission fields. HENDRIX.

We are entering upon the heroic age of Christianity. There is no century since the first that so nearly approximates that century in breadth of view, in holy purpose, in lofty ambition and desire, as the century that has just ended. Nothing is comparable to it in all those intervening years and centuries; nothing in point of zeal, nothing in point of intelligent organization. That last century of ours has approximated the first so marvelously as to call the attention of profound thinkers to the fact that it seems to join on to it as if the Spirit of God flowed directly from the first to the nineteenth century. That nineteenth century ended with the large opportunities given to the Church to-day, and the twentieth century summons us on to acts of heroism and of devotion and of self-sacrifice and, blessed be God! to triumphs such as we have never known before. The heroic age.

My brethren, I usually weigh my words with great care, and I do it to-night. I venture the honest conviction that before the

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close of this century the gospel of the Son of God will be the accepted religion in every nation of the earth. And, my brethren, if the scenes of that great Missionary Conference of last year and of this one shall be repeated for ten years at the beginning of this century, I see no reason why that may not be accomplished by the middle of the twentieth century. This movement is taking hold of this great nation, business men and all, as no other movement in the history of our country. I don't wonder that Presidents and ex-Presidents of the United States say that never, in all their careers as public men, have they seen anything comparable to that great Missionary Conference of last year; and in the history of our great Church no General Conference has approached in point of importance this Missionary Conference now being held. There has never been such breadth of thought, such unselfish devotion to duty, such sweet sense of comradeship; there has never been a greater sense of the presence of the Son of God than in this Conference. It is the missionary idea taking hold, the revival idea, the Christian idea, the fundamental idea, the organizing idea, the inspiring idea; and it is for us to go out from this great occasion filled with the Spirit of Christ, with him at the head of our advancing column, to march forth to a blessed and glorious victory.

Possibilities.

I believe I have already said that the greatest events of the last century were in its last year: that desperate attempt by China, the stronghold of heathenism, to drive out the Christian religion, following closely upon the great Ecumenical Conference of Missionaries and Christians held in the metropolis of our nation. I read nothing in our history that can compare with that wonderful scene when the nations were with one accord watching the walls of Peking, and with those others, cooped up in the British Legation, watching with prayer to Almighty God. And you know what occurred. When those ministers representing the great nations of Christendom were confined there, with a little handful of marines to guard them, gathering in the native Christians for their protection, when prayer was going up without ceasing in all the Christian lands of the earth, and from those Ministers of state as well as from the Christian missionaries and native Christians, but one heart failed in all that beleagured group, and that was the heart of the French Minister, an avowed and boastful atheist. All the rest believed that they would be saved and that their prayers would prevail—and they did. How they watched and waited, these Christians, for the advance of the rescuing columns into the populous

Two great events.

heathen empire, believing and knowing that the God that was with them was mightier than all the foes that were against them. One rush of those cruel Boxers upon that Legation would have crushed the life out of every person that was there; but our God, in whose hands are the hearts of kings, which he turns as rivers of water, put a spirit of fear upon them that made it impossible. And the sound of the rapid-fire guns in the distance was more thrilling than when, in the city of Lucknow, the music of the Scottish bagpipes told of the coming of the rescuing column. HENDRIX.

It was the Christian nations at prayer, and when heathenism threw down the challenge, God answered us and wrought the rescue of our beleagured brethren. And through it all the courage of the Church has been strengthened, and the love of the Church has never failed; for it is only through love that the heathen heart can be conquered. God grant that missionaries may never have part or parcel with any of those land-grabbing and selfish schemes that are so untrue to the spirit of the Lord; but may he possess them with the spirit of love, to go forth with pure hearts fervidly proclaiming that gospel which is the gospel of blessed triumph, here and hereafter, the power of God unto the salvation of the world!

THE HEALING OF THE NATIONS.

BISHOP J. M. THOBURN, D.D.

"And the leaves of the tree were for the healing of the nations." (Rev. xxii. 2.)

In giving a revelation of spiritual truth to the world God seems to have employed in a large measure what in modern phrase is called the kindergarten method. In other words, our Bible abounds in object lessons. The prophets resorted to this method constantly, and even ordinary Bible history is made to serve as a series of such lessons. The opening chapters of Genesis in this way reveal the great truths which form the basis of that vital power which we call Christianity, and in the closing chapters of the book of Revelation the same method is employed in showing us in outline the beauties and glories of the world to come. In fact, no other method could have been employed in the far-off age of The vision.

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the world's childhood, and in our own time no other method can be used in describing a state of existence in which spiritual law is supreme. We have thus brought before us the great white throne, the last scene in the history of the human race, and then a glowing picture of the new heavens and the new earth, with Jerusalem the Golden, robed in resplendent beauty, but no temple is seen within its walls. The throne of God is no longer veiled. The pure in heart now see God in very deed. God the Father and Christ the Eternal Son sit upon the joint throne of the universe, while a pure river of water of life, bright as crystal, proceeds from the throne, and flows down the broad street, with trees of life growing upon its banks and yielding perennial fruit. This river of the water of life can be none other than the Holy Spirit, and the whole scene brings before us the most remarkable of the theophanies of the Bible. The Father and the Son, with the Spirit forever "proceeding," stand revealed before the glorified saints who realize the full meaning of the promise that the pure in heart shall see God.

Its meaning.

But this heavenly scene, though placed in vision so far in the future, is open to the eye of faith even now. Jesus even now sits at God's right hand, and has entered upon his reign. The Spirit even now proceeds forth in his own person embodying the divine energy, which is forever operative throughout the universe. The vision is set before a suffering world, and nations blighted by sin are pointed to the trees of life which line the banks of the crystal stream, the leaves of which are potent to heal the world. The mysterious tree of life in Eden and the mysterious trees in Ezekiel's vision are now recalled to mind with new interest. The Divine Antitype is now before us. The river represents the Holy Spirit. The trees with healing leaves represent those agencies employed by the Spirit in the great work of overthrowing Satan's kingdom, neutralizing the power of sin, and establishing the kingdom of God among men.

It is of our own time.

In examining this beautiful and comprehensive promise, two thoughts challenge our attention. First, the afflictions which have befallen the nations; and secondly, the healing power which is promised.

I. It need hardly be said that ours is a sorely stricken world. The blight of sin has left its dark trace upon it everywhere. Gross moral darkness still envelops the nations. The mental powers

The disease.

of whole empires seem to be in a state of partial paralysis. War spreads devastation abroad; famine and pestilence stalk forth in many lands; grinding poverty is the lot of a large majority of the race; cruelty and oppression are still enthroned in high places through more than half the inhabited earth. In short, our world is full of disorders of many kinds, but all can be traced ultimately to the blight of sin.

The blight of sin.

Going over this world, as I have been doing for many years past, I have been among people of many nations. They differ in many things. I am now in charge of a mission where we are preaching in twenty-five different languages. They differ in language; they differ in complexion; they differ in many respects in character; but in one respect they are all alike. Their sins are the same; their inward tendencies are the same; the consequences of their sins are the same. There is a blight that comes upon all, and it is exactly alike in all countries. There is no more striking example of the sameness of human nature than will be found when you look into the moral conditions of the nations.

The results of these sins are multiform. I have not time to particularize them, but, in the first place, there is something in the nature of sin that obscures the moral vision, the spiritual perceptions of men, so that they are led astray; and while it should be the simplest thing in this wide world for any member of this race to find God, the common Father of all humanity, yet you may search up and down among the nations, and until you find somebody who has found Jesus Christ through the agency of the Holy Spirit, you cannot find any one who can tell you how to find God. There has been a great deal of speculation, or what you might call general moralizing; but in the space of more than forty years I have never met a man or woman who had a personal knowledge of God, unless it was some one who had found him through the agency of the Holy Spirit, in the name of Jesus Christ. There is the fact.

Moral blindness.

Again, many of these people have a spiritual temperament, but you will notice this: their view of immortality is very dim; practically, they have no idea of any such thing. For instance, you will hear a great deal—in fact, I read only the other day a magazine article on the subject—of how, from the time of the ancient Greek philosophers, there have been people who were familiar with the great truth of man's immortality. What the writer of that arti-

No grasp on Immortality.

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cle meant was that there had been through these ages persons more or less familiar with speculation on the subject, and we may talk to thousands of such men. I have met Mohammedans who had a clear idea that when they died they would be introduced into a celestial world; but the idea of immortality in the sense in which we understand it is something they know nothing about. Immortality, as Jesus taught it, is something we realize here; it is something we can spiritually taste; it is a foretaste, an earnest (if I may borrow a phrase of Paul's), of a better world. No Mohammedan knows anything of a future state of existence, except in a material sense; at least I have never met one who had such an idea. I have put this question time and time again to intelligent Hindoos, including some men who have adopted the skepticism of England, America, and Germany: "Where do you expect to go when you die?" Some of them will say: "I cannot know." That is considered a smart answer in these days. Others will say: "Why, I really haven't thought of it." Some may say: "Why, at a future time I expect to be merged back again into the infinite spirit from which I came. Just as the raindrop that comes down from the clouds rises again in mist and is sent back to the clouds, forever up and down between the cloud above and the ocean below, so I will be flitting between God and this world." But I would say to such a man: "If you were to die at twelve o'clock to-night, where would you be to-morrow morning at six o'clock?" If he had any idea at all, it will be that his consciousness will have vanished for the time being; but the more common answer is: "How should I know? How can I tell?" If among all the members of the human race there is a man who can say "I know," and that man is not a Christian, I should like to see him. The truth that comes to one who has had Christ revealed within him as the hope of glory is something that is peculiar to the Christian faith alone.

Poverty.

In the next place, the blight of poverty is upon this world. You may ask, "Is that sin?" It is a consequence of sin. Jesus said (and it is one of the most striking truths in his Sermon on the Mount): "The meek shall inherit the earth." I should advise all the young preachers here to study that word "meek," and see the distinction between meekness and humility; for there is a difference. It means a great deal; it is probably the highest quality of the Christian character, next to that you may call a

"saving faith in Christ." The meek are the chosen people, who as a rule do not fight for their rights; the people who seem to be forever losing. They are the people who do not die of starvation, whose children do not go naked, people who are cared for; and in the long run the secret of the industrial prosperity of nations is dependent upon quiet, humble, self-abnegating people who are called the meek of the earth. There is an element of prosperity that they impart to any community. THOBURN.

You have no idea how poor the nations are that know not God. It is a common belief, much more common formerly than now, that India is one of the richest countries in the world. The papers have been telling for the past two years that China is perhaps the very richest nation on the globe; and in many senses there may be a gloss of truth in a statement of that kind. But in India and China, and pagan Africa, there will be a hundred million people who will lie down and sleep to-night without having eaten more than one very frugal meal during the day, and without any shelter over them except perhaps the branches of a hospitable tree. More people than you have in all these United States will sleep out of doors to-night, and go to bed more or less hungry. There are two hundred millions of people in those countries who are so accustomed to going to sleep without having eaten all that hunger craved that the circumstance excites no surprise in their minds. A hungry throng.

But where do they sleep? I have known men by the tens of thousands, I have been stumbling over them these forty years, who lie down and sleep just where night finds them. They lie down just as the dog lies down, in the nearest place where they can get enough room. You will find them along the pavements of Calcutta; you will find them all through the streets of Bombay. Then, when you come to think of their wives and children, the idea of poverty is such that there is no person in this room, except the half-dozen missionaries around me, who ever saw a poor man. You think you have seen one, but you never did. The very tramps that roam over the country in these United States, if out yonder in India, would be recognized as "swells" by the people. Their beds. Real poverty.

Much nonsense is talked about this world having an overpopulation; but that is a doctrine that the Christian should give no heed to. The world can feed ten times the number of people on it to-day, if they will but keep the laws of God; if they are

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willing to work, and to go where they are needed; if they will cease to crowd together in places where God never put them; if they will keep the laws of God and dry up their saloons, abolish all open sin, and put an end to gambling in high places as well as in low. If you will take hold of sin in the forms in which your newspapers are constantly publishing it, and deal with it as it deserves, then God will be honored, his laws will be honored, and you will begin to discover that there is more of what you might call "industrial wisdom" in the Bible than this world knows anything about at the present time.

Over population.

Time will not permit us to speak of other afflictions that have come upon the nations. But some one may say: "You have omitted all mention of war, and the worst thing about it is that the Christian nations are the ones that prosecute the most terrible wars, and Christianity seems thus to be inconsistent with itself." Well, my friends, there is a difference, and it is here: I don't pretend to say that the Christian nations have quit fighting; I don't pretend to say that their wars are all just; but I do say that the great wars of Christian nations, since at least the past fifty years (and you may even go beyond that), have been overruled, in the providence of God, in the interest of peace. We read in one of Montgomery's hymns: "By death I shall escape from death, and life eternal gain." Now, in the strange providence of God, I believe that our world is going to escape from war by war. All the great wars that have taken place since I was a boy have been in the outcome in the interest of peace. For instance, in the country where I have been living war was chronic. Every year in the month of October there were three great armies that marched out of the old Mahratta capital in Western India; one army going north, one south, and the third east. They went out to ravage and kill; they destroyed cities and overran provinces. Annually for many years India had that scourge. There was never a time when the great nations of India were at peace; for India is as large as Europe west of Russia, and has a larger population, forming a great many different nations, with a great many different languages. They used to be at war all the time, but there is a difference to-day, for everywhere the British flag is recognized throughout that vast empire, and among three hundred millions of people there are no wars, and I very much doubt if we shall ever have one there. It has all been in the interest of

War.

India as it was.

peace. Boys in India do not carry firearms, concealed or otherwise. We have no such riots as you have in another country of the Western Hemisphere; in fact, we are a model country, so far as public order is concerned. You ask: "Is the hand of the British Government so heavy on the people that they can be controlled in that way?" Well, the fact is that they have all been brought into a state of greater content than they have ever known before. They like peace; the great mass of the people love peace. There are turbulent people, of course; but disarm these turbulent people, and you will have no more trouble. I believe in a good time coming for all the nations; and I believe the time is coming for the United States of America when it will be considered ungentlemanly for any man to carry a revolver. It is a relic of barbarism; and if you say that you cannot be safe without a revolver, think how you are reflecting upon the country to which you belong! I would not say that of my countrymen in India.

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The joys of peace.

Again, take China. People have been saying that the European nations have gone to China, and are there introducing bloody wars, and all of that. But it is a mistake to say that China has been at peace through all these centuries. We don't know anything about what has been going on in that vast kingdom during all these ages. I dare say that there have been great wars and rivers of blood in China; but now God is going to put that great empire under such control—he is evidently going to do it—that it will become as peaceable, and have the same chance of progress, as India to-day. That will account for seven hundred and fifty millions of the human race; and Africa will soon be in a similar condition.

China.

II. Now, about the healing leaves. I have said that the river of the water of life is intended to represent the Holy Spirit of God, forever proceeding from Father and Son. Upon the banks the prophet saw, in his vision, the tree of life, bearing perennial fruit, and the leaves of the tree were for the healing of the nations. I would interpret that by saying that it means that the Holy Spirit will vitalize such agencies as God sees proper to employ, and make them effective in doing the great work of healing the nations. What are those agencies? Some one will say: "You evidently mean the gospel of Christ." But that word "gospel," on men's lips to-day, may mean anything or it may mean nothing—and it often means nothing. I would rather make it more direct.

The tree of life.

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If you take the word "gospel" in its strictest sense, it is the proclamation of Christ; and Christ is manifested by the Holy Spirit. The first great work of the Spirit of God is to manifest Christ to his own believers. Jesus Christ is alive to-day; he is in this world. If you think Paul had a special miracle wrought in his case when he says that it pleased the Father to reveal the Son in him, you are mistaken. I am talking to men and women who know Jesus Christ better than they know me, far better than they know any person in this world. Some of you understand me perfectly. The great truth which the Christian Church needs to learn to-day, and to thoroughly master, is that Christ is manifested to his own. And he is not only manifested to them, but he is with them in the world. You can talk to him to-night. You may ask: "Will he reply?" He will reply, sometimes through his providence, sometimes through his Word, sometimes by a whisper from his own loving lips, and oftentimes by a manifestation of the Spirit which only the believer can understand; but I would feel as if my gospel were gone if I did not know that there is One above all others in this world, whom I can seek and find, and with whom I can hold converse before I sleep to-night. Here is the great truth.

The Spirit reveals Christ.

I meet a man now and then who wants to debate with me on the resurrection. In these days we have so much controversy and so many doubts. I heard a revivalist preaching with all his might against evolution, and I ventured to say that evolution had nothing to do with the commission that God had given him. Some may say that it had; but the only thing that concerned that revivalist was to preach Christ. If a man says, "I believe this, that, or the other thing," it is in some cases a mere matter of speculation; in some cases it is a matter of study; in some cases it is a matter of testimony. Some one will ask: "Do you believe miracles possible?" Well, I believe that Jesus Christ rose from the dead; and if he did that was a miracle. "But do you really believe that he did?" Well, I was not present at the time, but he is living now, and I believe he died on Calvary. Now, do you believe that? "Well, I suppose he did," you answer. Well, if you can testify that he died on Calvary, I can testify that he is living now, for I have talked with him to-day.

The Lord is risen indeed.

When you begin to talk this way there is one thing you will find out. Men who wish to argue will lose their zest for argu-

ment. Men who started out to contend that such things cannot be true will drop you as if they had caught hold of a red-hot piece of iron. They do not want testimony of that kind. Why? I think it has something to do with a man's spiritual state. If you will allow me to refer to myself, I will tell you a bit of experience. When I went out to India, like most young men I was fond of controversy; and when I had learned the language so that I could talk to the natives, and had read up in controversy, I began to think that I could meet any of them in argument; but later on it dawned upon me that, if I were to live a thousand years, I would never get anybody into the better world through controversy. Then it became more and more impressed upon me, as I got nearer and nearer to Christ, that I had never received a mission from him to argue with anybody; and I remembered my commission, received when I was but a boy of twenty-one. I had become extremely unhappy about my mission. No one seemed to get any good from my preaching. So I went in prayer one day in the woods and talked with God, and while praying Christ came to me and said, I will not say in a whisper, but it was just as real as if the words had been spoken, "Go preach my gospel." And I felt immediately as if there had been a rock of adamant slipped under my feet, and I was standing upon it. And from that day I have had no doubt on this question. I remember that I quit controversy; and I have not preached against idolatry, so far as I know, for twenty years. "What!" you say, "you have been in India, and have not preached against idolatry?" Well, I have not the time to do it. I am there to preach Christ; and if I can get these people to hear my story of a risen Christ, their idolatry will take care of itself, and they will soon let it go.

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Value of experience.

We must put Christ before the world in this way, and the Holy Spirit will enable us to do it. But you say: "You simply give your testimony that Christ is living." O, I do more than that. I say that he is alive now, that he is here, that he is standing beside me, just as I say to you that he is now nearer to me than any living soul. And that is the great testimony which God calls upon his Christian workers to bear to this world.

In another Conference somewhat similar to this I made a statement which was misunderstood, and I wish (parenthetically) to restate what I said imperfectly then. I was understood to say that the Bible was not the real foundation of the Christian

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The Captain and the chart.

Church, that Christ was the foundation; and this was considered by some to be a very grave error. I wish to tell you exactly how I wish to put it now. I was going to Manila a year or two ago from Singapore. There were some passengers on board who had never been on those seas before, and they asked me if I could tell them where we were. I replied that I would ask the captain. I went to him and asked if he could tell me the position of the ship. He said: "Come to my room, and I will show you." So I went up to his room, and he spread out a chart, and he said, "Here are three lines. That one goes direct to Hongkong; that one goes midway between our line and the eastern line, which follows the shelter of the islands. My owners make me take this middle line. Over yonder is the coast of Siam, and farther up there is Annam. Up yonder (putting his compass to a point on the map) is Hongkong, back here is Borneo, and here is Manila; and the ship," he said, "is just here," and he showed us the exact point. Now that was a marvelous chart, but as I looked at it and knew exactly where I was, it did not occur to me for a moment that the chart was greater than the captain, because the chart could not sail the ship. The captain was greater than the chart, but he recognized the chart, and sailed according to it.

Jesus is my captain, and the Bible is my chart. I am sailing for the ever-green shore, and I shall get there. That is what I mean when I say that Jesus, the living Christ, is the real foundation of the Church. Instead of saying that I have no confidence in the Bible, I exalt it; for the testimony of Jesus is the spirit of prophecy, and the prophetic element is what makes the Bible what it is.

We are his witnesses.

Has it never occurred to you that Jesus Christ has sent you into this world in his name to represent him? This is a great truth which the Church of Jesus Christ has never perfectly learned. Jesus said: "The works that I do shall ye do also; and greater works than these shall ye do; because I go unto my Father." And then, again, we are to show him to the world. All that this world knows about God was taught by Christ, and in order to do it he had to manifest God in himself. All that the people of New Orleans know about Jesus Christ is what they have learned from his disciples in this city. All that the people of the United States know concerning him is what they have learned, not from books, but from his living disciples; and it is your mission and mine in this world to manifest Christ.

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But you say: "We are poor, dull creatures; we cannot represent Jesus Christ." Yes, my brethren, you can. You are more like him than perhaps you are aware of. We have an idea of Christ that I think is a very false one. We think of him as walking about with the majesty of one of the angels of God; but, on the other hand, he was one of the simplest men that ever lived. We have no idea of how he looked; no painter can draw such a portrait; but he was manifestly a very ordinary man in looks. John said that when he was baptizing the multitude: "He was among us, and we knew him not." If he had gone there with the majesty of an archangel, everybody would have noticed him and followed him; but a man who can walk through a crowd for several days and not attract notice is a very ordinary man in looks. And I love to think that Jesus was much like myself in his humanity. You will remember that he grew weary when he was walking through the country to Samaria, and sat on the curb of the well to rest himself. A thousand times over, when I have been tired, I have remembered that, and it has made me strong.

"There was no beauty in him."

He was made in the likeness of sinful flesh; he looked like you and like me. But there was this difference: that while he was human in the strict sense of the word, yet in all the wide world there was never anybody who would shrink from him, except those who were evil. The children were not afraid of him; the poor people were not afraid of him. In this respect he was exceptional.

Now we are to reproduce Christ, and in order to do that we must lead not only holy lives, but pure and simple lives. Don't let me be misunderstood again. Very often gospel workers get into this habit: we get a difference of tone, a difference of manner; we create an ideal of our own that is not correct. Let yourself be yourself after you have taken up the work of Jesus Christ. Do not adopt a special tone, do not have any mannerisms; but be simple, and although those of you who are preachers may lose your popularity with a certain class of people who don't know a sermon when they hear it, yet at the same time you must be brave enough to have it said that you can talk fairly well, but you can't preach.

How to reproduce Christ.

On the other hand, you cannot have a better exemplar than Jesus Christ. I remember once, many years ago, when I was a cripple, I came to this country and spoke in public. I had to take my choice of either leaning on a crutch or sitting in a chair, and I chose the latter. People often came up to me and sympa-

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thized with me, and said: "We really enjoyed your talk just as much as if you had been standing." Well, why not? The greatest sermon ever preached in this world was preached by a Man sitting on the grass; and the second greatest sermon was preached to an audience of one person with the Preacher sitting on the curb of a well, and the one person composing his audience was a person who would not be admitted to a good many Methodist Churches in these United States to-day. And yet that sermon revolutionized religious worship throughout the world for all time. The greatest prophetic discourse that was ever delivered was preached by that same Man as he sat on the hillside and looked down from the Mount of Olives at the city of Jerusalem. And another of his greatest sermons was preached while he was sitting in a boat and his audience were standing on the sands of the shore. Why if you will be as true to yourself and to your surroundings as your Master was, you will not be afraid of a simple life; for Christianity has nothing about it that is pompous, nothing that is stilted, nothing that is sensational. Oh, would to God that every Methodist preacher would register a vow in his inward soul nevermore to announce on Saturday that he would preach a sensational sermon the next day!

Simplicity of Christ.

We are Christ's representatives, and we are to do his works. You ask me if I really believe we can do Christ's mighty works; can we work miracles? No. Then do I believe if we had more faith we could work miracles? No. "Do you believe if we had more faith we could relieve the sick?" Well, I have been too busy with the work Christ has given me to do to speculate on such subjects. I have prayed sometimes for those very dear to me, that God would heal them; but I have never yet reached the point where I could lift my hand before God and say it *must* be. I believe God has heard some prayers of mine in cases concerning those very dear to me, but in other cases it has been borne into my heart as directly as if Christ had spoken from the throne, "I want your child;" and I have said, "Take her." That is the spirit of Jesus Christ; you can never go beyond it.

Our miracles.

Then you ask: "What can we do?" I will tell you what you can do. There was once a doctor, an English surgeon, in Calcutta, who had a little girl six or seven years of age, and one day he said to me: "If my daughter lives to grow up, I hope she may take a fancy to the study of medicine; and if she does, I wish her

to make a specialty of eye surgery." I asked him: "What is your notion in that?" "Well," he said, "woman's sense of touch is more delicate than man's; and of all surgical operations, there are none requiring more delicacy of touch than those connected with the eye. I should feel that my highest wishes were gratified if my little girl, when she grows up, becomes an eye surgeon, because I think she would be peculiarly qualified for it." Now I have thought that religion itself required delicacy of touch; and there are some who are expected, not to heal an eye that is in a critical condition, but to bind up broken heartstrings. That requires a kind of surgery that the men of this world know nothing about. After you have lived among the people and in touch with them, you will find that you have to do that kind of work nearly every day. More hearts are aching and breaking than you know anything about, and as you get nearer to Christ you will find them.

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Spiritual surgery.

There was a time in my life when I became impressed with the idea that there was more sickness about me than I had known before in Lucknow. I happened to meet one of the surgeons, and I said to him: "There is a great deal of sickness here." He said: "No, I've never noticed it." "But I have noticed it," I said; "I seem to find more sickness now than at any time since I have been in the station." He said: "I can't account for it, but you are mistaken; there is no more sickness now than before." And so I began to look into the case, and I found out that really there was only about as much sickness as usual, but I hadn't been in touch with the sufferers. And I remembered that two or three weeks before I had been drawn nearer to Christ, and had received what I might call a revival of God's work in my heart, which had given me a kind of unconscious attraction to a sick bed, so that I found them without knowing that I was seeking them. And it taught me a lesson. You say: "I don't stumble over many such cases." My dear brothers and sisters, as you come nearer to Christ, and become more like him, you will find that there is a divine attraction that will lead you to where the works of Christ can be performed.

How to find the needy.

Coming down Long Island Sound a few years ago, a friend on board asked me whether I wouldn't like to go into the dynamo room. I said I would, and he took me there, where the great dynamos were revolving. He picked up a large steel hammer,

Christ's drawing.

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and then he took in his hand a magnet, of the usual horseshoe shape, and put it to the hammer, and asked me to see if it would bear the weight. I caught the magnet and it dropped off. Then he said, "Go a little nearer," and I walked toward the dynamo slowly, till he said, "Now try it," and I did, and the magnet bore the weight of the big hammer. I went closer, and he said, "Try to pull them apart." But I couldn't do it; they were just like one metal. Then I began to walk backward. "Now try it," he said; and I could take them apart. I went back still farther, and the magnet dropped off. The power was in the dynamo.

I have found personally, and you will find the same thing, that Jesus Christ is the Dynamo of this universe; and as you go nearer and nearer to him, the divine magnetism will flow into your souls, and you will be drawn to objects that you should seek, and away from those you should shun; and yet you will be just as natural as you ever were, and more natural, and people will be less afraid of you, and have more confidence in you. You will find yourself drawn to places where your Master would be drawn; drawn there to represent him in the flesh. And what a delightful thought it is that we walk in the hallowed footsteps of the Son of God!

The work of missions.

Now, with that idea before us, we can talk about our great missionary work. We talk about the world being converted to God. You say send the Bible to them. Why you might as well send telegraph wires, throw them down here and there, and expect them to transmit messages without intelligence at either end. The Bible won't convert anybody of itself. The Bible is the telegraph wire, but you must have the eternal God at the one end, and a believing and intelligent person at the other. Then you can use the Bible. So it is not what we call truth, it is not Christian mercy, or keeping the Sabbath day, or this, that, or the other thing; or introducing the customs of our country. Nothing of the kind; it is Christ.

Take some young woman out of this audience to-night. She says she is willing to go as a missionary to some country in the Eastern world, if she could be sent. The funds are provided, and she goes on to New York. Just as she goes down into the steamer that is to carry her across the broad Atlantic, there will be seen the unseen presence and heard the silent tread of the Man of Nazareth by her side. She goes on that steamer, and there is a pillow spread

by the Man of Nazareth. She reaches her destination, and goes far down into the heathen continent, and there is still by her side the silent tread of the Man of Nazareth. She enters the lowly huts; she may be rejected a dozen times as her Master was before her; but somewhere, as she tells the story of the Word, she will be welcomed and kindly received, and some one there will be made a partaker of the world to come. Then, when the young disciple goes out of that home, Jesus will remain. She goes to another, and another, and all the time she is bringing Christ to the people.

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"Lo, I am with you.

We are here to have Christ represented among all nations. Can we do it? I say we can. It is a question of sending out those who know Christ and who will carry him to the people. All over the world they are doing that to-day. Within the past few weeks I received a letter from the presiding elder in the Province of Gujarat, who says: "Two of our men baptized one thousand eight hundred converts in three days, and there are six or eight thousand more waiting." Another writes: "Two brothers at such and such a place have a thousand converts whom they are waiting to have baptized, but we can't do such a thing out there until we can provide culture for the men who are to be baptized." Jesus said: "Go and disciple all nations, teaching them." Teaching is just as important as, and more so than, baptism.

What Christ is doing.

Again a missionary down on the Straits of Malacca writes: "We could double our membership in twelve months if we could provide teachers for the people." Another writes from China that a whole colony of Christianized Chinamen are going over to Borneo, and Bishop Warren is now in Borneo, organizing this Chinese colony. The island of Borneo is as large as France; and as to China, there will be a greater opening there in twelve months than ever before. God is calling, and what are we doing? We are not equal to the emergency. The Church to which I belong last year, for all her mission work in foreign lands and home fields, gave the sum of forty-five cents per member! Forty-five cents! I am ashamed to say it, and yet I am afraid that the three millions of our Church spend as much money for chewing gum as they do for saving the heathen world. We are trifling with the whole subject. We think things can be done simply because we sing our hymns, because we offer our prayers, because we make enthusiastic addresses to the public. God's voice is summoning us; and as yet it is the voice of love. I rejoice in this convention.

What we are doing.

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Well, I have talked so long on these side issues that I fear I have drifted away from the main point; but before I close I wish to recall your minds to the objective point of my whole talk. All success is through the Spirit of God, the river of the water of life. Some one may say: "I have prayed for the Spirit again and again, but somehow it is the one prayer that is unanswered." I know what you mean when you say that. I used to pray a good deal for God to give me the fullness of the Holy Spirit, when I did not fully understand what I was asking. You remind me somewhat of the boy who sees that beautiful bright electric light. He says to his mother: "That's a pretty light; I want to take it home with me." The mother says: "You can't do it." The boy says: "I don't want much, but just enough to fill my hat;" and the mother replies, "My son, you cannot take that light unless you take the lamp. You will have to take the wire with you also, and then you can have the light." But the boy cannot understand why he cannot get the light; he cannot understand that he must take the source if he would have the light. Well, you have prayed again and again that God would give you his Spirit, would fill your poor heart with his Holy Spirit; but you have been thinking all the time that you can get the Holy Spirit apart from Christ. You can't do it; you must receive the Spirit that makes Christ manifest to you.

The source of power.

Now, you pray for the Spirit, and Christ comes. Who makes him visible? The Holy Spirit; that is his mission; he "shall not testify himself, but he shall take of the things of mine and show them unto you." Take Christ into your heart in his fullness, and the Spirit will be a perpetual sunshine in your soul, manifesting Christ. That is what we want. "But," says some one, "we want the mantle of power." Well, here is the power. But you want a mantle that the world will recognize. Elisha wanted the power of Elijah, and when Elijah went up in the chariot of flame there remained an old blanket lying there. He didn't have much to leave in this world. Elisha went out and picked up the blanket. There is a dispute among the writers on this subject. Some say the garment was of camel's hair, and some say that it was sheepskin; but it was a robe of power on the shoulders of Elisha.

Now you say you want the mantle of Christ. If you get it, you will not have anything that the world will account valuable. You will shrink back into yourself more than ever before, you will be

willing to be quiet and unknown, you will think yourself unworthy; but somehow or other the works of Jesus Christ will begin to show themselves forth in you; and while you may not be a popular man in the pulpit, you will be in the pew and in the home. The thing that Methodism needs more than anything else to-day is to have men and women take up the work of Christ who will go out in his name and filled with his spirit. THOBURN. His mantle.

Now Jesus says: "I am among you as he that serveth." My dear friends, this world would recognize the disciples of Christ if it saw that we were eager for his service; and his service is among the poor, the heartbroken, the downtrodden and forsaken of men. There is plenty of work to do everywhere; and if we would only go forth earnestly in that hallowed name, Methodism would have a power in these United States that was never known before. I take it that the six million Methodist communicants of this world ought to add five million members to the Church every year. You say the like was never heard of; why, it would not be one apiece. We have been waiting through all these years, without making a deliberate calculation of what God expected us to do. As I look up, it seems to me as if I see yonder shining throne. Oh, that vision comes to me so vividly! There is God the Father and the Son, God the Father and the Lamb. There is that crystal Stream forever proceeding; and all the power that was ever given to Jesus is offered to us in the person of that Holy Spirit. We are to do greater works than the Master wrought on earth. Let us receive that hallowed river, and Pentecost will be ours. What we might do.

Long ages ago the wild Indian used to come and look at the falls of Niagara. He would simply gaze, and pass on. To him it was a mighty body of water, and nothing else. Then a European came along and said, "This is the most wonderful waterfall on this earth," and he passed on. After a time, other Europeans came and said: "If we could only utilize the power in that waterfall, we would do great things." There came a man one day who said, "Well, I can at least have a flouring mill here," and he turned aside enough of the torrent to use the power. Other men came and said: "We will dig through the rock and open a tunnel by which we will carry the water off and have a system of flouring mills." And they did it. Then came a man of science, and he said, "That great torrent is a source of electric power, and I will Harnessing our Niagara.

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use that power; and I will attach the wires from this place to Buffalo and Lockport, and will illuminate the streets of those cities." And he did it. Other men came and said, "We will use this electric power in running the greatest manufacturing plants in the United States," and they are building them. Then Tesla came along, and said: "I have discovered a method by which I can transmit the electricity without waste, to New York on the one hand, and Chicago on the other." And he looked at that waterfall, and in substance laid one hand on New York and the other on Chicago, and said: "Here is the power that will drive all the manufacturing plants of the two greatest cities on the continent."

How marvelous it is! It was there when the wild Indian saw the falls, but he didn't know it. It was there when the first man utilized the power of the water, but he did not comprehend. So we have been gazing on the river of life. We are not like the wild Indian; we have known, but we have not proved the mighty power of that river. There it lies before us; it is ours, with all its possibilities of divine grace, and the Master is pointing us upward and saying: "All the works I did on earth, ye shall do also, and greater works than these." And what remains for us to do? Simply to look up in the name of Jesus Christ, and call that water ours. The mighty Spirit of God is mine to-night, and I seem to grasp the promises. I look steadfastly upon the heavenly scene, for it is heaven opened to the gaze of faith, and say:

River of God, I greet thee!
Not now afar, but near,
My soul to thy pure waters
Hastes in its thirstings here.
. . . . . .
Holy River, let me ever
Drink of only thee.

ONENESS IN CHRIST.

REV. ALEXANDER SUTHERLAND, D.D.

It would be impossible to speak on such a theme as "Oneness in Christ" without having in mind the words spoken by the Master in the upper room on the night in which he was betrayed. But

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Christ's words.

the meaning does not lie upon the surface. The words belong to the deep sayings of Christ, and their spiritual import can be apprehended only by spiritual men. It may aid us, however, if we take in the related circumstances. As one who studies a famous picture let us stand back a little so as to get the right perspective and put the picture in a proper light.

The troubled, sorrowful years of Christ's earthly sojourn were drawing to a close. First there had been the years of inaction and enforced silence—years in which he saw and felt the terrible meaning of the world's sorrow and sin, yet spoke no word and wrought no mighty deed. Then came the three years of his public ministry; three years in which to teach a blind, sinning, suffering world the way to the Father; three years in which to give that world an impulse Godward and turn it from darkness toward the light; three years into which he must compress the truth that would suffice to guide the human race through all the centuries of its history till the consummation would be reached,

> In some far-off divine event
> To which the whole creation moves.

Talk we of enthusiasm! Oh, if Jesus Christ be not in very deed and truth the Son of God and the Saviour of the world, such an undertaking must be regarded as the very insanity of enthusiasm!

His ministry.

Roughly divided, each year of the three has its own characteristics. First, there was a year of preparatory work, teaching and healing; then followed a year of popular favor, when vast crowds listened to the Master's words. "The common people heard him gladly;" the wealthy entertained him; rulers and wise men came to him for light, and many confessed that he was "a teacher come from God." His name was on every lip, and, for the most part, in terms of commendation. To superficial observers it must have seemed as if the triumph of his cause was assured. But the tide quickly turned. The third year saw the crowds dwindling, "and from that time many of his disciples went back and walked no more with him." Mutterings of discontent began to be heard, which speedily swelled to a chorus of denunciation. "He hath a devil and is mad," said some. "He casteth out devils through Beelzebub the prince of devils," said others. "He deceiveth the people," was the contention of many. "He is a blasphemer and deserves to die," was the verdict of Pharisee and Sadducee alike. The rulers opposed him, the people gave him up, and the best his

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own brethren could say was: "He is beside himself." From the human point of view the mission of Jesus seemed to be resulting in disastrous failure.

And now the end had come. Of the multitudes who had followed him in earlier days, it seemed as if only twelve were left, and one of these a traitor. A few hours later they all would forsake him, leaving him to die alone. All this, and much more, was present to the mind of Jesus; but nothing disturbed the serenity of his spirit, and the secret we find in his own words, "Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me." It is said that in the mightiest cyclones that sweep over earth or sea there is a spot at the center—at the very vortex—where all is calm and still. Thus amid the cyclones of human passion—in the whirl and vortex of opposition and hatred, human or satanic—there is one place of undisturbed serenity, and that is beneath the shadow of the Almighty. There Jesus dwelt, and nothing could disturb him.

The closing hours.

But now only a few hours remained in which to finish his work. Whatever he would say to his disciples he must say quickly. And so the word goes forth to the Twelve to assemble in the upper room which "the goodman of the house" had prepared at the Master's bidding. When the hour was come he sat down with the Twelve. From this point onward every act, every word, deepens the impression of all his former teaching. The announcement of his own betrayal, the departure of Judas, the prediction of Peter's defection, the institution of the Holy Supper, the washing of the disciples' feet, follow in rapid succession. Then words of deepest wisdom and tenderness are spoken as he tells of the many mansions, of the way to the Father, his oneness with the Father, the coming of the Comforter, the peace he would leave with them, and many things beside. All this is on the line which leads from the outward and the visible to the inward and the spiritual, and as we listen we feel that we stand on holy ground; but when Jesus lifts up his eyes and opens his lips in his intercessory prayer—the most wonderful prayer ever breathed from earth to heaven—then do we stand at the very threshold of the holy place, listening to the first words of that intercession which ever goes up before the mercy seat from the lips of our great High Priest. What Jesus prayed for then he prays for now, and his intercession cannot be

Last discourse.

in vain. To suppose that it has continued all these centuries without answer is simply unthinkable; and yet there are those who tell us they are waiting for the fulfillment of the Redeemer's dying prayer, and they blame the Churches in no measured terms because fulfillment has been so long delayed. SUTHERLAND.

Let us now turn to the prayer itself and try to grasp the meaning of its wonderful words. Already we have been led far into the spiritual realm, and in that same realm we must find our exegesis. A mere surface interpretation will not meet the case; we must penetrate, if possible, into spirit and truth. The record is in the seventeenth chapter of John, verse eleven, and again in verses twenty to twenty-three, and the words are these: "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. . . . Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me." **The prayer.**

A common interpretation put upon these words is to refer them to the organic union of all Christ's disciples in one visible body, and the inference is drawn that, until this is accomplished, Christ's intercessory prayer will remain unanswered. But such an interpretation is singularly inadequate. It is mere play upon the surface of the words instead of getting down into the heart of things. Even a superficial study of the word and works of God should convince us that the great purpose of redemption is to lead men from the outward to the inward, from the visible to the invisible, from the letter that killeth to the spirit that giveth life. The whole movement of sacred history lies along this line. Creation began with the lowest forms of life; it culminated in the creation of man in the image of God. Redemption in its historical aspect begins with the Levitical ritual, with its sensuous worship, in which the spiritual element is scarcely visible; it ends with the incarnation of the Son of God, the descent of the Holy Ghost, and the setting up of an invisible kingdom in the souls of men. The written word begins with picture and symbol from which we pass **Material union inadequate.**

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to spirit and truth. And even in the New Testament there is an ascending scale from the mighty signs and wonders recorded in the synoptical Gospel to the spirit and truth of the Gospel of John.

Keeping in mind this constant and uniform movement in Christ's teaching from that which is natural to that which is spiritual, remembering that we are now witnessing the closing hours of his earthly life and listening to his last words in the hearing of his disciples; remembering that he has assumed, before our very eyes, his High-priestly function as our advocate with God, and is asking from the Father the divinest gift He has to bestow; is it conceivable that at such a time, and under circumstances so inexpressibly solemn, the Saviour's supreme desire for his disciples, repeated again and again, should have concerned itself solely, or even chiefly, with the mere externals of religion, and that the best thing he could ask was a visible organic unity as the proof to the world that he had been sent of God? To interpret the words in this narrow and unspiritual sense would be a sudden reversal of the whole trend of Christ's teaching, and would land us in an anticlimax of the most startling kind.

That which Jesus desired, first of all, and above all, for his disciples was unity of spirit, an inward fellowship with one another and with God like unto that existing between the Father and the Son. This is indicated by the very language of the prayer: "That they may be one even as we are." "That they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us." And yet again, "That they may be one even as we are one; I in them and thou in me, that they may be perfected into one, that the world may know that thou didst send me." How far and under what conditions this may include outward and visible unity will be considered farther on; in the meantime, our concern is with that oneness in Christ which he died to make possible, and which is the crowning grace and glory of experimental religion. Knowing all that was comprehended in the extension and consummation of his kingdom in the earth, Jesus knew the supreme importance of absolute unity among his people, a unity that could not be created and maintained by human machinery, however well intended and devised, by majority votes of Conferences and Synods, or compromises between opposing factions, but only by the mighty working of the Holy Spirit in the hearts of individual believers, bringing them into vital union with Christ and

True oneness.

the living Head, and through him with all God's redeemed ones on earth and in heaven. To men who have only a form of religion, and deny the power thereof, all this would be unintelligible; but to those who have passed from death unto life, to whom religion is an experience and not a mere creed or form, it will come with the force of a divine demonstration, and commend itself as of the very essence of the gospel. SUTHERLAND.

A spiritual unity, such as we are considering, comes within the scope of individual experience. Each true believer not only may be but assuredly is brought into vital union with God in Christ Jesus, and therefore into vital union with every other true believer throughout the whole world. It is this union of true believers that constitutes the oneness of the Church universal, and all claims to that distinction based upon systems of doctrines or forms of government, upon modes of administration or historic continuity, are delusive and vain. The unity which Christ desired and for which he prayed was to be the standing evidence to the world that he had been sent of God, and how he understood it may be inferred from his words a little before: "By this shall all men know that ye are my disciples, if ye have love one to another." But how shall the world see and know that we have love one to another? Will it be because we subscribe to the same creed, submit to the same Church order, pronounce the same Shibboleth? History answers "No." When Christians were few and poor, and persecuted, with no bond of union save that of unswerving loyalty to Jesus Christ, although the heathen hated them and pursued them even unto death, they could not withold the admiring testimony, "Behold how these Christians love one another!" and the proof of the love was not outward organic unity, but the willingness of each to serve and suffer for the sake of a fellow-believer. Such a love the world has never known before, and it was mighty to convince men that He who had inspired a love like that must have been sent of God to be the Saviour of the world. Son's unity.

If the organic union of all Christians in one visible Church is the all-important matter, if this is the crowning grace for which the Saviour prayed, we are at once brought face to face with a very grave responsibility. If the Redeemer's intercessory prayer cannot be fully answered so long as outward divisions remain in the Church, can any plea of doctrinal opinion, of conscientious scruple, of religious usage, of established Church order, justify the

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continuance of our divisions for a single hour? It has been said, and I think with justice, that a man is most likely to be right in those things which he holds in common with the Church universal, and most likely to be wrong in those things which he holds as peculiar opinions of his own; but it has been observed that not a few who emphasize as the great desideratum the reunion of Christendom, who profess to believe that only in one visible universal Church can the Redeemer's prayer be fulfilled, are strangely tenacious of every jot and tittle of the systems in which they have been trained, and seem to regard the wholesale acceptance of those systems as indispensable to the union they so much desire. But this is only to relegate the whole question to a very distant future. The organic union of diverse and even conflicting systems necessarily involves mutual concessions and compromises, and until we are prepared to submit to these all talk of organic union is likely to prove but wasted breath.

Organic union, when?

Now if it be true that believers who are in vital union with Christ, and these alone, constitute his mystical body, the question of organic union assumes a new phase; for true believers are scattered among Churches of every name the wide world over, and to gather these alone into one organized body is, on the face of it, a manifest impossibility. No human authority could decide who are and who are not in vital union with Jesus Christ; and even if they were known, who would have authority to summon them out of the various communions where Providence has cast their lot, to form a new communion under a new name? More than once the experiment has been tried; but instead of bringing about the organic union of true believers, the experiment has resulted only in creating some additional sects, and these the most sectarian of all. If, therefore, we regard organic union as the chief thing to be desired, we must be content to take the Churches as they are—the tares and the wheat together—and then see if we can discover a centripetal force sufficiently strong to bind the heterogeneous elements in one.

All who are Christ's.

To guard against misapprehension, let me here say, once for all, that none of these things are said to discourage the desire or hope of a union of all Christ's followers in one visible body, or to convey the impression that I do not sympathize with a hope so high. I do sympathize with it most profoundly, and am free to express the belief that such a union will one day be an accomplished fact.

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But if that union is to be real and lasting, it must come in God's order; it must be the result of that oneness with God in Christ for which the Saviour prayed; it must be the outgrowth of an interior life organizing its own living body for the performance of its own proper functions, and not the mechanical construction of an automaton to be galvanized into imitating the movements of a life which it does not possess. But laying aside for the present all diversities of interpretation and assuming only that what Jesus asked for was some real and lasting good for his Church—something which should be to us, as it was to him, an object of supreme desire—is there anything which Christian men and women can do to further the end in view, and so realize in fuller, grander measure that oneness in God though Christ for which the Saviour prayed? There are at least two objects to which our prayers and faith and efforts might be directed with promise of fruitful results.

Two objects of prayer and effort.

The first of these is a mighty deepening of spiritual life in the Church. If there is a lack of unity among us, it is because the level of spiritual life is so low. Our religion is too superficial. It dwells too much in the region of opinion and dogma and too little in the region of conviction and motive. It is too much a religion of the head and too little of the heart. Its consecration is that of the intellect rather than of the will, and love is more in word and tongue than in deed and truth. Such a religion may find an outlet in tithing its "mint and anise and cummin," but not so much in "judgment, mercy, and the love of God," and it is not the sign whereby the world shall know that we are Christ's disciples, and that the Father sent him into the world. I would not assume a pessimistic rôle, and complain that the whole Church had backslidden from God. That would be a sinful exaggeration; but it is true, nevertheless, that the tide of spirituality has ebbed farther than most of us realize. The Church has splendid organization, elaborate machinery, but "the spirit of the living creature" is not in the wheels. Family religion is sorely neglected; private devotion languishes; the Methodist testimony of full salvation is ignored, or is relegated for the most part to ignorant extremists who bring it into disrepute by their censorious spirit or inconsistent lives. Putting the case for the Church as favorably as truth will allow, is she so "rich and increased in goods" as to "have need of nothing?" Has she no sins to repent of; no unfaithfulness to deplore? Is the level of her spiritual life near where it

Deepening of spiritual life needed.

SUTHERLAND.

ought to be? The most optimistic Christian will not affirm that it is. A great deepening of spiritual life is the crying need of the hour. May it be fulfilled in our experience "not many days hence!"

A deepening of spiritual life, and that alone, will solve the problem of Christian unity. In proportion as the spiritual life is deepened we get nearer to God, and we cannot get nearer to God without getting nearer to one another. If this were kept steadily in mind, it would save much random talk and wasted effort for the organic union of Churches. The fact is, the Churches are kept apart not so much by differences of opinion as by lack of the mind that was in Christ. Christendom cannot be organically united unless it is first united in spirit, and it cannot be united in spirit unless there is a great deepening of spiritual life. The remedy for existing divisions will not be found in argument or in compromises, but in that mighty working of the Holy Spirit whereby a creed is changed into an experience and a profession is transformed into a life. This is the true bond of union, and without it an external unity would be a rope of sand.

Spirituality and union.

The bearing of all this on the missionary problem is manifest. Whenever and wherever there has been a revival of true missionary zeal it has been preceded by earnest and persistent prayer and a deepening of spiritual life. Witness the sending forth of the first foreign missionaries by the Church of Antioch: "As they [that is, the prophets and teachers] ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, they laid their hands on them, and sent them away. So they, being sent forth by the Holy Ghost, went down to Seleucia." The history of the Church is full of examples just as striking, showing that the deepening of spiritual life always results in some new outgrowth of missionary zeal. All along the centuries we find individuals or groups of men deeply concerned for the well-being of the Church and the salvation of the world, and while they were hated and despised by the formalists and the ungodly of their age, the Holy Spirit used them to save the Church from the paralysis of a dying orthodoxy and from hopeless moral decay. Opprobrious names were heaped upon them, and Pietism, Mysticism, Puritanism, Methodism, Herrnhutism, are some of the terms by which they became known: but it is by these movements, so despised of men, that God has conserved the spirit of true

Spirituality and missions.

religion and demonstrated the power of his truth from age to age. Well did the late Dr. A. J. Gordon express the thought: "Whenever in any period of the Church's history a little company has sprung up so surrendered to the Spirit and so filled with his presence as to furnish the pliant instruments of his will, then a new Pentecost has dawned on Christendom, and as a consequence the great commission has been republished." SUTHERLAND.

It is in this presence and work of the Holy Spirit, choosing and sending forth his own messengers, that we find the true apostolic succession, and by the life which he imparts he maintains the unity and continuity of his Church from age to age. From Pietism—to go no farther back in the Church's history—came Moravianism; from Moravianism, Methodism; from Methodism, the great missionary revival of the nineteenth century. That is to say, the deepening of spiritual life which resulted from the Methodist revival found its outlet in missionary zeal and effort for the evangelization of the world. And what we find in communities we find also in the case of individuals—the Holy Spirit transmitting himself, so to speak, from man to man and from generation to generation. John Newton, of Olney, though not a Methodist in name, received the new baptism of the Spirit, which he was the means of communicating in turn to Thomas Scott, whose preaching stirred and quickened William Carey; and he, through reading the journal of David Brainerd, was powerfully moved to missionary consecration. The same John Newton was the human instrument in the conversion of Claudius Buchanan, the successful missionary to India. Buchanan published a tract, "The Star of India," which fell into the hands of Adoniram Judson, and determined his career as a missionary. In like manner Charles Simeon carried the new evangel to Cambridge, and, although he was hooted and jeered at as Pietist and Methodist, God gave him Henry Martyn, whose brief but luminous life has kindled the missionary fire in scores of hearts from that day to this. A most significant thing in connection with all these men and others like them is the fact that the Holy Spirit's working not only led them to consecrate their lives to the evangelization of the world, but so lifted them above the region of sectarian strife and prejudice that they were able to recognize as brethren beloved in the Lord all of every name who were in vital union with Jesus Christ. From all of which the lesson is plain: Let the spiritual life of the Church

The true apostolic succession.

SUTHERLAND.

be so deepened that the Holy Spirit shall rule and guide in all her plans and councils, and soon God's purpose will be accomplished —the gospel will be preached to the whole creation, and believers the wide world over will be one even as Christ and the Father are one.

Assuming now that the Saviour's prayer may have included the thought of organic union, as well as the spiritual unity of believers, a second point that should be kept steadily in view is coöperation among the Churches for a common object, and no better object could be chosen than the evangelization of the world in this generation. Competition in missionary work among the heathen results in many serious disadvantages. It is conceivable that a number of distinct organizations, working side by side, might sometimes stimulate zeal and "provoke unto love and good works," but it is undeniable that it sometimes provokes to something that is not love and to works that are not good. It fosters rivalry, wastes resources, reduces efficiency, retards universal evangelization, perplexes native converts, perpetuates needless divisions, emphasizes nonessentials, and hinders the complete realization of that oneness for which the Saviour prayed. Coöperation in the one aim of evangelizing the nations would go far to correct all this, and coöperation might be possible even where organic union is impracticable. It would turn away attention from minor things in which the Churches differ, and would fix it upon the great essentials in which they agree; and this, in turn, might teach the needed lesson that Christianity is broader than sects and more catholic than creeds.

Coöperation.

This steady pursuit of a common object, the evangelization of the world, would have its effect upon the preaching of the missionaries. Remembering the words of the Master, "And I, if I be lifted up from the earth, will draw all men unto myself," we sometimes wonder why all men have not been drawn to him long ago. May not one reason be found in this, that Christ has not always been lifted up? Some have lifted up the Church instead of the Church's Lord; some have lifted up the Creed instead of Him in whom all creeds should center, and some have lifted up the crucifix instead of the crucified One; and thus it has come to pass that, instead of being drawn to the living Christ, men have been drawn rather to the controversies that have raged round about him. But neither Church, nor creed, nor ritual can satisfy the world's need; only an uplifted Christ can do that. If this be so, is

Has Christ been lifted up?

it not our manifest duty always and everywhere to lift up Christ as the world's only hope? Let us lift him up in the great congregation where the people gather, and at his table where still, as of old, he is often revealed in the breaking of the bread. Let us lift him up in the sight of the heathen, until the mighty meaning of Christ crucified shall break in upon their darkness, and they cry in rapture: "Lo, this is our God, we have waited for him, and he will save us; this is the Lord, we have waited for him, we will be glad and rejoice in his salvation." Let us lift him up among the vile and the outcast until a new hope begins to dawn in their hearts, and they cry in grateful wonder, as once others cried in scorn: "This man receiveth sinners and eateth with them." Yea, let us lift him up at the bedsides of the dying, that the sinner's last look may be in the face of the crucified One before he goes to see "the King in his beauty." With this as our sole business, to cry, "Behold the Lamb!" may we not hope that Christians will soon forget the things in which they have differed, and, being drawn themselves into closer fellowship with Christ by the very gospel they proclaim, become one in him even as he and the Father are one?

SUTHERLAND.

The fruits of unity.

To some people such a day may seem far off, but it may be nearer than we think. Is it only some ancient allegory or tradition, or is it a vision of the Christian centuries that has been shaped into words like these: There was a time when the majestic form of truth embodied walked this earth, but somehow became dismembered, and from that time until now the sundered parts are moving to and fro in ceaseless, weary search each for the other, because each is instinct with the memory of the old and loving union, and it is the memory that impels the search, and the search itself is a prophecy that all the sundered fragments shall be reunited in one radiant form at last. Thus it may be one day with the mystical body of Christ, which is his Church. Men think it is divided, and that the sundered fragments have been driven far apart, because they cannot see the invisible bond which unites each true believer to the living Head. We must wait a little longer for "the manifestation of the sons of God," but when that manifestation comes it will be seen that the children of God are one even as Christ and the Father are one, and then all men will see and know that the Father sent the Son to be the Saviour of the world.

One body.

OBEDIENCE TO THE GREAT COMMISSION; CHRIST'S LAW OF LIFE TO HIS CHURCH.

BISHOP J. C. GRANBERY, D.D.

LET me read the great commission as recorded by Matthew. It is historical, as the English Magna Charta is historical, as the Constitution of the United States is historical. The historical setting is impressive: the place, a mountain of Galilee; the time, immediately preceding Christ's departure from the earth; the men to whom it was spoken, the eleven faithful disciples. But the great charter of England and the Constitution of the American Union, are present, living facts and forces; so, and far more, the great commission is true, valid, binding to-day and all days unto the end of time, the supreme law of the Church and charter of her rights. Servants, friends of our ascended Lord, hear what he says to you at this opening of the twentieth century of his kingdom: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world."

The Commission.

I. Note the rock on which the commission rests: "All authority [the Authorized Version reads 'power'] is given unto me in heaven and on earth." Authority and power go together as source and stream. Christ has authority over the hosts (exchequer) and all resources of heaven and earth; authority to legislate, judge, execute, to quicken whom he will. Authority in heaven. Angels wait or haste to do his bidding. He might have summoned twelve legions for his own rescue, but would not. He did send an angel to deliver Peter out of Herod's hand. "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" But the greatest proof of his authority in heaven was foreshown in this promise: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness." The Holy Spirit and the disciples are co-witnesses of Jesus. "But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria,

Its foundation.

and unto the uttermost part of the earth." The Spirit still witnesses, believers still witness; may not America, this new world, be included in this phrase as used by Jesus, "the uttermost part of the earth?"

Authority on earth.

He has authority in earth. Why do the nations rage, the people imagine a vain thing, the kings of earth set themselves, and the rulers take counsel together against Jehovah and against his anointed? John in Revelation styles Jesus the Prince of the kings of the earth. Jesus called Satan the prince of this world: usurper he is and tyrant. But when the seventy disciples whom our Lord had sent forth to preach and to heal returned and reported, he said: "I beheld Satan as lightning fall from heaven." At that same hour he rejoiced in the Holy Spirit and thanked God. Each success of his evangelists is a new occasion of joy to the Master.

Absolute, universal, ever-during sovereignty is the claim of Christ. On his head are many crowns, and on his garments is written King of kings and Lord of lords. Now that he is the King, he does not drop the favorite title of his humiliation, the Son of man. "The Father hath given him authority to execute judgment also, because he is the Son of man." "When the Son of man shall come in his glory, and all the angels with him, then shall he sit upon the throne of his glory." The tie of a common humanity between himself and his disciples shall never be broken. The name of Jesus, given before his birth, setting forth his work of saving his people from their sins, most precious name, shall not be substituted by any other title. At the name of Jesus every knee shall bow, and every tongue shall confess him Lord, to the glory of God the Father.

Christ our King.

The hero whom the people freely and fondly followed as their Leader, and hailed in the hour of victory as their Liberator, may keep them at a distance when he wears the purple and diadem. One who was a close friend of the persecuted prince may be rebuffed as presumptuous, if he speak familiarly to the king. But far different is the case between believers and their Lord. Adoration rises higher, praise more ecstatic, the glory shines out full-orbed and cloudless; but what his coronation and the unrolling progress of his reign show forth is the exceeding riches of his grace, the riches of the glory of his inheritance in the saints, and the greatness of his power to us-ward who believe. The Church of Rome delights to magnify the love

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and honor which the enthroned Son shows to Mary, and her consequent power. Surely she is very dear to his heart; what will he deny her? Let us accept the argument, and recall what happened in the days of his flesh. "One said, Behold thy mother and thy brethren stand without, desiring to speak with thee." But he answered: "Who is my mother? and who are my brethren?" And he stretched forth his hand toward his disciples—I seem to see his hand outstretched now and here to some, at least, of you who listen—and said: "Behold my mother and brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

What owe we to this King and Saviour, to him who not only died for our redemption, but reigns to exalt and bless us evermore? Worshiping, trustful, joyous, loving loyalty.

"Bring forth the royal diadem,
And crown him Lord of all."

In a double sense this loyalty is personal: First, it is the spirit of Christians singly, as well as of the collective Church; secondly, its object is a person, Christ Jesus. Americans profess loyalty, not to the President, nor to any leader, but to the country, to a cause. The British were loyal to Victoria, who reigned so long and so wisely and with such affection to her people; yet their deeper loyalty was to the liberty, institution, power, and glory of the nation, represented in part by the throne. "England expects every man to do his duty to-day," was Nelson's appeal to the sailors; England, not the king. Christ's authority is not arbitrary, conventional, nor limited. All perfections, unblemished and boundless, unite in him. He is before and above all things; by him and for him they were created and do consist; he is the Sun of all light, the Fount of all life. Not by a mere volition, not by the mere outflow of his wisdom and might, but by humbling and emptying himself, by the incarnation in which he became one of us, by his revelation of the truth, by setting a perfect example of righteousness under hard human conditions, by the suffering of death to put away our sin, he redeemed us from bondage and sin. He rose from the grave, ascended on high, sits on the right-hand of the Father, continually interceding for us, is the Mediator through whom we have access to God, and is ever present with his Church. "Worthy is the Lamb that was slain to receive

Our duty to him.

power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Such is the King. GRANBERY.

Now consider his kingdom. His scepter is righteousness and mercy. His reign means truth, freedom, purity, peace, joy, and love. In him is the promise of all good, on earth and in heaven, in fleeting time and changeless eternity. Glorious is his cause; but it is not an abstraction of the reason, not an ideal of the imagination, much less a figure of speech; it is summed up in Christ Jesus, who is the Fullness and Source of all excellence. Devotion to our king, devotion to the world-wide extension of his kingdom, does not exclude, but secures to each man personal reward exceeding abundantly above all he can ask or think. How easy, free, and blissful is unquestioning, unlimited loyalty to this king!

II. Clothed with all authority, Jesus issues his commission. "Go ye therefore." Judaism stood on the defensive against all nations. Now begins an active, aggressive, world-conquering war. Mobilize the forces; break up the winter quarters; take up the line of march. "Go ye therefore."

Is this the voice of command? Yes, like the command at the brink of the sea, "Speak unto the children of Israel that they go forward;" like the command at the mouth of the tomb, "Lazarus, come forth," "Loose him and let him go." It is the trumpet of earth's jubilee, clear, musical, stirring, waxing louder and louder. Well may the eleven spring forward with holy eagerness and joy to execute this commission. What was their equipment? Faith, consecration, and power of the Holy Ghost. Will this suffice for so momentous a commission? Yes, if Christ has all authority in heaven and in earth.

Study the terms of the commission. How broad, "all nations;" how long, "alway;" how deep, "Disciple, baptize, teach them to observe all things whatsoever I have commanded you." Christianity is the universal religion, the religion for man, for the whole earth; the ultimate religion, not to be displaced by something better, but the true religion to last until the end of the world era; the complete, perfect religion, to be kept in its simplicity and integrity, subduing and sanctifying all thought, feeling, purpose, institutions, and customs, until the law of Christ shall rule and unify the race. Terms of the commission.

The commission determines the purpose, work, and worth of the Church. It is essentially missionary. Christ, our Head, was

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sent of the Father to save sinners. His disciples are sent on the same business. "As thou didst send me into the world, even so sent I them into the world." Therefore go. You cannot sit still and wait for men to seek you. You cannot hold the truth and grace of God as a private treasure, proudly and selfishly thanking God that you are not as other men. The manna from heaven will corrupt and breed worms if you do not feed it to the starving multitudes. In all humility, yet in the confidence that the grace which saves you is God's richest gift to the race, and with the intensest yearning that every man shall share the blessing, you should say as Paul to Agrippa, "Would that thou wert altogether such a one as I am," in this faith and experience! Go, seek the lost sheep, and lead them to the one pasture and Shepherd.

What the commission means.

Disciple, bring them to the school of the great Teacher, that they may learn of him, and find rest. You are the light of the world; hide it not under a bushel. Preach the gospel to every creature. Translate into all tongues, publish, and circulate the Word of God. Get hold of the young life everywhere, that the truth may enlighten and sanctify mind and heart in all the stages and processes of development. In the family, day school, Sunday school, Epworth League, and congregation, teach them the saving knowledge of Christ.

Baptize. They belong to Christ. Register them as citizens of his kingdom. Muster them into service as his soldiers. Let them swear allegiance and fidelity. Baptize them with water into the name of the Father, Son, and Holy Ghost, in sign that the Spirit baptizes them into the reality of union and communion with God.

Teach them to observe all that I have commanded you. Pupilage is a means of experience and practice. They shall become adults and adepts, chosen examples, teachers. Creed and name do not suffice; religion is life and power. Renewed in mind by the Spirit, they must be transformed into the realization and manifestation of the perfect will of God. This is more than evangelization; it is Christianization. Christian thoughts, morals, institutions, above all and in all, the Spirit of Christ, must supplant heathenism and false systems. There must be native Churches and ministers, self-support, and missions to spread still further the glorious gospel. This, this only, will fulfill the commission.

Teach the teachers.

III. The commission, prefaced by the claim of all authority, closes with a word of cheer: "Lo I am with you alway, even unto the end of the world." Straightway he rose; the disciples gazed

The promise.

upward until he vanished out of sight; then, not in a horror of darkness as when he died on the cross, but with great joy in their hearts, they returned to Jerusalem, blessing God. Hallelujah is the music to which we march. GRANBERY.

You may say: "If Jesus were present, so that we could look on his face, catch from his lips the inspiration of command and promise, if he sat with us in council, and moved at the head of the column, we should feel calm and confident."

Do you forget how dull of understanding, weak of purpose, wanting in sympathy with the spirit of Jesus, the disciples were before his ascension; how clear of vision, firm of will, strong in courage, elate with hope they became when he was absent from sense, but present to faith and in the gift of the Spirit? He is not so far away that we cannot tell him our thoughts and troubles, that he does not see, hear, guard, comfort, strengthen us, and give us the victory. His name is Immanuel, God with us.

Advance a step farther in the apprehension of our Lord's authority and power. We extol him as the king of glory, strong, wise, all-sufficient; then our spirits mount. We contrast the Church, weak, ignorant, poor, with a difficult mission and in the midst of foes; then our spirits fall. But let us not lose sight of the unity between Christ and his Church, and of the purpose for which he is crowned with honor and power. "The glory which thou gavest me, I have given them." "For their sakes I sanctify myself, that they themselves also may be sanctified in truth." "I in them, and thou in me, that they may be perfected into one." "God hath put all things under his feet, and gave him to be the Head over all things to the Church, which is his body, the fullness of him that filleth all in all." Do not say that the king is rich, but the kingdom is poor; that the king is mighty, but the kingdom is feeble. "For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's, and Christ's is God's." Christ and the Church.

There came a day after Pentecost, when a Conference was held in Jerusalem, and Peter told how he had been sent to uncircumcised Cornelius and his house and friends, and as he preached the gospel the Holy Ghost fell upon them "even as on us at the beginning." And when they heard these things they held their peace," from disputing whether the barrier between Jews and Gentiles should be swept away, and the kingdom opened to the

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heathen flood; "and they glorified God saying, Then to the Gentiles also hath God granted repentance unto life." Who dares find fault with the breadth of this divine grant? Who does not respond, Glory to God for his abounding grace? It was that revelation which warranted—yea, commanded—the offer of salvation to you and me. Not Palestine, but the world; not the seed of Abraham, but the seed of Adam; not those on whom is the seal of circumcision, but all on whom is the curse of sin—these Christ claims as his own. As when Noah and his family stepped out of the ark on the firm ground, breathed the free air, and looked forth on the landscape whose only limit was the bending heaven, so stepped the Church into liberty with a larger view, a stronger faith, an intenser enthusiasm, a sublimer purpose.

Our charter

Brothers, this is our law and charter. By it we live or die, we fail or conquer. If we do not carry the good news, so far as in us lies, to all countries, to all men, we lack the spirit of the Master; disobey his command; frustrate the purpose of our high calling; lose the inspiration of the grandest and most beneficent cause which ever appealed to conscience and heart; stifle spiritual life by selfishness; and stagnate through lack of the breadth and movement of the Holy Ghost on the great deep of the soul.

The life of the Church depends on carrying out the great commission in faith and love. So will she please her Lord. She will cultivate magnanimity. The purest and most generous zeal will fire her heart. She will know the richest joy possible to man, the joy of loving service to Christ and to mankind for his sake. In the order of noble longings and in the abundance of glad activities, she will through the ages wax wiser, mightier, happier, more Christlike. She will be the blessed mother of many children.

PRAYER AND MISSIONS.

JOHN R. MOTT.

PRAYER and missions are as inseparable as faith and works; in fact, prayer and missions are faith and works. Jesus Christ, by precept, by command, by example, has taught us that the deepest need in the great missionary enterprise is the need of prayer.

Before "give" and before "go" comes "pray." This is the divine order. Anything that reverses it or alters it inevitably leads to loss or disaster. This is strikingly illustrated by the unexampled achievements of the early Christians, which were made possible by the constant use of the hidden and omnipotent force of prayer. They ushered in Pentecost by prayer. When they wanted workers they prayed. When the time came to send forth workers, the Church was called together to pray. Their great foreign missionary movement was inaugurated in prayer. One of the two great objects in establishing the order of deacons was that the apostles—that is, the leaders of the Church—might give themselves unto prayer. When persecutions took place the Christians met to pray. Every undertaking was begun, continued, and ended in prayer. In this we find the deep secret of those marvelous achievements that still move the Church. MOTT.

The missions which have had the largest and most enduring results have been those in which prayer has had a prominent place. Show me the missionaries, the missions, and the nations for which the most real prayer has been offered, and I will show you the most striking missionary triumphs of the Church. It is true beyond question. This explains why some missions progress more than others, though they may be less favorably situated, and may be confronted with much greater difficulties. **Prayer and results.**

Moreover, prayer is the principal means in promoting any spiritual undertaking. Our hope and confidence in this missionary movement must not be placed in the extent and perfection of our missionary organization; not in the number and strength of the missionary force; not in the fullness of the treasury and in well-appointed material equipment; not in the achievements of the past, even in spiritual things; not in any experience acquired in a long century of missions, nor in the agencies and methods which have been devised; not in the brilliancy and popularity of the leadership of the work at home and abroad; nor yet in statesmanlike and far-sighted policies; nor in enthusiastic forward movements and inspiring watchwords; "not by might, nor by power, but by my Spirit." In the last analysis, the source of power in things spiritual is God, and the energies of God are released in answer to prayer. **Our hope and confidence.**

Everything vital to the missionary enterprise hinges upon prayer. The doors of China swung open to the keys of prayer. One of the most interesting hidden chapters of Japanese mis- **Prayer the key.**

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sions relates to the opening of the country to the preachers of the gospel in response to prayer. The most difficult portions of India yielded themselves to this pressure. Some of the most unlikely parts of the Dark Continent have been opened by prayer. The Turkish Empire has been laid bare as a result of prayer. The zenanas of India, which it was predicted could not be opened, had their doors also swung ajar in answer to prayer. Moreover, to batter down the walls of opposition, persecution, and peril, prayer is as essential as it is sufficient. To my mind there has been no more heartening circumstance, in these days when the rationalists of Germany and of other countries are questioning the achieving power of prayer, and maintaining that it is nothing more than reflex influence, than that splendid combination of providential facts in connection with the raising of the siege of Peking. It was an impressive demonstration before the eyes of the whole world of the reality and power of intercessory prayer.

Do we need hundreds of missionaries and tens of thousands of native workers? We certainly do. Prayer is the method, then, to obtain them. Christ has laid this down as the one and essential condition, that we pray the Lord of the harvest that he thrust forth laborers into his harvest. It never fails to move me to wonder that Almighty God has ordained that the supplying of laborers is conditioned upon the faithfulness in prayer of his own people. When the Church Missionary Society came to recognize their need of workers, they adopted, in the year 1872, a day of intercession. During the five years preceding that year they sent out fifty-one new missionaries; during the five years after they began to observe their day of intercession they sent out one hundred and twelve missionaries. In 1884 they reached a point where they wanted a large number of workers, and could see none of them. They set apart a special day for intercession. The day before this was to be observed Secretary Wigram went to Cambridge University in response to the call of the students. A deep spiritual movement had been going on among them. In answer to prayer one hundred university men offered themselves for foreign service. He returned to the mission rooms on the day appointed for special intercessions to remind the committeemen gathered round the table that "Before they call, I will answer."

"Before they call."

Dr. Schofield, after winning prizes in the British colleges to

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the amount of $7,500, and proving himself one of the most brilliant men that ever passed through those institutions, went as a medical missionary to China in 1881. He died in 1884. The great burden on his heart, during the three years of his foreign service, had been that more university men might go as missionaries to China. He made it a matter of prayer day by day; and his wife since his death has said that time and time again she had overheard him praying in his study that God might thrust forth university men. The year after his death the Cambridge seven went out. One is now the bishop of West China, another is the assistant general director of the China Inland Mission, a third was a pioneer missionary to Tibet, and all the others have been useful workers. The example of this band (I speak from personal knowledge, having spent years visiting the universities of the different countries) has influenced many of the strongest students in the different Protestant lands to give themselves to mission work.

Three years of prayer.

In 1886 there were two hundred missionaries in connection with the China Inland Mission. A number of them came together and spent eight days in prayer. They decided that they would call upon God to send out one hundred more missionaries within a year. Before they separated they held a praise meeting to thank God for answering their prayer, because, as one of their number said: "We shall not be able, all of us, to assemble a year hence." Within the year some six hundred candidates applied; and of their number, one hundred were selected and sent out.

Prayer and workers.

Yes, this is the deep secret of getting laborers. I was speaking last night of the importance of parents facilitating the going of their children to the mission fields. I read not long ago that the father and mother of John G. Paton, from the day he was born, prayed that if it were the will of God he might give himself to missionary service. What an answer to prayer was his volunteering for the foreign field! And what a demonstration of the reality of the achieving power of prayer his whole missionary career has been!

Do we want larger funds of money with which to have prosecuted the missionary enterprise? In prayer, again, we find the deep secret. Take, as an example, those one hundred new missionaries that were to be sent out by the China Inland Mission. That society had been receiving no large gifts for their work. Their office force was handicapped and overworked. Hudson

Prayer and funds.

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Taylor and his friends were led to unite in prayer that, if it were the will of God, the amount might come in large sums. Notice what took place. The $50,000 required, and which, by the way, meant an increase in the budget of fifty per cent, came in in eleven gifts ranging from twenty-five hundred to over twelve thousand dollars.

The Gossner Mission was literally prayed into existence, and one hundred and forty-four missionaries were prayed out into the field by that wonderful man of prayer, Pastor Gossner.

Dr. A. J. Gordon, of Boston, told me a remarkable story about his own Church. The congregation was made up of the middle and poorer classes. As the result of years of cultivation, his Church was giving about $5,000 to foreign missions; but Dr. Gordon was not satisfied with this in view of the awful need of the non-Christian world. After much prayer and reflection, he said to his congregation: "I am going to change my method. This year I am willing that we should use what machinery is necessary, but I am going to call upon you, between now and the day the missionary offering is to be received, to give yourselves, in the Sunday school, in the young people's society, at the family altars, to special prayer, that God may move us to devise more liberal things for his kingdom." When the day came for receiving the gifts to foreign missions there was placed upon the altar by his people over ten thousand dollars.

A missionary by proxy.

One of our young men, who was prevented from going to the foreign field, entered the pastorate in one of the poorer States west of the Missouri river. He was a man of not more than average ability, but the Spirit of God had hold of him. He said: "If I cannot go to the foreign field, then, with God's help, I will have my Church send a substitute." He gave himself to prayer, and at last called together his officers and presented a plan. They objected, and he was so much grieved that he actually turned his face to the wall and wept. But he kept praying to God. Later the officers of the Church relented and said: "We will let you try it." He preached a missionary sermon in the power of the Holy Ghost, and as a result, to the amazement of those officers, the Church gave a sum more than sufficient to send out a missionary. And to-day that Church is supporting three foreign missionaries and thirty native workers, and, in the process of this enlargement of its influence, has paid a debt of over twenty thousand dollars. Indeed, "There is that scattereth, and yet in-

creaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." MOTT.

Dr. Gulick and his wife, missionaries in Japan, felt the need of a building for the Christian Association in Kioto. They wrote an appeal on the subject to the *Evangelist*, and day by day continued to pray that the $2,000 needed might be forthcoming. One day a man in Buffalo, whom I knew very well, read the article, and it angered him. He threw the paper down, but then, acting under some impulse, he picked it up. He hid the paper away, but could not banish that appeal from his mind. At last he had his clerk write to the office of the *Evangelist* to find out whether the $2,000 had been received. On finding out that it had not been subscribed, he wrote a letter promising to give $500 a year for four years. Dr. Gulick.

Would we have the missionary agencies that are now at work, at home and abroad, much more efficient? Then let there be more prayer. Each year there is poured out on the non-Christian world, through Bibles and tracts, and through preaching and teaching, a sufficient amount of religious truth to surpass greatly what was proclaimed through many long years in the early history of Christianity. The reason why this truth is not achieving larger results to-day is not because of neglect on the part of the missionaries, but because of lack of prayer on the part of the Christians at home. If we were giving ourselves more faithfully to prayer, we would have larger achievements even than those that now inspire us in all the foreign fields, and which, I am obliged to say in fairness, when we consider the difficulties, are greater than those that attend the work on the home field.

And speaking of the efficiency of the work on the foreign fields leads me to enter a plea for special prayer on behalf of the missionaries. The missionaries whom I met as I went up and down the world presented one unbroken appeal for more prayer. Louder than the call "Come over and help us!" sounds the appeal, "Brethren, pray for us." If the missionaries in this Conference were to stand here and speak to-night, they would say that the deepest need is not so much that of more reënforcements in men, or that of larger gifts of money (though certainly both of these are needed), but that of more of the mighty force of prayer on their behalf. We do not know what day the missionaries may need our prayers the most. "God forbid that I should sin against the Lord in ceasing to pray for you." Let that pas- Prayer for the missionaries.

MOTT.

sage of the Scriptures come in upon us with crushing force, showing us that in not praying for the missionaries we are sinning not simply against them, not simply against ourselves, but against God himself.

Let us not forget to pray for the native Christians. Remember that they have come up from sin and degradation, that they are fiercely tempted, and that they are weak. Remember, also, that far more for the ultimate evangelization of the great non-Christian fields depends upon them than upon the foreign workers. Let us pray for them, therefore, that the power of God may come upon them. There was a Wesleyan pastor in the heart of China who in his lifetime was instrumental in bringing three thousand people to Jesus Christ. I refer to Pastor Hsi. Why should there not be more like him? If the prayers of the home Church would converge upon the native Church, what mighty triumphs might we not witness in every one of the great mission fields! Let us pray also in order that there may be great spiritual awakenings on the mission fields. One of the principal evangelists of North America has said that a revival may be expected when there is a spirit of definite prayer for a revival.

And the native Christians.

The Lone Star Mission among the Telugus gathered in about ten thousand souls within six months as the result of long-continued prayer on the part of missionaries, native Christians, and Christians at home.

The great work under the leadership of the Methodists in Northern India, in connection with which literally tens of thousands have flocked into the kingdom of Jesus Christ, is traceable, as all its leaders persist in telling us, to intercessory prayer.

When I was in the Fukien Province of China, about four years ago, I was told by the missionaries that in the year preceding my visit there had been in that province five thousand baptisms and twenty thousand inquirers, and that one hundred villages, of their own option, had asked for Christian teachers. They told me that these great results were due to the martyrdom of missionaries and native Christians, and to the spirit of prayer thus called forth.

When I was in the island of Ceylon I was awakened one morning before daylight by singing. After I arose I was told that the Christian students in the college had been praying that there might be a revival in that college. I was not surprised to learn

Ceylon.

that before noon that day they led a number of their fellow-students to Christ. MOTT.

Speaking of Ceylon brings to memory the name of Miss Agnew. She has been well called "the mother of a thousand daughters." In her long life at the head of that school fully one thousand girls were influenced by her example and words to enter the Christian life. It is said that she was in the habit, in addition to all her administrative and teaching work, of setting apart certain hours every week to pray for the girls by name.

The principal of a missionary school in Japan said to a friend of mine one morning: "There is going to be a great revival in this school. Some of the students spent all last night in prayer." Sure enough, the spirit of revival fell upon the institution that day.

Dr. Davis, in 1883, when the forces of skepticism were very strong in the Doshisha, wrote to a number of colleges and theological seminaries in the United States, asking them to unite in special prayer for that institution on the Day of Prayer for Colleges. They did so in several colleges and seminaries. What took place? On the night of that day the scholars of their own accord fell into serious conversation on the subject of religion. A revival broke out and spread until it had reached nearly all of the students, and deputations were sent out to scores of neighboring villages to proclaim Christ to the people.

The beginning of a revival.

We have been talking about forward movements, and I am inspired by the one inaugurated here in this convention. If you could know the hidden history of every great forward movement in the kingdom of God, you would be able to trace it to a secret place, where you would find some intercessor like Paul or Zinzendorf or William Carey or Jonathan Edwards or George Müller. The mill streams that move the great machinery of the world rise in solitary places. From some of the hidden lives in this very convention are to flow out streams of power and blessing into the world to make glad the city of our God.

The last message I would give in this connection is that the greatest force which we as Christians can wield is the force of prayer. I do not know much about the power of prayer. I feel humiliated as I have examined my own experience. But, believe me, I know about failure to pray and the consequences thereof, and with this knowledge I speak. I would reiterate the deep conviction that prayer is the greatest force which we can wield.

The power of prayer.

MOTT.

It is, moreover, the greatest talent which God has placed in our hands, and he is going to hold every one of us to a strict account as to the way in which we use this talent. What blessings we have withheld from ourselves, from our own Churches, and from those far-off fields, as a result of our failure to pray! The greatest sin that we have ever committed is the sin of omitting to pray, the sin of omitting adequate intercessory prayer. What right have we to neglect or to leave unappropriated or unapplied this greatest force which God has ordained for the salvation and transformation of men, and for calling into being and energizing great Christian movements? The greatest triumphs of the Church are going to be witnessed when individual believers everywhere come to recognize their priesthood unto God, and give themselves with constancy and faithfulness to wielding the irresistible forces of the prayer kingdom. Our deepest wish to-night is that of Spurgeon, that there might be five hundred Elijahs, each one upon his Mount Carmel, making incessant mention of the mission cause in prayer. Then that cloud, which after all is no larger than a man's hand, would spread and spread until it darkened the heavens, and the showers would descend upon the thirsty earth. God grant that among the results of this great convention, greater than the magnificent offerings of money and of life service, may be the fact that down deep in the lives of the delegates there may be formed an undiscourageable resolution to be faithful in the ministry of intercession.

The priesthood of believers.

When I traveled through Palestine I said: "If this hill back of Nazareth could give forth its secret, if the Lake of Galilee could tell what it witnessed, if these desert places round about Jerusalem could relate their story, if the Mount of Olives could speak out and tell us what transpired there—they would all tell us, more than anything else, of the prayer life of our Lord. They would reveal its intensity, its unselfishness, its constancy, its godly fear, that made it irresistible." And does there not take possession of our hearts to-night a stronger passion than ever to obey Christ's command to pray and to imitate him as the Man of Prayer?

The prayer life of Christ.

THE ADEQUACY OF CHRISTIANITY TO MEET THE WORLD'S NEED.

BISHOP E. R. HENDRIX, D.D., LL.D.

THE early Christians at least never stopped to debate the adequacy of Christianity to meet the world's need, but with profound and aggressive faith they sought to make known its saving power among nations. They believed in the spiritual dynamics of the gospel, a power that resided in the truth no less than an energy that asserted itself through the zeal of those who received it. The more formidable the difficulties, the graver the conditions, the more eager the desire to test the power of the gospel. It was the world's need that even attracted the apostles and missionaries, for they remembered the words of the Lord Jesus how he said: "They that are whole have no need of the physician, but they that are sick." Therefore the more desperate the case the more anxious were they to apply the remedy. The world's need was a perpetual challenge to the gospel with its power of an endless life. Great cities, then as now, the storm centers of the unemployed and discontented, with their congested masses of the vicious and the diseased, had a peculiar attraction for the greatest of the apostles. Paul's Waterloos were Antioch, Ephesus, and Corinth, the most populous cities of Syria, Asia Minor, and Greece, but he longed to preach the gospel to them that were at Rome also. To do that he was willing to undergo shipwrecks and to go bound in chains. It was not the prosperous journey that he prayed for, as in the old version, but that if by any means he might be prospered by the will of God to come to Rome. It was because he was conscious of having some spiritual gift to impart that he unceasingly made mention in his prayers of those to whom he felt impelled to go that he might have some fruit among them even as among the rest of the Gentiles.

The need a challenge.

It was a mighty spirit that declared: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith." It was doubtless the Roman world

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that Paul had in mind in his writings and preaching when he declared that this gospel had been preached unto the Colossians "as also in all the world." That was the world of Paul's time, embracing the best of the three continents of Europe, Asia, and Africa, with their diversities of tongue and nationalities, of religions and literatures and philosophies. The best that Persia or Greece or Egypt or Rome could offer or produce was all in that world with its crying needs and unassauged sorrows and festering wounds. So confident was he that he had the sole remedy entirely adequate for the world's need that he proclaimed himself a debtor to all persons, of whatever speech or condition, in all that Roman world. Nor was he ignorant of the worst that sin has wrought; for neither Juvenal nor Tacitus pictures the uncleanness, the wretchedness, the malice, the self-complacency of wickedness as does the inspired apostle who has the sole remedy in the Christian religion.

Paul's view.

For what has occasioned the world's need, with its ignorance, its vice, its pollution, its squalor, and wretchedness? "It was sin that brought death into the world and all our woe." The whole creation groaneth and travaileth in pain together until now. It is sin that has disturbed the world's activity and harmony, and the world's travail is in hope of deliverance from this body of death. The world's need comes through its ignorance and consequent helplessness. Because the whole head is sick the whole heart is faint. The world's need is born of its distrust of men, who are covenant breakers, without natural affection, unmerciful. The world's need is the more appalling because of human selfishness, with its grasping covetousness and cruel ambition, which delight in dragging their helpless victims at their chariot wheels. The need of the world is for light, pardon, comfort, strength, hope, purity. That Babylonian sentiment is without patience and without pity which says: "Let the fittest survive; none other deserves to." As applied to men and women it is the motto of the savage as he starts on the warpath, murdering his aged parents who cannot keep up on the forced marches and who would be a burden. The pagan philosophy that welcomes famine and pestilence to lessen the world's over-population finds its counterpart in the unrelieved sadness of modern science which sees in all efforts to better the state of the weak and helpless only the increase of the aggregate of human suffering by augmenting the demand without adequate means of supply. In both views the world is orphaned.

Cause of the world's need.

It was this wider view of the race that made Voltaire say: "Strike out a few sages, and the crowd of human beings is nothing but a horrible assemblage of unfortunate criminals, and the globe contains nothing but corpses. . . . I wish I had never been born." That was but the European world that he described a century and a half ago. At that very time Christendom had forgotten the great heathen world where scarce a missionary held aloft the torch of truth. Christianity at times needs to apologize for Christendom, but heathendom is the perpetual condemnation of heathenism. "The idea of man as a conscious, rational, moral individual, of worth for his own sake, of equal dignity before his Maker, did not exist in antiquity till it came into being through Israel." No wonder that Xerxes drove his soldiers into inclosures in order to number them like so many cattle. It is not until we see the individual that we can know the human heart and discover the world's needs in the need of an immortal soul.

Scientific pessimism.

There can be no remedy without a correct diagnosis of the world's need. It is superficial treatment that sees only symptoms. Philosophers and thinkers in all ages have had much to say of evil and of suffering; but appalled, they have passed by on either side without pouring in oil or wine into the gaping wounds of humanity. The spirit of fatalism regarded highway robbery as one of the necessary evils of the road on which the race was traveling. Buddhism therefore sought to escape from existence, with its attendant miseries, while Mohammedanism taught "Islam," or submission without hope, since man was nothing. A world is bankrupt in morals when bankrupt in faith. Christianity is the religion of redemption. Redemption from sin is the world's supreme need. But the confessed existence of sin is possible only when there is a holy God whose law has been violated. Without the knowledge of God and of his law man has never had the knowledge of sin. It is unknown in the heathen world as the cause of its suffering and its woe. Centuries of wretchedness have not awakened the consciousness of sin. Nothing can do that but the sight of a holy God. The race is not simply unfortunate; it is sinful. It has not simply violated the laws of health, of agriculture, of commerce, or reciprocity, to which fact its misfortunes are due. It has broken the laws of a holy God, and its sins are the fruitful cause of its sufferings. It is sin which has dulled the intellect, stupefied the sensibilities, and weakened the

The sense of sin.

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will. The brutal selfishness of man is due not to the animal in him so much as to the devil in him. It is to the narrowing influence of sin that social relations have been so disordered, the caste spirit has been so powerful, and war and bloodshed have abounded. To deny sin is to deny the existence of any law or code of ethics, any source of divine authority. To deny sin is to prevent any exalted conception of worship, is to leave the world's need undiagnosed and without an adequate remedy. Hence what a beggarly salvation is promised by any other religion than that which reveals the Son of God coming to seek and to save the lost. In every land Christianity has done more since its introduction than the native religion in all the past. Whatever fails to recognize the moral needs of man is impotent to supply them. It is not sanitation the world needs, but salvation; not "bread and games," but the Bread of Life. Art cannot gladden, as the Greeks learned, unless inspired by hope. It was only when Christ was made known that art found its true inspiration, its noblest theme, and a Michael Angelo was born, "who never moved his hand until he had steeped his inmost soul in prayer."

To know the remedy we must know the disease.

Christianity not only diagnoses accurately the world's need by pointing out sin as at once the great disturber and corrupter, but it alone of all religions reveals a righteous God who is alike the Author of the moral law and its Exemplar. Morality and religion were so far divorced in the heathen world that the very example of the gods was pleaded in excuse for every sort of vice and crime. The philosophers who taught morals grew sick at heart at their little success because of the corrupting example of the gods, and wished for a javelin with which they might destroy these enemies of society like Jupiter and Venus. "There was not a gentleman on Olympus," not a false god fit to be invited into your home or to converse with your wife and daughters. The vileness of the Hindu gods is the great foe of family life in India now. The deity taught by Mohammedanism is not only a cruel despot, but one who panders to lust in furnishing "the black-eyed houris" of the Moslem Paradise. In the gospel alone is revealed the righteousness of God, a God who is both the author and exemplar of the moral law, inspiring reverence by his own holy nature and imparting of his strength and nature, enabling men, giving them power, to become the sons of God. In his worship alone is found the spirit of true devotion, for he alone can awaken devotion whether

God the source of conscience.

in angels or men who is the high and holy One who inhabiteth eternity. The "Holy, Holy, Holy, Lord God Almighty" which the angels sing ever becomes the devout song of men when the righteous God is revealed. Righteousness, if it exists in the world, is born of faith in a holy God. His nature is revealed to faith, and the righteous live by faith. Without a righteous God there can never be a righteous world.

Then again Christianity speaks with sufficient authority to quicken and invigorate the conscience. Christianity may almost be said to create a conscience as in the Dark Continent and other parts of the heathen world. While consciousness is the knowledge of ourselves, conscience is in the knowledge of God and ourselves. Unless there be belief in God, there is no sense of responsibility.

If there be no lawgiver, there is no law requiring obedience, and man becomes as irresponsible a being as the brute, to whom no revelation has ever come or can ever come, because he is incapable of receiving it. The conscience of the Roman was awakened by the civil law. His duties were those he owed the state. His religion was a lifeless ritualism, a punctilious repetition of liturgical formulas, burning incense before every oath of office, to validate every note or mortgage or last will and testament. It was reverence for the state, not for any idol. Among the Greeks raillery and jests were practiced in connection with the most solemn religious processions. The mysteries awoke no sense of obligation, quickened no conscience. The Oriental worship was a sort of orgy in which ecstasy exaggerated almost to frenzy took the place of devotion. Excesses of all sorts preceded or followed the so-called acts of worship where even the worship itself did not consist of vile and sensual practices such as were supposed to be indulged in by the gods themselves. In Paul's fearful indictment of the heathen world he says that they not only do such things, but take pleasure in them that do them.

Other religions wanting in moral sanctions.

But Christianity does more than reveal a righteous God, at once the Author and Exemplar of the moral law, and speak with sufficient authority through the certainty of its teachings to quicken and invigorate the conscience. It can do what no other religion can do; it can make alive. "Christianity is a new commandment with power to obey." Christ not only assumes the supreme place as the Ruler of human society, "the most dramatic move-

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ment in the experience of collective man," but attached to every precept is a promise of help. If the law was given by Moses, grace and truth came by Jesus Christ. Christianity not only reveals a righteous God, but declares that man too may be righteous. It is a revelation to faith that the righteous may live by faith. By its help the withered hand may be stretched out and the palsied limb begin to walk, the very dead can come forth from the grave, though bound hand and foot. Every doctrine of Christianity passes through the experience of Christian living and becomes real through its power to help. God is a Father, Christ is a Saviour, the Holy Spirit is a Comforter, there is fellowship with God's people who have had like experiences of truth, and there is an indwelling power to help overcome evil. This is the victory that overcomes the world, even our faith. Christianity is not a mere spirit, a spirit unclothed, but it enters into the individual that he may be strengthened by God's Spirit in the inner man, it enters into the very institutions of mankind and molds or reforms them for its own purposes, and thus changes human society into the Church and the body of Christ. The Spirit of God does not enter the human soul as something foreign or extraneous to it. He enters it as the principle of its true life. The word "holy" is scarce applicable to a single person in the heathen world, but there is hardly a town in Christendom that has not had some holy person who showed what it meant to receive power to become a son of God. Faith sees a righteous God and becomes like him. He is able to do exceeding abundantly above what we ask or think according to this power that worketh in us. He causes the Spirit-filled man to declare: "I can do all things through Christ that strengtheneth me." It was such transforming power that made men kings and priests unto God, so that when any great enterprise was undertaken in the Roman Empire men knew that it was either the Emperor or a Christian who did it.

Reviving power of Christianity.

Henry Drummond somewhere says: "Next to love for the chief of sinners the most touching thing about the religion of Christ is its amazing trust in the least of saints. Here is the mightiest enterprise ever launched upon this earth, mightier than creation, because it is re-creation, and the carrying it out is left, so to speak, to haphazard, to individual loyalty, to free enthusiasms, to uncoerced activities, to an uncompelled response to the pressure of God's Spirit." But in the presence and leadership of the Spirit, and in

Drummond.

what he has made of redeemed man and can do with redeemed man, is found the glory of our religion. It is the Spirit that quickeneth and leadeth. "He opened the portals of grace to the Gentile world, arranging every detail of the special service at which the Roman centurion was converted." It is this consciousness of his divine presence that enables a devout Church to say: "It seemed good to the Holy Ghost and to us." Christianity is not alone the religion of redemption for the individual, but it makes him the instrument of redemption to his fellow-man. Other religions have regarded man from the standpoint of the state or as a member of a religious brotherhood, but it remained for Christianity to teach the great truth and fact of human brotherhood and to awaken an interest in universal man. Only a universal religion could do that, one having in it the very elements of universal power and conquest. "I believe in the communion of saints" is impossible to any pagan creed. Heathenism was without congregational life. Public spirit developed itself simply on the political side. Christianity taught men that their citizenship was in heaven, and organized the brotherhood of humanity when it taught the communion of saints and that the Church existed for the edification of believers and the conversion of the world. Among Buddhists the holier the man the less he had to do with his fellow-men. He was so saintly as to be absolutely worthless. His was the religion of selfishness, not helpfulness. Little did Rome know when she was persecuting the early Christians that she was destroying that which alone could save her. The weak side of the empire, the very cause of her ruin, was the moral deterioration of the lower classes. Her adoption of Christianity could have saved her by saving them and their rulers as well. The very social meetings of Christians, such as the agapæ or love-feasts, were forbidden through fear.

Christianity a universal religion.

Christianity thus lays bare the world's true need as a need of redemption, and shows a righteous Father, against whom and all whose holy attributes man has sinned. But man's case is not hopeless, because God is a Father who is seeking his prodigal sons, trying to bring them to themselves that he may bring them back to him. Christianity is the religion of hope despite the hopeless condition of the race which has made all men despair of it save those who have seen the light of the knowledge of the glory of God shining in the face of Jesus Christ. Though sin has

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bestialized man and made him a wolf to his fellow-man, the larger view of God which Christianity gives awakens better expectations of man. "No universal religion can hold to an imperfect conception of God." Only a God of infinite perfections can have compassion enough and patience enough and love enough to save a race of prodigals who have wasted both substance and life. Christ comes into the midst to undertake for us, and lays down his life to show the possibility of forgiveness with God and the power of an endless life in man. He becomes our elder brother to teach us the brotherhood of man, a doctrine that was a stumbling-block to the Jews, and to the Greeks foolishness, but to us the wisdom of God and the power of God. This regeneration of man, making mankind a new genus, or race, is possible because at bottom man is a spirit, and God's appeal to the deepest, most central part of man, his spirituality. But Christianity does not propose simply to save the spirit and cast away the body, but it teaches that the body is a temple of the Holy Ghost which Christ has come to redeem. It is a complete salvation which redeems both body and soul. But it is more than all this: it is an enduring salvation, for it saves forever.

Its revelation of God.

Christianity is thus the final religion, because none can ever arise to teach or do more. There can never be any doctrine higher than the Fatherhood of God, broader than the brotherhood of man, deeper than sin and spirituality, more complete than the destiny of both soul and body, and more enduring than eternity. Christianity is like the holy city, the new Jerusalem descending out of heaven: the length and the breadth and the height of it are equal. It is the very tabernacle of God with men. Its perfections exhaust at once the power of thought and speech, as we behold the depth of the riches both of the wisdom and the knowledge of God.

Its finality.

Not only is Christianity adequate to the world's need because of its lofty and exhaustive teachings and elevated morals; there is no religion comparable to it. The highest aim, whether of nature as seen by the agnostic, or of Christianity as expressing the mind and heart of God, is not the creation or production of any other creation or production of any other creature, but the perfection of man, the masterpiece of creation. Man, too, is the final product of religion. The professed aim of Buddhism is the extinguishment of personality; that of Christianity is the fullness

Before "give" and before "go" comes "pray." This is the divine order. Anything that reverses it or alters it inevitably leads to loss or disaster. This is strikingly illustrated by the unexampled achievements of the early Christians, which were made possible by the constant use of the hidden and omnipotent force of prayer. They ushered in Pentecost by prayer. When they wanted workers they prayed. When the time came to send forth workers, the Church was called together to pray. Their great foreign missionary movement was inaugurated in prayer. One of the two great objects in establishing the order of deacons was that the apostles—that is, the leaders of the Church—might give themselves unto prayer. When persecutions took place the Christians met to pray. Every undertaking was begun, continued, and ended in prayer. In this we find the deep secret of those marvelous achievements that still move the Church. MOTT.

The missions which have had the largest and most enduring results have been those in which prayer has had a prominent place. Show me the missionaries, the missions, and the nations for which the most real prayer has been offered, and I will show you the most striking missionary triumphs of the Church. It is true beyond question. This explains why some missions progress more than others, though they may be less favorably situated, and may be confronted with much greater difficulties. **Prayer and results.**

Moreover, prayer is the principal means in promoting any spiritual undertaking. Our hope and confidence in this missionary movement must not be placed in the extent and perfection of our missionary organization; not in the number and strength of the missionary force; not in the fullness of the treasury and in well-appointed material equipment; not in the achievements of the past, even in spiritual things; not in any experience acquired in a long century of missions, nor in the agencies and methods which have been devised; not in the brilliancy and popularity of the leadership of the work at home and abroad; nor yet in statesmanlike and far-sighted policies; nor in enthusiastic forward movements and inspiring watchwords; "not by might, nor by power, but by my Spirit." In the last analysis, the source of power in things spiritual is God, and the energies of God are released in answer to prayer. **Our hope and confidence.**

Everything vital to the missionary enterprise hinges upon prayer. The doors of China swung open to the keys of prayer. One of the most interesting hidden chapters of Japanese mis- **Prayer the key.**

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sions relates to the opening of the country to the preachers of the gospel in response to prayer. The most difficult portions of India yielded themselves to this pressure. Some of the most unlikely parts of the Dark Continent have been opened by prayer. The Turkish Empire has been laid bare as a result of prayer. The zenanas of India, which it was predicted could not be opened, had their doors also swung ajar in answer to prayer. Moreover, to batter down the walls of opposition, persecution, and peril, prayer is as essential as it is sufficient. To my mind there has been no more heartening circumstance, in these days when the rationalists of Germany and of other countries are questioning the achieving power of prayer, and maintaining that it is nothing more than reflex influence, than that splendid combination of providential facts in connection with the raising of the siege of Peking. It was an impressive demonstration before the eyes of the whole world of the reality and power of intercessory prayer.

Do we need hundreds of missionaries and tens of thousands of native workers? We certainly do. Prayer is the method, then, to obtain them. Christ has laid this down as the one and essential condition, that we pray the Lord of the harvest that he thrust forth laborers into his harvest. It never fails to move me to wonder that Almighty God has ordained that the supplying of laborers is conditioned upon the faithfulness in prayer of his own people. When the Church Missionary Society came to recognize their need of workers, they adopted, in the year 1872, a day of intercession. During the five years preceding that year they sent out fifty-one new missionaries; during the five years after they began to observe their day of intercession they sent out one hundred and twelve missionaries. In 1884 they reached a point where they wanted a large number of workers, and could see none of them. They set apart a special day for intercession. The day before this was to be observed Secretary Wigram went to Cambridge University in response to the call of the students. A deep spiritual movement had been going on among them. In answer to prayer one hundred university men offered themselves for foreign service. He returned to the mission rooms on the day appointed for special intercessions to remind the committeemen gathered round the table that "Before they call, I will answer."

"Before they call."

Dr. Schofield, after winning prizes in the British colleges to

the amount of $7,500, and proving himself one of the most brilliant men that ever passed through those institutions, went as a medical missionary to China in 1881. He died in 1884. The great burden on his heart, during the three years of his foreign service, had been that more university men might go as missionaries to China. He made it a matter of prayer day by day; and his wife since his death has said that time and time again she had overheard him praying in his study that God might thrust forth university men. The year after his death the Cambridge seven went out. One is now the bishop of West China, another is the assistant general director of the China Inland Mission, a third was a pioneer missionary to Tibet, and all the others have been useful workers. The example of this band (I speak from personal knowledge, having spent years visiting the universities of the different countries) has influenced many of the strongest students in the different Protestant lands to give themselves to mission work.

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Three years of prayer.

In 1886 there were two hundred missionaries in connection with the China Inland Mission. A number of them came together and spent eight days in prayer. They decided that they would call upon God to send out one hundred more missionaries within a year. Before they separated they held a praise meeting to thank God for answering their prayer, because, as one of their number said: "We shall not be able, all of us, to assemble a year hence." Within the year some six hundred candidates applied; and of their number, one hundred were selected and sent out.

Prayer and workers.

Yes, this is the deep secret of getting laborers. I was speaking last night of the importance of parents facilitating the going of their children to the mission fields. I read not long ago that the father and mother of John G. Paton, from the day he was born, prayed that if it were the will of God he might give himself to missionary service. What an answer to prayer was his volunteering for the foreign field! And what a demonstration of the reality of the achieving power of prayer his whole missionary career has been!

Do we want larger funds of money with which to have prosecuted the missionary enterprise? In prayer, again, we find the deep secret. Take, as an example, those one hundred new missionaries that were to be sent out by the China Inland Mission. That society had been receiving no large gifts for their work. Their office force was handicapped and overworked. Hudson

Prayer and funds.

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Taylor and his friends were led to unite in prayer that, if it were the will of God, the amount might come in large sums. Notice what took place. The $50,000 required, and which, by the way, meant an increase in the budget of fifty per cent, came in in eleven gifts ranging from twenty-five hundred to over twelve thousand dollars.

The Gossner Mission was literally prayed into existence, and one hundred and forty-four missionaries were prayed out into the field by that wonderful man of prayer, Pastor Gossner.

Dr. A. J. Gordon, of Boston, told me a remarkable story about his own Church. The congregation was made up of the middle and poorer classes. As the result of years of cultivation, his Church was giving about $5,000 to foreign missions; but Dr. Gordon was not satisfied with this in view of the awful need of the non-Christian world. After much prayer and reflection, he said to his congregation: "I am going to change my method. This year I am willing that we should use what machinery is necessary, but I am going to call upon you, between now and the day the missionary offering is to be received, to give yourselves, in the Sunday school, in the young people's society, at the family altars, to special prayer, that God may move us to devise more liberal things for his kingdom." When the day came for receiving the gifts to foreign missions there was placed upon the altar by his people over ten thousand dollars.

A missionary by proxy.

One of our young men, who was prevented from going to the foreign field, entered the pastorate in one of the poorer States west of the Missouri river. He was a man of not more than average ability, but the Spirit of God had hold of him. He said: "If I cannot go to the foreign field, then, with God's help, I will have my Church send a substitute." He gave himself to prayer, and at last called together his officers and presented a plan. They objected, and he was so much grieved that he actually turned his face to the wall and wept. But he kept praying to God. Later the officers of the Church relented and said: "We will let you try it." He preached a missionary sermon in the power of the Holy Ghost, and as a result, to the amazement of those officers, the Church gave a sum more than sufficient to send out a missionary. And to-day that Church is supporting three foreign missionaries and thirty native workers, and, in the process of this enlargement of its influence, has paid a debt of over twenty thousand dollars. Indeed, "There is that scattereth, and yet in-

creaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." MOTT.

Dr. Gulick and his wife, missionaries in Japan, felt the need of a building for the Christian Association in Kioto. They wrote an appeal on the subject to the *Evangelist*, and day by day continued to pray that the $2,000 needed might be forthcoming. One day a man in Buffalo, whom I knew very well, read the article, and it angered him. He threw the paper down, but then, acting under some impulse, he picked it up. He hid the paper away, but could not banish that appeal from his mind. At last he had his clerk write to the office of the *Evangelist* to find out whether the $2,000 had been received. On finding out that it had not been subscribed, he wrote a letter promising to give $500 a year for four years. Dr. Gulick.

Would we have the missionary agencies that are now at work, at home and abroad, much more efficient? Then let there be more prayer. Each year there is poured out on the non-Christian world, through Bibles and tracts, and through preaching and teaching, a sufficient amount of religious truth to surpass greatly what was proclaimed through many long years in the early history of Christianity. The reason why this truth is not achieving larger results to-day is not because of neglect on the part of the missionaries, but because of lack of prayer on the part of the Christians at home. If we were giving ourselves more faithfully to prayer, we would have larger achievements even than those that now inspire us in all the foreign fields, and which, I am obliged to say in fairness, when we consider the difficulties, are greater than those that attend the work on the home field.

And speaking of the efficiency of the work on the foreign fields leads me to enter a plea for special prayer on behalf of the missionaries. The missionaries whom I met as I went up and down the world presented one unbroken appeal for more prayer. Louder than the call "Come over and help us!" sounds the appeal, "Brethren, pray for us." If the missionaries in this Conference were to stand here and speak to-night, they would say that the deepest need is not so much that of more reënforcements in men, or that of larger gifts of money (though certainly both of these are needed), but that of more of the mighty force of prayer on their behalf. We do not know what day the missionaries may need our prayers the most. "God forbid that I should sin against the Lord in ceasing to pray for you." Let that pas- Prayer for the missionaries.

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sage of the Scriptures come in upon us with crushing force, showing us that in not praying for the missionaries we are sinning not simply against them, not simply against ourselves, but against God himself.

Let us not forget to pray for the native Christians. Remember that they have come up from sin and degradation, that they are fiercely tempted, and that they are weak. Remember, also, that far more for the ultimate evangelization of the great non-Christian fields depends upon them than upon the foreign workers. Let us pray for them, therefore, that the power of God may come upon them. There was a Wesleyan pastor in the heart of China who in his lifetime was instrumental in bringing three thousand people to Jesus Christ. I refer to Pastor Hsi. Why should there not be more like him? If the prayers of the home Church would converge upon the native Church, what mighty triumphs might we not witness in every one of the great mission fields! Let us pray also in order that there may be great spiritual awakenings on the mission fields. One of the principal evangelists of North America has said that a revival may be expected when there is a spirit of definite prayer for a revival.

And the native Christians.

The Lone Star Mission among the Telugus gathered in about ten thousand souls within six months as the result of long-continued prayer on the part of missionaries, native Christians, and Christians at home.

The great work under the leadership of the Methodists in Northern India, in connection with which literally tens of thousands have flocked into the kingdom of Jesus Christ, is traceable, as all its leaders persist in telling us, to intercessory prayer.

When I was in the Fukien Province of China, about four years ago, I was told by the missionaries that in the year preceding my visit there had been in that province five thousand baptisms and twenty thousand inquirers, and that one hundred villages, of their own option, had asked for Christian teachers. They told me that these great results were due to the martyrdom of missionaries and native Christians, and to the spirit of prayer thus called forth.

When I was in the island of Ceylon I was awakened one morning before daylight by singing. After I arose I was told that the Christian students in the college had been praying that there might be a revival in that college. I was not surprised to learn

Ceylon.

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that before noon that day they led a number of their fellow-students to Christ.

Speaking of Ceylon brings to memory the name of Miss Agnew. She has been well called "the mother of a thousand daughters." In her long life at the head of that school fully one thousand girls were influenced by her example and words to enter the Christian life. It is said that she was in the habit, in addition to all her administrative and teaching work, of setting apart certain hours every week to pray for the girls by name.

The principal of a missionary school in Japan said to a friend of mine one morning: "There is going to be a great revival in this school. Some of the students spent all last night in prayer." Sure enough, the spirit of revival fell upon the institution that day.

Dr. Davis, in 1883, when the forces of skepticism were very strong in the Doshisha, wrote to a number of colleges and theological seminaries in the United States, asking them to unite in special prayer for that institution on the Day of Prayer for Colleges. They did so in several colleges and seminaries. What took place? On the night of that day the scholars of their own accord fell into serious conversation on the subject of religion. A revival broke out and spread until it had reached nearly all of the students, and deputations were sent out to scores of neighboring villages to proclaim Christ to the people.

The beginning of a revival.

We have been talking about forward movements, and I am inspired by the one inaugurated here in this convention. If you could know the hidden history of every great forward movement in the kingdom of God, you would be able to trace it to a secret place, where you would find some intercessor like Paul or Zinzendorf or William Carey or Jonathan Edwards or George Müller. The mill streams that move the great machinery of the world rise in solitary places. From some of the hidden lives in this very convention are to flow out streams of power and blessing into the world to make glad the city of our God.

The last message I would give in this connection is that the greatest force which we as Christians can wield is the force of prayer. I do not know much about the power of prayer. I feel humiliated as I have examined my own experience. But, believe me, I know about failure to pray and the consequences thereof, and with this knowledge I speak. I would reiterate the deep conviction that prayer is the greatest force which we can wield.

The power of prayer.

MOTT.

It is, moreover, the greatest talent which God has placed in our hands, and he is going to hold every one of us to a strict account as to the way in which we use this talent. What blessings we have withheld from ourselves, from our own Churches, and from those far-off fields, as a result of our failure to pray! The greatest sin that we have ever committed is the sin of omitting to pray, the sin of omitting adequate intercessory prayer. What right have we to neglect or to leave unappropriated or unapplied this greatest force which God has ordained for the salvation and transformation of men, and for calling into being and energizing great Christian movements? The greatest triumphs of the Church are going to be witnessed when individual believers everywhere come to recognize their priesthood unto God, and give themselves with constancy and faithfulness to wielding the irresistible forces of the prayer kingdom. Our deepest wish to-night is that of Spurgeon, that there might be five hundred Elijahs, each one upon his Mount Carmel, making incessant mention of the mission cause in prayer. Then that cloud, which after all is no larger than a man's hand, would spread and spread until it darkened the heavens, and the showers would descend upon the thirsty earth. God grant that among the results of this great convention, greater than the magnificent offerings of money and of life service, may be the fact that down deep in the lives of the delegates there may be formed an undiscourageable resolution to be faithful in the ministry of intercession.

The priesthood of believers.

When I traveled through Palestine I said: "If this hill back of Nazareth could give forth its secret, if the Lake of Galilee could tell what it witnessed, if these desert places round about Jerusalem could relate their story, if the Mount of Olives could speak out and tell us what transpired there—they would all tell us, more than anything else, of the prayer life of our Lord. They would reveal its intensity, its unselfishness, its constancy, its godly fear, that made it irresistible." And does there not take possession of our hearts to-night a stronger passion than ever to obey Christ's command to pray and to imitate him as the Man of Prayer?

The prayer life of Christ.

THE ADEQUACY OF CHRISTIANITY TO MEET THE WORLD'S NEED.

BISHOP E. R. HENDRIX, D.D., LL.D.

THE early Christians at least never stopped to debate the adequacy of Christianity to meet the world's need, but with profound and aggressive faith they sought to make known its saving power among nations. They believed in the spiritual dynamics of the gospel, a power that resided in the truth no less than an energy that asserted itself through the zeal of those who received it. The more formidable the difficulties, the graver the conditions, the more eager the desire to test the power of the gospel. It was the world's need that even attracted the apostles and missionaries, for they remembered the words of the Lord Jesus how he said: "They that are whole have no need of the physician, but they that are sick." Therefore the more desperate the case the more anxious were they to apply the remedy. The world's need was a perpetual challenge to the gospel with its power of an endless life. Great cities, then as now, the storm centers of the unemployed and discontented, with their congested masses of the vicious and the diseased, had a peculiar attraction for the greatest of the apostles. Paul's Waterloos were Antioch, Ephesus, and Corinth, the most populous cities of Syria, Asia Minor, and Greece, but he longed to preach the gospel to them that were at Rome also. To do that he was willing to undergo shipwrecks and to go bound in chains. It was not the prosperous journey that he prayed for, as in the old version, but that if by any means he might be prospered by the will of God to come to Rome. It was because he was conscious of having some spiritual gift to impart that he unceasingly made mention in his prayers of those to whom he felt impelled to go that he might have some fruit among them even as among the rest of the Gentiles.

The need a challenge.

It was a mighty spirit that declared: "I am debtor both to Greeks and to Barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is revealed a righteousness of God by faith unto faith: as it is written, But the righteous shall live by faith." It was doubtless the Roman world

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that Paul had in mind in his writings and preaching when he declared that this gospel had been preached unto the Colossians "as also in all the world." That was the world of Paul's time, embracing the best of the three continents of Europe, Asia, and Africa, with their diversities of tongue and nationalities, of religions and literatures and philosophies. The best that Persia or Greece or Egypt or Rome could offer or produce was all in that world with its crying needs and unassauged sorrows and festering wounds. So confident was he that he had the sole remedy entirely adequate for the world's need that he proclaimed himself a debtor to all persons, of whatever speech or condition, in all that Roman world. Nor was he ignorant of the worst that sin has wrought; for neither Juvenal nor Tacitus pictures the uncleanness, the wretchedness, the malice, the self-complacency of wickedness as does the inspired apostle who has the sole remedy in the Christian religion.

Paul's view.

For what has occasioned the world's need, with its ignorance, its vice, its pollution, its squalor, and wretchedness? "It was sin that brought death into the world and all our woe." The whole creation groaneth and travaileth in pain together until now. It is sin that has disturbed the world's activity and harmony, and the world's travail is in hope of deliverance from this body of death. The world's need comes through its ignorance and consequent helplessness. Because the whole head is sick the whole heart is faint. The world's need is born of its distrust of men, who are covenant breakers, without natural affection, unmerciful. The world's need is the more appalling because of human selfishness, with its grasping covetousness and cruel ambition, which delight in dragging their helpless victims at their chariot wheels. The need of the world is for light, pardon, comfort, strength, hope, purity. That Babylonian sentiment is without patience and without pity which says: "Let the fittest survive; none other deserves to." As applied to men and women it is the motto of the savage as he starts on the warpath, murdering his aged parents who cannot keep up on the forced marches and who would be a burden. The pagan philosophy that welcomes famine and pestilence to lessen the world's over-population finds its counterpart in the unrelieved sadness of modern science which sees in all efforts to better the state of the weak and helpless only the increase of the aggregate of human suffering by augmenting the demand without adequate means of supply. In both views the world is orphaned.

Cause of the world's need.

It was this wider view of the race that made Voltaire say: "Strike out a few sages, and the crowd of human beings is nothing but a horrible assemblage of unfortunate criminals, and the globe contains nothing but corpses. . . . I wish I had never been born." That was but the European world that he described a century and a half ago. At that very time Christendom had forgotten the great heathen world where scarce a missionary held aloft the torch of truth. Christianity at times needs to apologize for Christendom, but heathendom is the perpetual condemnation of heathenism. "The idea of man as a conscious, rational, moral individual, of worth for his own sake, of equal dignity before his Maker, did not exist in antiquity till it came into being through Israel." No wonder that Xerxes drove his soldiers into inclosures in order to number them like so many cattle. It is not until we see the individual that we can know the human heart and discover the world's needs in the need of an immortal soul.

Scientific pessimism.

There can be no remedy without a correct diagnosis of the world's need. It is superficial treatment that sees only symptoms. Philosophers and thinkers in all ages have had much to say of evil and of suffering; but appalled, they have passed by on either side without pouring in oil or wine into the gaping wounds of humanity. The spirit of fatalism regarded highway robbery as one of the necessary evils of the road on which the race was traveling. Buddhism therefore sought to escape from existence, with its attendant miseries, while Mohammedanism taught "Islam," or submission without hope, since man was nothing. A world is bankrupt in morals when bankrupt in faith. Christianity is the religion of redemption. Redemption from sin is the world's supreme need. But the confessed existence of sin is possible only when there is a holy God whose law has been violated. Without the knowledge of God and of his law man has never had the knowledge of sin. It is unknown in the heathen world as the cause of its suffering and its woe. Centuries of wretchedness have not awakened the consciousness of sin. Nothing can do that but the sight of a holy God. The race is not simply unfortunate; it is sinful. It has not simply violated the laws of health, of agriculture, of commerce, or reciprocity, to which fact its misfortunes are due. It has broken the laws of a holy God, and its sins are the fruitful cause of its sufferings. It is sin which has dulled the intellect, stupefied the sensibilities, and weakened the

The sense of sin.

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will. The brutal selfishness of man is due not to the animal in him so much as to the devil in him. It is to the narrowing influence of sin that social relations have been so disordered, the caste spirit has been so powerful, and war and bloodshed have abounded. To deny sin is to deny the existence of any law or code of ethics, any source of divine authority. To deny sin is to prevent any exalted conception of worship, is to leave the world's need undiagnosed and without an adequate remedy. Hence what a beggarly salvation is promised by any other religion than that which reveals the Son of God coming to seek and to save the lost. In every land Christianity has done more since its introduction than the native religion in all the past. Whatever fails to recognize the moral needs of man is impotent to supply them. It is not sanitation the world needs, but salvation; not "bread and games," but the Bread of Life. Art cannot gladden, as the Greeks learned, unless inspired by hope. It was only when Christ was made known that art found its true inspiration, its noblest theme, and a Michael Angelo was born, "who never moved his hand until he had steeped his inmost soul in prayer."

To know the remedy we must know the disease.

Christianity not only diagnoses accurately the world's need by pointing out sin as at once the great disturber and corrupter, but it alone of all religions reveals a righteous God who is alike the Author of the moral law and its Exemplar. Morality and religion were so far divorced in the heathen world that the very example of the gods was pleaded in excuse for every sort of vice and crime. The philosophers who taught morals grew sick at heart at their little success because of the corrupting example of the gods, and wished for a javelin with which they might destroy these enemies of society like Jupiter and Venus. "There was not a gentleman on Olympus," not a false god fit to be invited into your home or to converse with your wife and daughters. The vileness of the Hindu gods is the great foe of family life in India now. The deity taught by Mohammedanism is not only a cruel despot, but one who panders to lust in furnishing "the black-eyed houris" of the Moslem Paradise. In the gospel alone is revealed the righteousness of God, a God who is both the author and exemplar of the moral law, inspiring reverence by his own holy nature and imparting of his strength and nature, enabling men, giving them power, to become the sons of God. In his worship alone is found the spirit of true devotion, for he alone can awaken devotion whether

God the source of conscience.

in angels or men who is the high and holy One who inhabiteth eternity. The "Holy, Holy, Holy, Lord God Almighty" which the angels sing ever becomes the devout song of men when the righteous God is revealed. Righteousness, if it exists in the world, is born of faith in a holy God. His nature is revealed to faith, and the righteous live by faith. Without a righteous God there can never be a righteous world.

Then again Christianity speaks with sufficient authority to quicken and invigorate the conscience. Christianity may almost be said to create a conscience as in the Dark Continent and other parts of the heathen world. While consciousness is the knowledge of ourselves, conscience is in the knowledge of God and ourselves. Unless there be belief in God, there is no sense of responsibility.

If there be no lawgiver, there is no law requiring obedience, and man becomes as irresponsible a being as the brute, to whom no revelation has ever come or can ever come, because he is incapable of receiving it. The conscience of the Roman was awakened by the civil law. His duties were those he owed the state. His religion was a lifeless ritualism, a punctilious repetition of liturgical formulas, burning incense before every oath of office, to validate every note or mortgage or last will and testament. It was reverence for the state, not for any idol. Among the Greeks raillery and jests were practiced in connection with the most solemn religious processions. The mysteries awoke no sense of obligation, quickened no conscience. The Oriental worship was a sort of orgy in which ecstasy exaggerated almost to frenzy took the place of devotion. Excesses of all sorts preceded or followed the so-called acts of worship where even the worship itself did not consist of vile and sensual practices such as were supposed to be indulged in by the gods themselves. In Paul's fearful indictment of the heathen world he says that they not only do such things, but take pleasure in them that do them.

Other religions wanting in moral sanctions.

But Christianity does more than reveal a righteous God, at once the Author and Exemplar of the moral law, and speak with sufficient authority through the certainty of its teachings to quicken and invigorate the conscience. It can do what no other religion can do; it can make alive. "Christianity is a new commandment with power to obey." Christ not only assumes the supreme place as the Ruler of human society, "the most dramatic move-

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ment in the experience of collective man," but attached to every precept is a promise of help. If the law was given by Moses, grace and truth came by Jesus Christ. Christianity not only reveals a righteous God, but declares that man too may be righteous. It is a revelation to faith that the righteous may live by faith. By its help the withered hand may be stretched out and the palsied limb begin to walk, the very dead can come forth from the grave, though bound hand and foot. Every doctrine of Christianity passes through the experience of Christian living and becomes real through its power to help. God is a Father, Christ is a Saviour, the Holy Spirit is a Comforter, there is fellowship with God's people who have had like experiences of truth, and there is an indwelling power to help overcome evil. This is the victory that overcomes the world, even our faith. Christianity is not a mere spirit, a spirit unclothed, but it enters into the individual that he may be strengthened by God's Spirit in the inner man, it enters into the very institutions of mankind and molds or reforms them for its own purposes, and thus changes human society into the Church and the body of Christ. The Spirit of God does not enter the human soul as something foreign or extraneous to it. He enters it as the principle of its true life. The word "'holy" is scarce applicable to a single person in the heathen world, but there is hardly a town in Christendom that has not had some holy person who showed what it meant to receive power to become a son of God. Faith sees a righteous God and becomes like him. He is able to do exceeding abundantly above what we ask or think according to this power that worketh in us. He causes the Spirit-filled man to declare: "I can do all things through Christ that strengtheneth me." It was such transforming power that made men kings and priests unto God, so that when any great enterprise was undertaken in the Roman Empire men knew that it was either the Emperor or a Christian who did it.

Reviving power of Christianity.

Henry Drummond somewhere says: "Next to love for the chief of sinners the most touching thing about the religion of Christ is its amazing trust in the least of saints. Here is the mightiest enterprise ever launched upon this earth, mightier than creation, because it is re-creation, and the carrying it out is left, so to speak, to haphazard, to individual loyalty, to free enthusiasms, to uncoerced activities, to an uncompelled response to the pressure of God's Spirit." But in the presence and leadership of the Spirit, and in

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what he has made of redeemed man and can do with redeemed man, is found the glory of our religion. It is the Spirit that quickeneth and leadeth. "He opened the portals of grace to the Gentile world, arranging every detail of the special service at which the Roman centurion was converted." It is this consciousness of his divine presence that enables a devout Church to say: "It seemed good to the Holy Ghost and to us." Christianity is not alone the religion of redemption for the individual, but it makes him the instrument of redemption to his fellow-man. Other religions have regarded man from the standpoint of the state or as a member of a religious brotherhood, but it remained for Christianity to teach the great truth and fact of human brotherhood and to awaken an interest in universal man. Only a universal religion could do that, one having in it the very elements of universal power and conquest. "I believe in the communion of saints" is impossible to any pagan creed. Heathenism was without congregational life. Public spirit developed itself simply on the political side. Christianity taught men that their citizenship was in heaven, and organized the brotherhood of humanity when it taught the communion of saints and that the Church existed for the edification of believers and the conversion of the world. Among Buddhists the holier the man the less he had to do with his fellow-men. He was so saintly as to be absolutely worthless. His was the religion of selfishness, not helpfulness. Little did Rome know when she was persecuting the early Christians that she was destroying that which alone could save her. The weak side of the empire, the very cause of her ruin, was the moral deterioration of the lower classes. Her adoption of Christianity could have saved her by saving them and their rulers as well. The very social meetings of Christians, such as the agapæ or love-feasts, were forbidden through fear.

Christianity a universal religion.

Christianity thus lays bare the world's true need as a need of redemption, and shows a righteous Father, against whom and all whose holy attributes man has sinned. But man's case is not hopeless, because God is a Father who is seeking his prodigal sons, trying to bring them to themselves that he may bring them back to him. Christianity is the religion of hope despite the hopeless condition of the race which has made all men despair of it save those who have seen the light of the knowledge of the glory of God shining in the face of Jesus Christ. Though sin has

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bestialized man and made him a wolf to his fellow-man, the larger view of God which Christianity gives awakens better expectations of man. "No universal religion can hold to an imperfect conception of God." Only a God of infinite perfections can have compassion enough and patience enough and love enough to save a race of prodigals who have wasted both substance and life. Christ comes into the midst to undertake for us, and lays down his life to show the possibility of forgiveness with God and the power of an endless life in man. He becomes our elder brother to teach us the brotherhood of man, a doctrine that was a stumbling-block to the Jews, and to the Greeks foolishness, but to us the wisdom of God and the power of God. This regeneration of man, making mankind a new genus, or race, is possible because at bottom man is a spirit, and God's appeal to the deepest, most central part of man, his spirituality. But Christianity does not propose simply to save the spirit and cast away the body, but it teaches that the body is a temple of the Holy Ghost which Christ has come to redeem. It is a complete salvation which redeems both body and soul. But it is more than all this: it is an enduring salvation, for it saves forever.

Its revelation of God.

Christianity is thus the final religion, because none can ever arise to teach or do more. There can never be any doctrine higher than the Fatherhood of God, broader than the brotherhood of man, deeper than sin and spirituality, more complete than the destiny of both soul and body, and more enduring than eternity. Christianity is like the holy city, the new Jerusalem descending out of heaven: the length and the breadth and the height of it are equal. It is the very tabernacle of God with men. Its perfections exhaust at once the power of thought and speech, as we behold the depth of the riches both of the wisdom and the knowledge of God.

Its finality.

Not only is Christianity adequate to the world's need because of its lofty and exhaustive teachings and elevated morals; there is no religion comparable to it. The highest aim, whether of nature as seen by the agnostic, or of Christianity as expressing the mind and heart of God, is not the creation or production of any other creation or production of any other creature, but the perfection of man, the masterpiece of creation. Man, too, is the final product of religion. The professed aim of Buddhism is the extinguishment of personality; that of Christianity is the fullness

of personality. The controlling thought of Buddhism is that the only good Chinaman is a dead Chinaman; the claim of Christianity is that the best man is not the one who has the least but the most manhood, whose personality is not diminished but completed, and that the truly good man, whether Chinaman or American, is the regenerated one. Islam is an ethical and social system that is a menace to the world. The despotisms where it prevails are not accidents, but the legitimate results of the Koran; and so long as the Koran exists as the authoritative book nothing better can come in their stead, when the very God of the Koran is a willful despot and men are simply his slaves. If England has a submerged tenth, what shall we say of Turkey and Persia, with their submerged nine-tenths? Christ alone is the "Light of Asia." Only under the influence of the Christ who brought immortality and life to light by the gospel do the human faculties find their largest scope and play. Because man is an immortal being he is worthy of sympathy and help, and a new order of society is possible, the result of spiritual forces set in motion through Christ.

Christianity unique.

Christianity is Christ, and there is but one Christ. There have been many prophets, but only one Christ. There have been many leaders, but only one Christ. There have been many kings and priests, but only one Christ. There can be no second Bethlehem, no second Calvary, no second Olivet, no second Christ. And Christ is King, because he is Saviour. He governs men because he has redeemed men. Men live for him and in him because he died for them. It is what Christ teaches, what Christ suffers, what Christ does, what Christ is, that makes Christianity. When any other religion can produce a Christ, a Saviour of his people, then alone can it do anything adequate for the world's need.

What Christianity can do for the world's need may best be known by what it once did for the world in which Paul preached it, the proud Roman world coextensive with the power, the culture, the religions of the great nations of the three then known continents which acknowledged the supremacy of the Roman Empire, while the Mediterranean which washed the shores of these continents was itself a Roman lake. Here was the Pantheon against Christ, all the gods of the ancient world with the Roman emperor at their head deified as "lord and god" to represent the supremacy of the state against one whom a Roman governor designated as "Jesus, that is called Christ." That the re-

What it has done.

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ligion of Christ, which was not even the religion of his own people, a people subject to a Roman yoke, should overthrow every religion represented in the Pantheon until the gods and temples which seemed inseparable from the literature and life of the people should be left without a single worshiper, and only broken images and altars be left to satisfy the curiosity of the student of the classics seemed utterly incredible. As Prof. Freeman says: "That Christianity should become the religion of the Roman empire is the miracle of history, but that it did so become is the leading fact of history from that day onward." The converts of Christianity were among the educated rather than the uneducated, in the cities rather than in the villages, which were last to yield to new ideas and the new faith. Paul's great Epistles, with their deep thoughts, their closely knit reasoning, and their views of truth reaching out into the eternities before and after, were on the face of them not intended for illiterates or weaklings. It was then that Christianity showed its power to stimulate, to inspire, and to lead the world's progress because of what it did to meet the world's need. Never was the moral disability of the world greater than when Christianity began its triumphant career in the Roman Empire, and that without temples, altars, images, and opposed less by the priests or decaying religions, too far gone to offer violence than by the strong arm of the state and the proud philosophy of the schools. What was the secret of its triumph?

"The miracle of history."

Next to its divine Lord and Founder, and because of him, its success was due to what the new religion did in satisfying the world's need. Christ, who fitted for Paradise the dying thief whose faith and love so quickly followed his penitential tears, was before the close of the first century recognized even in Cæsar's household as greater than Caesar, and some two centuries later was worshiped from the throne of the Roman Empire. It was Christianity that stopped human sacrifices; ended the gladitorial shows and licentious sports of the amphitheater; drove from the continent of Europe the unnatural vices which Paul described in his Epistle to the Romans, and which still abound in the Turkish Empire and in India; put an end to the exposure of infants to death by wild beasts or starvation; checked the spirit of private revenge and of cruel and ceaseless warfare by proclaiming the "Truce of God" from Thursday to Monday of each week as covering the time of the passion and resurrection of our Lord; abol-

The secret of its success.

ished slavery, which was coextensive with Europe; taught purity; established charities of all kinds; transformed the morals of Europe and of the Roman Empire by sanctifying childhood, honoring womanhood, and reverencing old age. All this was done, too, despite the relentless persecutions in Asia Minor, Africa, and Gaul, which not only saturated the soil with blood and cast the ashes of martyrs into the rivers, while the mocking crowds looked on to see what had become of the boasted doctrine of the resurrection, but furnished such countless victims for the Roman amphitheater that the very wild beasts tired of attacking them as if they themselves had become men when the Romans had become beasts. But the real triumph of Christianity was not when the Emperor Constantine was baptized, or even when the Roman Senate formally adopted Christianity as the true and only religion of the empire; it was when the emperor Galerius, who was the real author of the most cruel of all the persecutions under his predecessor Diocletian, finally put an end to the burning of temples and sacred books and the slaughter of Christians by his historic edict of toleration issued in 311, which declared that the purpose of the persecutions had failed, and not only gave permission to Christians to hold their religious assemblies, but added this instruction, "that after this manifestation of grace they should pray their God for the welfare of the Emperor, of the State, and of themselves, that the state might prosper in every respect and that they might live quietly in their homes." This was when the Galilean indeed conquered, and Paul, who had fallen a martyr before one Roman emperor, saw another one stand up for prayers. Then it was from the third heavens that Paul saw things on earth that were lawful to utter and they are lawful still. The hope of the whole race as that of the proudest people of antiquity, a people having crucified the Prince of Life, sought to destroy all his followers, reveling in power that was rapidly passing away before a kingdom that should endure forever, is the hope alike of the individual and of the nation that the gospel of Christ is the power of God unto salvation to every one that believeth.

The need met.

Final triumph in Rome.

THE BIBLE AND MISSIONS.

JOHN FOX, D.D.

It is good to be here and to breathe the spiritual atmosphere of this place of prayer and holy counsel. I rejoice in the fervent glow and springtime warmth of Southern Methodism. Blessed be God for the gracious diversities of his kingdom that makes its true unity all the more delightful! It binds John Calvin and John Knox and John Wesley into that fellowship which the elder John said is with the Father and with his Son Jesus Christ.

The subject I am asked to treat should be considered precisely from the spiritual point of view, already so eloquently suggested to you to-day. It is indeed partly a question of organization and of the technique of missions. How can we best secure the translation and distribution of the Scriptures in the universal Church among all nations and peoples and kindreds and tongues? But we must not consider such a question merely a technical one. We need to look at it from the standpoint of that spiritual unity which Christ announced as the base line of his kingdom, and in obedience to his valedictory command.

The Bible and missions.

The relation which the Bible sustains to missions is a central and governing one. They are not the offspring of natural religions. Their charter and warrant is supernatural revelation. Their historical appearance, the mode of their development, and the principle of their continuance all go back to the impregnable rock of Holy Scriptures. I am desired, however, not to discuss the scriptural warrant for missions nor to trace the law of their conduct, but simply the uses of the Bible itself as a weapon for the evangelic conquest of the world and the organized provision that is needed for supplying the Book itself. We do not need to begin with theories or speculation, but with facts. Bible societies are facts, established institutions and powerful factors in the religious life of mankind. They must be counted among the most effective agencies for the spread of the gospel in heathen lands. It is well for us to emphasize this. When the history of the nineteenth century can be critically estimated—it is too early to do that yet—we may be sure that the true perspective of events will discern in the Bible Society movement one of the most powerful forces by which our generation has been molded. It is a thrice-told tale. I cannot rehearse it now. Like many other great movements in history, it may adopt the words of Isaiah: "A little

child shall lead them." The pious desire of a little Welsh girl for a Bible provoked the zeal which has in Britain and then in America led men to found these immense fraternities of Christian labor. Where is their like to be found? They have girdled the whole world with their beneficent ramifications. We hear much of the Bible as literature. If it were only literature, there would never have been such a thing as a Bible Society. There are indeed societies founded for the purpose of interpreting other literature—the Browning Society, for instance, or Shakespeare Society—but they do not publish editions of "Sordello," or the "Ring and the Book," or "Hamlet," or "Lear" at cost prices, and scatter them by the million among the masses. Bible societies are genuine exponents of the growing solidarity of mankind. They have bound together Churches in spite of their doctrinal differences in harmonious coöperation. They have forged golden bonds, linking nation with nation. There is no more powerful bond between Britain and America than the English Bible, and the great Bible Societies have done no little to rivet this link. But the English Bible is but a small part of the work, priceless as it is.

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Beginnings.

The historical background of the modern Bible Society is necessary to appreciate its significance and meaning. We have to go much farther back before the present century in order to paint this background in. The invention of printing has a manifest relation to all our modern organizations and the Protestant reformation and the revival of learning. But long before these events there is one little fact which yet may be called the fountain head from which all Bible translation and circulation may be said to have dated. After Alexander the Great had founded Alexandria to commemorate the glory of his conquest and his empire a great library was established there, a collection of ancient literature probably unsurpassed. Among other things, tradition has it that one of the Ptolomies desired to include the Jewish Scriptures, and that he therefore brought Jewish scholars and rabbis to Alexandria, and made what is now known as the Septuagint translation. The name of the translation suggests that there may be a basis of fact in the tradition, though we know it is not all fact. He did not, as tradition has it, lock these scholars up separately, each to do his own translating, then when the translations were compared find them exactly agreeing. Yet it may well be that there is more truth than legend in the story, for from this time and from Alexandria this translation certainly

The historical background.

The Septuagint.

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dates. It has this distinction: that it is the first translation of the Bible into a foreign language ever made. It was a new idea, a new chapter in human history.

For be it remembered that Greek was becoming the general language of communication among civilized nations, and that centuries afterwards it continued increasingly to be so, so that when Christ came he found multitudes able to read the ancient oracles in the language which they understood, and the New Testament is filled with quotations from the Old Testament Scriptures made from this very Septuagint translation.

Early translations.

It would be interesting, if there were time, to trace the line of translations beginning two or three centuries before Christ and coming down in the language of every principal nation round the Mediterranean basin to which the gospel was carried. I can now only beg you to observe that this process of translation was checked by the corruption of the Church in the Middle Ages, and never has been resumed until this present age so filled with wonders.

This age has been called the age of steel, the age of steam, the age of electricity; it is emphatically the age of Bible translations. At the beginning of the last century there were between fifty and sixty translations of the Bible in existence, beginning with the Septuagint and coming down to modern times. By 1860 there were two hundred and twenty translations; by 1890 the number had risen to three hundred and thirty-one. The last ten years of the century carried us well over the four hundred line.

Four hundred and twenty languages.

There are now upward of four hundred and twenty languages which contain the Bible wholly or in part, so that the increase has continued in a geometrical ratio. These translations have almost always been made by missionaries, or under their supervision, but often they have been begun with the initiative and the encouragement of the Bible Society, if not by their direct agency, and the translators have been paid by funds provided by them, and with rare exceptions they have always been published wholly at the expense of the Society. Few persons have any idea what this involves, what expense, what labor, what endless patience and tact and perseverance. To take one striking illustration, the American Bible Society has been concerned in nearly or quite twenty different translations into the languages of the Chinese Empire alone. Half a dozen languages and dialects are proceeding now. At the present moment translations are going

on into three or four of the forty or fifty languages of the Philippines under the direction of the American Society, and into as many more under the supervision of the British and Foreign Society. The net result may be stated thus: The riches of God's Word have now been put into the principal languages of the world, but there are from fifteen hundred to two thousand languages and dialects, at a conservative estimate, which have not yet been touched. In order to comprehend this, one would have to enter into a minute linguistic study. It is no light task to know the names of the languages into which the Scriptures have already been translated, and to weigh these dialects in the scales of accurate linguistic judgment. To form any estimate of the necessity that there may be in each case for new translations requires that a man should give himself to this realm of sacred learning in which there are at present but few men who are competent to speak. We have here, therefore, a department of foreign missionary effort which calls for the toil of scholars, for endless patience, consecration and wisdom, and the success of the missionary on the field will depend, in some measure at least, on the skill and efficiency and thoroughness with which the work of the Bible Society is done at home. The translations already made have been circulated at cost prices or for far less, in round numbers aggregating two hundred and thirty millions of copies, counting in only those which have come from the presses of the two principal Bible Societies. They have mustered for this purpose an army of colporteurs, those Cossacks of modern Protestantism. The larger part of this work has gone out into heathen nations, "their line has gone out through all the earth, and their words to the end of the world." At present more than half of the total circulation is foreign mission circulation.

FOX.

Two hundred and thirty million copies.

These, I say, are the facts obvious and undeniable. Are they not significant facts? Are they not in themselves added proof of the divine power of the Book itself?

The use of the Bible as a missionary weapon is a Protestant practice, not a Romish one. The Bible Society is the corollary of the Protestant reformation, and it will stand or fall as that great historical movement is justified or condemned. The contrast between Rome and Protestantism in this respect is very marked and striking; never more striking than in the Philippine Islands, where Rome has had her missionaries, who have made grammars and lexicons in the languages of the Philippines, and

A Protestant weapon.

FOX.

done many things, but they have never translated a single Gospel or a single chapter, so far as we know, and our missionaries and colporteurs find a Roman Catholic population very eager and hungry to read the Bible. "We want to read," they say, "what the ancient saints have said." It is ours now to give them the opportunity. Nevertheless it ought to be remembered that the policy of the Roman Church has not been from the beginning what it is now. It was a missionary Church at first, and our far-off British and Teutonic ancestors owed the light to its missionaries. Jerome translated the Latin Bible for the same purpose that Tyndal translated the English, so that the common people might better read it and understand it. At the Ecumenical Conference in New York, Canon Edmonds showed that the historic and ancient policy of the Christian Church for centuries was Bible translation and circulation in the languages understandable by the people. Before Martin Luther there were twenty editions of the Latin Bible printed in Germany alone, and more than a dozen of the Bible in German up to the time of his nailing up his immortal theses. It was the Council of Trent which reversed this wholesome ancient practice. Protestantism is, therefore, no departure from the faith of the fathers, but a return to primitive practice in the use of the Bible just as much in missions as in doctrines. The effect of the Bible Society movement has been, of course, to stir the wrath of the papal curia, which has even denounced the institution as pernicious. What we need is the grace of perseverance in the path marked out. With this we may hope in some cases even to compel a return to the historical practice on the part of Rome herself. There are instances of this already. In addition to the translation of the Portuguese, made by Almeida, a Spanish Protestant (who, however, began by being a Roman Catholic missionary), there is another version by Figureido who was a Catholic, though an opponent of the Jesuits, and apparently not overfond of the pope. The effect of the Bible Society movement has been most remarkable in France, where the country has been so filled with the Bible that the Roman Catholic clergy were forced to petition the pope to make their own translation, and a very good one it is, though latterly we hear that there has been an estoppal put upon its use.

Translations before the Council of Trent.

In Italy, when the pope was driven out of Rome by the revolution in 1848, a version of the Scriptures in Italian was published. As soon as he returned he burned the Scriptures. But what a

marvelous change has come about. Not only in Rome itself, but in other principal towns of Italy, the Scriptures are freely sold. We sometimes get at the Bible House in New York a letter addressed to the Signor Giovanni Diodati. Giovanni Diodati translated the Scriptures three hundred years ago, and these poor Italians who come to America see the name on the title-page, and fancy that he is the author of the book, and so write, asking him to send them a copy. It gives us no small pleasure to know that we are at least continuing in spirit the work of Diodati, and that they of Italy in this age, as in the apostolic age, can salute us and desire to read St. Paul's Epistle to the Romans, and learn the way of salvation by faith alone. Dr. Cust, Vice President of the British and Foreign Bible Society, relates how some years ago Cardinal Manning visited the Bible House in London that he might obtain a copy of the translation into a certain language. He was taken to see the library of the Society, a wonderful exhibition of what God hath wrought, and when he beheld it he exclaimed: "Truly the Holy Spirit is poured out upon us. That is the secret of it." Let us not despair, for even among those who have hitherto opposed, and opposed bitterly, this great work there is a remnant, and to them shall come repentance and a return to the most ancient practice of the Church of Rome itself, and of all Christian Churches.

FOX.

The Bible in Italy.

There are two great general divisions of foreign mission work, one of which is suggested by what has just been said. We must carry the gospel into papal lands and into pagan lands. It is not possible, indeed, to make this division an absolute and exact one, for there are some lands which are partly papal and partly pagan, as there are some where the papal theory of the Church and the Bible still struggles with the Protestant view of it. This whole Western continent has witnessed a mighty struggle between these two forces, and our own land has been predominantly a Bible land. Yet even in the United States we know what marked exceptions there are to this, as I need not remind you in this place where French Catholic influence has been so strong. Not long since, in visiting the Montreal branch of the British and Foreign Bible Society, I listened to an eloquent address from a French Canadian Protestant, who brought the fraternal greetings, as he said, of forty thousand like himself. Some of these forty thousand are in the United States; some of them in Canada, the only country, I suppose, under the British flag which is predominantly Ro-

Pagan and papal lands.

FOX.

man Catholic, and where the old reformation battle about the Bible still has to be fought out. He told the story of how the copy of a single Bible in a log hut led to the foundation of a Protestant institution which has already educated over four thousand young French Canadians.

It is well that these facts should be signalized in this beautiful city, so overflowing with gracious hospitality, so full of a certain romantic attraction to those of us privileged to come here. We desire to speak with appreciation of what we see. Nevertheless, we cannot but remember many things that have happened in the past, and that still continue. When Bienville and his associates came from Canada and laid the foundation of this city and its civilization, if they had brought with them the French Bible and made it the common possession of the people, does any one suppose it would not have made a mighty difference in the character of the society which has grown up here? And if they would still turn not away from the Church, but back to its nobler past, its ancient precedents, and give the people the Scriptures so that they could understand them, would it not at once elevate the whole character of the Catholic population here?

New Orleans and the open Bible.

But when we cast our eyes southward we seem to hear the trumpet sounding us to the battle. Three hundred years ago, under the very shadow of the Inquisition in Spain, old Master De Reyna toiled over his translation of the Bible into Spanish. How dark it must have seemed to him; how hopeless! The Spanish monks were many of them exceptionally ignorant. You may remember the old story of the Spanish monastery, where it was claimed that they had in their possession the original manuscript of St. Luke's Gospel. They declined to exhibit it for some time, but were finally persuaded to do so, and lo, it was seen to be in Spanish. I believe in prophetic inspiration, but it would indeed have been a more marvelous inspiration if St. Luke had been inspired to write in a language which had no existence during his lifetime. But De Reyna put Luke's Gospel and other books into Spanish, and a little later on Valera completed the task, and thus God had put into the hands of men the key to open the South American continent. We have had a more modern version since, made by one of our own missionaries, and these two are friendly rivals in the affection of our missionary Churches. The Spanish conquerors of Peru and its neighboring provinces brought no weapons so quick and powerful as that old Valera

The Spanish-speaking countries.

version destined to do its great work, thus far not in old but in new Spain. Before the Spanish-American war forty thousand copies were circulated in Cuba, where as yet Protestantism had hardly begun to be. During the last year the circulation has been nearly one thousand copies a month in the "Pearl of the Antilles." One of the Canons of the Havana cathedral visited the Bible House not long ago, and, though still under the thraldom of the Romish system, was manifestly impressed with what he saw. Well he may have been. God speed the day when the cathedral will no longer be a bushel to hide the light of the gospel! FOX.

In Ecuador sixty years ago a high official declared that no Protestant Bible should enter that country as long as Chimborazo stood. Chimborazo still stands, and our principal agent has been received in due form and ceremony by the President of the Republic of Ecuador, and though the circulation is not yet immense, still the Word has found entrance, and it will not return void to Him that sent it. Perhaps there is no darker country than Ecuador. I speak with hesitation, because I know I speak in the presence of missionaries who have stood on the frontier line all over South America, not only in Spanish-speaking countries but in Brazil, where the Portuguese Bible is our weapon. The stories that reach us from these lands smack of the marvelous. If they were not well vouched for, we could scarcely credit them. Some of them reveal the darkness and others the marvelous power of the light. This succinctly describes the struggle of the Bible in the South American continent. Dr. Chamberlain, of Brazil, told us at the Ecumenical Conference this astounding fact. The editor of the principal newspaper published an article. He was a friend of Dr. Chamberlain's, and rather resented his criticism of the general lack of religious intelligence in the community where he lived. One day, however, he said to him: "I have been obliged to acknowledge the justice of your criticism." During holy week, the day before Good Friday, he had published the gospel narrative of the passion and crucifixion of our Lord and Saviour, Jesus Christ. To his utter astonishment, the day after, senators, judges, men of science, men of light and reading in the community spoke to him, congratulating him on the admirable article he had written. If this be an index of the cultivated classes of South America, what can we hope for the downtrodden and struggling masses. Yet it is precisely among them that we hear from many sources of the wonders that God hath

Opening of Ecuador.

Conditions in Brazil.

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wrought. One of your own ministers, Rev. Mr. Tucker, has written us lately that once preaching in the summer time in the mountains he noticed an old black man whose face shone as with an inward light, and he seemed to respond intelligently to what he said. On talking with him afterwards he found that years before this old man, a slave, had been set to clear up an outhouse, and found amid the rubbish an old book. He knew the name of our Saviour, and saw it on the cover, so, carrying the book home, at night he sat down by his little candle to read. He read with streaming eyes far into the night, and again when night came, astounded and amazed. For seventeen years he cherished the book among the sacred things which he kept, allowing no one to touch it, and making a little ark in which to keep it. He searched the Scriptures, but with no one to guide him until in another village he met a black woman, who took him to a mission chapel where he could learn more perfectly the way of God, and when at last Mr. Tucker found him he was wise unto salvation. In the discussions that have surrounded the Gospel of John, some one has said that the evidence of its divine character is so clear that if we were to find it in an ash barrel without any clew to its origin we would know that divine forces had been concerned in the production of it. It is not a supposition, but an actual fact, that the New Testament has been found thus amid the rubbish, and that the light which shines from it is so bright that the wayfaring man, poor and untaught though he be, is led to Him whose glory it reveals. I doubt not that the missionaries here present could supply innumerable illustrations of the same thing, and the brightest hope that we have for the neglected continent is that in many places where yet the missionary has not gone, and cannot go, the Word has gone, and when he comes he will find the way prepared before him.

The Bible in an ash barrel.

There has recently been published the Gospel of John in raised letters for the blind in Portuguese, and it is surprising how the Romish authorities have been perturbed because in blind schools and elsewhere the people now could feel out the truth. What can cure that blindness of the mind which will not let God's poor downtrodden people use their senses when they have them, and read for themselvs what things God hath prepared in his Word for those who need him? What we need is a Bible for blind leaders of the blind, that they may not both fall into a ditch. All your mission stations in South America bear eloquent testimony to

A gospel for the blind in Portuguese.

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the indispensable necessity and the immeasurable power of the living Word in Spanish and in Portuguese in that great neglected Southland of Latin America. This is an obligation which rests surely upon our Churches. There must be a Monroe doctrine in things missionary; not an unworthy jealousy, indeed, but a generous emulation. Let us be governed by the Pauline doctrine, by which we stretch out into the regions beyond, and fill this whole Western continent from the frozen north to the farthest verge of the Southern continent with this world-transforming Book. But if we are to do this, one thing must be remembered. It is a startling fact that was stated at the Ecumenical Conference that at least one-half of the population of South America cannot speak a word of Spanish, and has not a drop of Spanish blood in its veins. There are three hundred, in round numbers, of Indian tribes, many of them, probably most of them, illiterate, their languages doomed to perish as civilization advances, if indeed they themselves survive. The degradation and ignorance and pitiful darkness in which they live have stirred up the heroes of the pioneer corps in missions to go to them. There has been a beginning, but probably only a beginning, made in Bible translations among these Southern tribesmen. We are grappling here not with corrupt Christianity, but with utter paganism; in many cases with a strange intermixture and infusion of a few of the external marks of nominal Christianity and a deep-seated superstition, darkest heathendom, even cannibalism, if we may believe some travelers. The heart and mind of Christendom has turned to the East as the chief field for missionary activity. We must certainly not forget our neighbors to whom we are intrusted in a special sense with the gospel, and we must not rest contented until in some form every tribe and tongue south of the Isthmus has received some of the riches of the Word of God.

Indian populations of South America.

This but introduces us to the large problem which I have thus far been able only to touch upon. The Christian faith has met and done battle with the hoary systems of heathendom in the darkness of the Dark Continent, in the false glamour that shines over the lands where Buddha reigns, in the dim twilight of far Cathay and the islands of the South Seas. The vastness of the task oppresses us. How can we organize our missions so as to be effective? How shall we avoid complications following, whether we will or not, in the wake of the advancing missionary host? A thousand difficult questions start up, some of them pressing for

The Bible and paganism.

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settlement in Churches to-day, and we must not suppose that others still more difficult will not arise. The great wave of rationalism has rolled over some of the newborn Churches of the East. It has touched Japan and shaken the Japanese Church to its foundation, almost wrecking one great school of learning founded by Western benevolence. There must be developed immediately a biblical Christianity. The theological seminaries in China and Japan must not be suffered to become schools of skepticism. The schools of lesser grade, down to the lowest, must be Bible schools, all of them. The general mass of Church members in those countries must be Bible students as we and our ancestors have been and as we wish our children to be. Do you think this can be done unless there is effective organization for Bible translation and circulation?

Bible schools.

Let us give ourselves more earnestly to the circulation of this Book. The circulation of the Bible is like the circulation of the blood. The life is in the blood, so the Book says, but in order that it may do its work there must be a circulatory system. Nature has provided for the circulation of the blood through veins and arteries, but for the Bible there is no natural provision. We must construct a circulatory system. This is the function of the Bible Societies with all their endless ramifications stretching out over continents and girdling the world. It is for us to see that this system is kept in thorough repair, heart joined to heart. It must be adjusted and coördinated with all the other functions of the body of Christ, so that this Book, the vehicle of life and health to men and nations, may be kept in continued living relation with all mankind.

The Bible the life-blood of the Church.

THE DUTY OF THE PASTOR AS TO MISSIONARY EQUIPMENT AND LEADERSHIP.

DR. W. E. EDWARDS.

We open the Gospels. The silence of centuries is broken by the voice of one crying in the wilderness: "Prepare ye the way of the Lord, make his paths straight." Immediately Christ comes forth from the seclusion of Nazareth. He begins and completes his ministry. A kingdom is established. Its first proclamation,

as a perfected scheme, is upon the streets of Jerusalem. Yet the Holy City cannot confine the movement. The city is simply a starting point—a divinely designated Palos in the world's wide arena, the sea destined in the providence of God to be whitened with the sails of Christian enterprise. Nay, more. The design of the kingdom is as minute as it is comprehensive. The individual is worth. Every man is to hear the wonderful works of God in his own tongue wherein he was born. EDWARDS.

By what plan or method is this world-embracing kingdom to accomplish its stupendous conquests? We answer: Primarily, and chiefly through the instrumentality of the Church. This in no wise ignores or undervalues the earnest effort of individual believers. Every converted man becomes, through the necessity of the case, a center of missionary power. He is born again. He comprehends in some measure, the gracious purpose of the Father in the gift of his Son. He sympathizes with spiritual wretchedness, and is ready to leave home and to cross seas and to brave the perils of benighted lands for the brother he longs to save. To know Christ is to be identified with him in spirit and in work. But as important as private zeal confessedly is, yet more than this, and a readier and more available force than this, Christ founds a Church and expects his disciples to connect themselves with it, and to move together in a holy and blessed unity for the spread of the truth from east to west and from pole to pole. The Church.

Headship in this society belongs, of right, to the ministry. The kingdom is invisible. It is in the heart by the Spirit, and its entrance and continuance are noiseless and not with observation. The Church, however, is visible—a veritable organization with its laws and rites binding upon the conscience of its subjects. Such an arrangement is not an accident. It is of reason; and is essential, at once, to the existence of the Church and to the prosecution of its work and to the healthful development of the life that is in the kingdom itself. The organization, indeed, is worthless "if the spiritual substance is wanting; but the spirit, on the other hand, cannot live without taking on a worthy and adequate form." It is this fact that Christ emphasized when he outlined the Church and committed the management of its affairs to the apostles and, through the apostles, to the ministry of that age and to the ministry of succeeding time. In other words, the apostles company with the Master; and no sooner does the Master complete his Its leaders.

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work and return to the Father than the apostles step forward into a larger prominence, and are recognized as authority upon all matters of faith and practice. And these apostles, as the accredited representatives of the new and perfected dispensation, transmit the government of the Church to an ordained ministry. Thus St. Peter commands the pastors of the Churches which he founded: "Feed the flock of God which is among you, taking the oversight," or, more properly, "being the bishops or superintendents thereof." And Paul is no less clear and decided in utterance. He entreats the elders at Ephesus: "Take heed, therefore, unto yourselves, and to the flock over which the Holy Ghost hath made you overseers." And then, in another place, he directs the Church: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account."

There is no question, therefore, as to where authority in the Church of God is lodged. It is with the ministry. They may, indeed, call others to their assistance. This ofttimes will be wise and necessary. Yet they are never to forget the high position which they occupy and the weighty responsibility that is imposed upon them. They are the guardians of the flock. They are to "reprove, rebuke, exhort with all long-suffering and doctrine." They are to plan and to take the lead in the mighty movements which look to the conversion of the world to Christ.

Missions, in this arrangement of things, are manifestly not a mere appendage to the Church, a side issue that may be accepted or rejected with pleasure. They are woven into the very conception of the kingdom and are to find expression through its divinely sanctioned and appointed agency. They, therefore, come under the special care and supervision of the minister.

Place of missions.

The first thing demanded in the successful prosecution of missionary work is the thorough equipment of the minister himself for the part assigned him, under God, in the propagation of the gospel. We here get down to a basal fact or a foundation truth. We say nothing of the necessity of preparation for the ordinary callings of everyday life. We conduct the argument upon a higher plane. Every Christian should make the most of the educational advantages with which he is favored. Religion means consecration, and the consecration that leaves out of account the noblest faculties of our being and the highest culture of those

faculties is worthless and deceptive. And what is true of the humblest Christian applies with peculiar force to the minister. He is to influence minds upon the largest scale, and needs the mental discipline equal to the task. He is also to shape the activities and the policy of the Church in her manifold development, and is to see that none of her interests suffer because of his lack or of his supineness. Least of all can he be indifferent to the claims of missions. He must understand their meaning. He must know the times and the possibilities of good which they afford. He must possess a conscience made responsive by the Holy Ghost to the ignorance and sin of the regions beyond, and that impels to the improvement of opportunities presented with every increase of light and with every removal of obstacles. Until the minister, at all of these points, is fully awake and alive, the hope of a redeemed and enfranchised humanity, which so long has cheered the heart of the Church, will be indefinitely delayed in realization. EDWARDS.

Do we mean to advocate a special standard of literary excellence and of useful information as an indispensable qualification for entrance into the Christian ministry? The Methodist Church has never taken so questionable a position. May she never take it! Her glory is that she receives all whose "gifts and graces" capacitate them for usefulness, and assigns them to those spheres to which they are adapted, and conquers through their earnest work and devotion to duty. Yet may she never by word or act disparage learning or fail to supply those who seek admission to her pulpits with the best scholastic advantages and the means for the most thorough equipment in all departments of ministerial toil! We repeat, then, that preparation is necessary for successful work, a special preparation for special work, a knowledge of missions for earnest, honest, fruitful missionary work. Preparation of the preacher.

The minister need not go far for a good measure of equipment for leadership in the particular service to which attention is directed in this paper. If he opens the Bible and studies it, he will be at no loss to know what God's thought is in reference to the enlightenment and the evangelization of the world. It is written upon every page of inspiration from Genesis to Revelation, and is incorporated into the very structure of the Church. The human race is lost in the transgression of Adam. Its redemption is anticipated in the promise that the seed of the woman shall bruise the serpent's head. The law is given upon Sinai, and in that law

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provision is made for the ingathering of proselytes. The prophets gazing down the long vista of years see a night, and afterwards a morning, brightening and broadening and filling with splendor, as a myriad of suns, the whole heaven of the future. And then Christ appears, and when his life work is done, and the agony of Gethsemane is past, and the gloom of Calvary has burst into glorious day, and the sepulcher has given back his sacred form because he could not be bound of death, pausing for a moment upon the summit of Olivet, with his disciples around him and the open spaces above crowded with "invisible but adoring angels," he declares in attestation of the completeness of his triumph: "All power is given unto me in heaven and in earth." And then he immediately commands: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Is still further testimony from the Book necessary? See Peter laboring through Pontus, Galatia, Cappadocia, Asia, Bithynia. Turn to Paul. First, hear his words: "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Secondly, witness his labors: "So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so I have strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand."

Purpose of the gospel.

Manifestly God's thought is: "The world for Christ." The minister is to make this same thought his own.

Again, if the minister would know the times and their weight of responsibility, he is only to be observant and to familiarize himself with the secular and religious literature of the day. Never was there an age like this in which we live. Science is forging ahead with irresistible momentum. New discoveries are made; new principles are brought to light; new realms of thought, which the boldest explorers have failed to reach, are open to investigation. Society throws off her grosser sins and puts on garments of fairer decency and of greater respectability. Governments are growing into a juster conception of the rights of men, and of the mutual dependence of nations, and of the duty of a generous en-

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couragement to all that is strong and helpful in the ongoing of the world. And beyond the impetuous rush in temporal affairs, the Church is girding herself for a more determined effort to drive back the darkness and let in the light, the light of the glorious gospel of the Son of God, upon the habitation of man. It is as though some careering simoom or strange conjunction of stars stirred the ocean of thought to its profoundest depths and threw the world into the wildest uproar. Let the minister understand these facts—especially what the Church is doing and can do for her exalted and glorified Lord. This knowledge is equipment and preparation for leadership. Let him know that the prayer, so long offered, for the opening of effectual doors of usefulness in foreign fields is already answered, that the doors are "lifted off their hinges," and that the world is everywhere accessible to the missionary. Let him know that facilities for travel are multiplied even in darkest paganism; that the press is publishing the Bible in all languages, and is preparing wholesome religious reading for men in the diversified conditions of human fortune; that a million and a half heathens bow, to-day, submissively to the cross, and that more than four millions are brought under the restraining and corrective influence of Christian thought; and that with the ever-increasing army of workers from abroad and of workers raised up at home the outlook for the future is in every way hopeful and inspiring.

The situation.

The time was when ignorance of missions and of their work might, in a measure, have been excused; the time is when this ignorance is not only excusable, but is criminal. The knowledge of the missionary movement, scarcely a century old, yet with a history that reads like a romance, can be secured for the paltry outlay of a few dollars in religious papers and periodicals.

But the minister may know God's thought of missions, and may know the times and their splendid possibilities for good, and yet not understand the subject under consideration as he ought to understand it. He may be out of sympathy with it. This want of sympathy can be overcome only by the baptism of the Spirit, which again is to say only through prayer and consecration. We see God and God's truth alone in God's own light.

The Spirit's work.

Another advance. The equipment for which we plead is not only a preparation for leadership; it incites and impels to its assumption. The minister, properly educated and informed, readily

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perceives the things that ought to be done, knows how they ought to be done, and takes hold of affairs with a steadier and stronger hand. He is forward to talk about missions in pastoral visitation. He is not slow or unwilling to urge their claims to the free and liberal support of the Church. He goes into the Sabbath school and awakens the interest of children in the conversion of the heathen. He recognizes the value of societies, and forms them and utilizes them in the consummation of his purposes. Indeed, wherever great issues are at stake, temporal or spiritual, the organization is demanded. It unitizes the forces. It brings the people more immediately and directly under the control of the leader. In addition, it is the best means for enlisting the fullest strength of manhood and of womanhood, not simply, as already intimated, because there is an increase of power with the increase of the units of power, but upon the broader principle that individual life is quickened and intensified when brought into association with other life. We see more, we feel more, we are prepared to do more when in society than when alone. So individuals are wrought up to the wildest enthusiasm when collected in masses under the play of social instincts. So the orator is often indebted to his audience for his success, "the brilliant and responsive throng" imparting strength to feeling and vividness to conception. So the soldier, by the touch of an elbow or the voice of a comrade, is nerved for the brave and heroic assault upon the embattled line. Patrick Henry, perchance, had lived and died unknown but for the mighty throes of a revolution which shook the continent from Massachusetts to Georgia. Waterloo had never been won by England but for the intrepid courage of the Iron Duke, inspiring his soldiery to valiant deeds. Rob the world of this great mystery of our being, the interchange of feeling, and you despoil it of how much of its splendor! The hand that now marks out the hour of day in the upward ascent of the sun of civilization will go back many degrees upon the dial plate of time. The wise pastor will not overlook this element of power, but will embrace it, and make it tributary to the success of the missionary enterprise.

The minister must lead.

Once more. The pastor, equipped for his work, will not be indifferent to the reflex action of missionary work upon the Church at home. The benefit conferred upon another is a benefit for ourselves. The effort keeps religious life from stagnation and de-

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cay. Nay, it not only preserves the life from decay, but augments its power. The faith becomes stronger, the hope brighter, the love more abundant. We need not fear that the constant tax upon Christian principle will diminish its resources. The more we do for others, the larger the outlay of our talents in the various spheres of thought, the greater the amount of comfort and of strength we receive in return. The increase of spiritual capital through work for others, its decline through selfish indolence, is one of the external paradoxes of God's moral government. Would that the Church were fully alive to this truth!

Benefit to the Church.

The evening of the world is upon us. The sun hastens to its setting. We climb the hilltops to which we have been conducted, and, gazing out into the future, are surprised at the facilities at our command for the furtherance of the gospel and for the ushering in of the latter-day glory of the Church when the boldest dreams of the prophet shall be realized in spiritual awakenings and in the brotherhood of men, and in all of the sweet ministrations of Christian civilization.

The outlook.

It will not be long, under the guidance of faithful leaders, backed by a zealous Church, before swords shall be beaten into plowshares, and the wolf shall lie down with the child, and tyranny and oppression shall be banished from the family of nations. God speed the day!

METHODISM AND MODERN MISSIONS.

REV. J. H. PRITCHETT, D.D.

THE coincidence in the rise of these two spiritual forces of the nineteenth century is a marked matter of history, and the consideration of its providential significance is well worth a place in the discussions of this Conference. Both are classed as revivals: the first, Methodism, as a revival of the doctrines, the experiences, the economies of primitive Christianity; the second, modern missions, as a revival of the inspired purpose to make these things world-wide by spreading the gospel. The fact that seventeen hundred years after Pentecost, the attestation given by the Holy Spirit to a resurrected and reigning Christ, it was neces-

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sary to reproduce its lessons in human consciousness, and to renew the commission to carry them everywhere, challenges earnest thought along at least three lines: (*a*) Under what conditions were these two forces, so vigorous and so interdependent in the early Church, so nearly lost out of the world? (*b*) By what steps do we trace their return to place and power? (*c*) What lessons for the incoming century do these answers teach us?

Christianity in its most exhaustive sense is God's revelation of himself by the Holy Spirit, and contains that reconciliation of the world to himself which he made in Christ. Its initial fact is a new man; its culminating event is a new world. The one is a token and prophecy of the other. Between them, as between points of departure and destination, lie three things: (*a*) Christ's mediatorial kingdom: "For he must reign until he hath put all enemies under his feet." (*b*) The dispensation of the Holy Spirit: "He shall convict the world of sin, and of righteousness, and of judgment." (*c*) The mission of the Church: "On this rock will I build my church; and the gates of hell shall not prevail against it." This triple alliance puts sin's destruction and the world's final restoration beyond a contingency, however indefinitely the human element in the Church may postpone their accomplishment. The divine expedients are exhaustless: If one man or generation or race disappoints him, he raises up another. The Christ of prophecy was doubtless long delayed in his coming by the stubborn intractableness of those through whom the blessing was to come to the world; nevertheless he came, not because the Church or the world was ready for his coming, as we often hear —from a human point of view it was never more unready—but he came because the salvation of the Church and the hope of the world demanded it. He came suddenly to his temple, and his coming was like refining fire, and like fuller's soap. So his second coming has been delayed by the prayerlessness, the faithlessness, the covetousness of those in whom he has trusted. It may still be long delayed, but he will surely come. It may be that the nominal Church and the world will be no nearer prepared to receive him than before. Nevertheless he shall come, and, willingly or unwillingly, "every knee shall bow to him . . . and every tongue shall confess that he is Lord to the glory of God the Father."

Christ's coming.

Men have not been slow to make and recognize a distinction

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between the real and the nominal in Christianity from the beginning; but God only has always and everywhere marked the difference. Before the worldly-wise thought its religion worth counterfeiting, Christianity found her all-sufficient opportunity in the command and promise of her Head, her inspiration in the call of the Holy Spirit. There was no waiting for occasion, no consulting of omens, no weighing of conditions. So Paul and Barnabas went forth from Antioch. They were Christ's ambassadors; they were the Church's messengers; and, despite the bigoted pharisaism of the Jew, despite the cultured rationalism of the Greek, despite the gross ignorance and superstition of the barbarian, despite the cruel persecution and proscription of the Roman, the standard of the cross was soon planted in every province of the empire of the Cæsars. Early in the second century Justin Martyr wrote: "There is not a nation, Greek or barbarian, among whom prayers and thanksgivings are not offered to the Father and Creator in the name of the crucified Jesus." Tertullian, about the middle of the same century, wrote: "Though of yesterday, we have filled every sphere of life—the exchange, the camp, the populace, the palace, the forum." Persecution, dire and continuous, but lengthened her cords and strengthened her stakes. Early in the fourth century, however, her persecutor affected to become her patron. Patron? Ominous the name, fatal the relationship, and dire the consequences that followed its consummation.

Initiation of the Church.

Persecution the Church cannot only abide but flourish under; but the patronage of the world, in any of its forms, she can never endure. It is the bane of her peace, the Delilah of her power. Will the Church never learn this lesson, so often repeated by our Lord, so often verified in his dealings with his people? "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake;" but "woe unto you, when all men shall speak well of you;" "the world will love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you;" "know ye not that the friendship of the world is enmity with God? whosoever therefore will be the friend of the world is the enemy of God; "ye cannot serve God and mammon." The most charitable thing that can be said of a patronized Church, whether the patron be Cæsar or mammon or "society," is that it is a nominal

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Church; to which it is only necessary to add the time element to make it a corrupt, an apostate Church. From the consequences of that unholy concubinage instituted by Constantine, Christianity has not escaped even until now. From that day the Church began her contest for supremacy with the potentates and powers of earth. There is scarcely a page of history for more than a thousand years on which she does not figure conspicuously, not as a representative of the lowly Nazerene, but of the haughty primate of Rome; not as the exponent of the gospel of peace and good will among men, but as the instigator of persecution, cruelty, and bloodshed. Meantime the real Church witnessed for her Lord chiefly with the blood of her martyrs, her voice being heard beyond the fastnesses of her mountain retreats only now and then through such unconquerable spirits as Jerome of Prague, Huss of Bohemia, and Wycliffe of England. She found her opportunity in the high and holy privilege of dying for her Master's sake, and of proving to the generations that were to come after that "the blood of the martyrs is the seed of the Church." Historians, philosophers, theologians, all have wrestled with the problem, but God only knows where and when, or how and by whom the seed was sown that sprang up and grew and ripened into the harvest of the sixteenth century. Call it what you will—reformation, revolution, restoration—one thing is certain about it—that is, Luther and his compeers were just as surely reapers from the centuries of prayers and tears and blood as we are gleaners among the sheaves which they left in the field. In this mighty upheaval, which shook the nations of Europe from center to circumference, two great laws peculiar to God's government of the world are elucidated:

The true and false.

1. God is never in haste to put out the fires of persecution kindled against his people, or to bring to judgment the doer of evil things. He can afford to allow the devil and bad men to do their worst, his servants can afford it—for of their worst it is his prerogative to conquer his own highest glory and his servants' highest good. He gives heed to neither the skeptical nor the despairing cry: "Where is the promise of his coming?" "A thousand years are in his sight as one day, and one day as a thousand years," yet he is not slack concerning his promises. Let his enemies know that for every day of seeming triumph on their part he will recompense his saints a thousand years.

Value of persecution.

2. That it is neither by might nor power—as men estimate them—but by his Spirit that he brings things to pass. He makes no entangling alliances with persons or powers, nor sanctions any made by the people. He allows no instrument of his hand to reply against him, saying: "I have done it." He chooses weak things to confound the mighty, "yea, and things which are not, to bring to naught things that are." PRITCHETT.

For a thousand years Rome had insulted heaven by her blasphemous pretensions, demoralized universal government by her unauthorized interference, debauched the people by her false teachings and foul practices; in short, had made herself the synonym of all that is vile and abominable in the earth. She had come to regard herself as invincible in sin. Human assailants, one after another, in their efforts to cast her down, had been broken at her feet. First, temporal princes, notably the powerful house of Hohenstaufen, tried to humble and reform her; with what result, let the humiliating conditions of pardon and restoration granted by Hildebrand to the warlike Henry IV. testify. Next, men of genius and learning entered their protest against the papacy, and boldly called for the reëstablishment of the primitive order of the Church; Dante, the father of Italian poetry, Petrarch, the genius of his age, Laurentius Valla, one of the most learned men of his time, followed by a host of other poets and learned men and philosophers, threw the whole force of their personal and professional power against the common enemy, but in vain. "Leo X. had but to enlist among the supporters and satellites of his court, literature, poetry, science, and art; and all these came, humbly kissing the feet of a power that in their boasted infancy they had tried to destroy."

Futile efforts at reformation.

Last of all, the Church herself essayed the task of her own reformation. The council of Constance, one of the most imposing assemblages the world ever saw, was called; twenty-six princes, one hundred and forty counts, more than a score of cardinals, seven patriarchs, twenty archbishops, ninety-one bishops, six hundred prelates and doctors, and four thousand priests helped to constitute it. Sigismund, the emperor, with a retinue of one thousand courtiers, presided. It protracted its session four years. It did five things: (*a*) It asserted its own supremacy; (*b*) it unmade three warring popes: (*c*) it condemned both the books and the bodies of John Huss and Jerome of Prague to be burned; (*d*) it

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constituted a representative commission of sweeping reform; (*e*) it made Colonna pope after he had sworn that the council should continue till the contemplated reform was consummated; but scarcely had the last rite that made Colonna Martin V., pope of Rome, been performed, when the newly made potentate, head of the Church and *ex officio* king of kings, proclaimed: "The council is at an end!" Protest was vain. It was again demonstrated that, in order to humble Rome and correct her abuses, something above and beyond the combined power of Church and school and state was necessary. In God's own time (*i. e.*, when Rome's cup of iniquity was full), in God's own way (*i. e.*, in answer to the prayers of his little ones, which had been accumulating for ages), by God's own means (*i. e.*, a man full of faith and the Holy Ghost, and reckless of all else except the maintenance of the truth), that something came. Passing by a score of true and learned and valiant men whom human wisdom would have chosen as leaders,

God's reformer.

God laid his hand on the poor boy of Eisleben, the pious monk of Erfurt, the bold preacher of Wittenberg, the unconquerable prisoner of Worms, Martin Luther, and through him sent out a voice that shattered the very foundations of Rome, penetrated the strongholds of tyranny and superstition throughout Christendom, and has come echoing and reëchoing down the centuries until now. It proclaimed an open Bible, an unshackled conscience, and a free and full salvation by grace through faith. Had restored Christianity been shut up to the limits and conditions of European civilization as it then was, the results would doubtless have been far different. In Germany, besides the deadly though broken opposition of Rome, reënforced by the relentless proscription of the emperors, it became the victim of warring political factions, of strifes and divisions among its votaries. In Great Britain, the most hopeful field for its success, it was handicapped for more than two centuries by its unfortunate alliance with the turbulent, tyrannical, and treacherous dynasties of Tudor and Stuart; its hidden life being revealed only in the testimony of its martyrs, and in such occasional events as the Prayer Book of Edward VI., the English Bible of James I., and the interjected rule of Oliver Cromwell.

He who had started his truth on its new career, however, knew how to prepare for it an ampler field than that furnished by either Germany or England, or by both. He knew how to wing it for

its flight, and how to guide it to its destination. Almost simultaneous with the reformation came the general use of the printer's art, the successful employment of the mariner's compass, the opening up of a new world. American Christianity, the grandchild of the reformation, the child of providence, the heir of destiny, began its career just one hundred years after the Diet of Worms. Its elements (the Puritan, the Huguenot, the Presbyterian, the Quaker—even the Episcopalian and the Catholic) were forged in fires incident to the Reformation. One hundred years later, when America herself, in her struggle to escape her political toils, had taken to her bosom the viperous brood of French infidelity, when heart and home, Church and school and forum, were being vitiated by the grossest and foulest of its progeny, God reënforced American Christianity with Methodism. It brought just what was needed for the exigency: a free and full gospel, a personal divine power in conversion, an experience verifying both the truth of the one and the fact of the other, an apostolic plan of evangelism, that proposed to go everywhere and to reach everybody with its message. For fifty years it had been leavening England, and just at this time was compelling recognition as a mighty spiritual force, moving through three distinct yet confluent streams—viz., Mr. Wesley's Societies, the Calvinistic Methodists, the Evangelical Church party. Through the first and last of these it has, during the century now just closed, made England the most Christian nation in Christendom and the most potent factor in evangelizing the world.

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A field prepared.

In America Methodism began its career as a Church organization sixteen years before the close of the eighteenth century, with eighty-three preachers and fifteen thousand members. At the beginning of the nineteenth century it had two hundred and eighty-seven preachers and sixty-five thousand members. At the close of the nineteenth century these had grown to more than thirty thousand preachers and nearly six million members. The percentage of increase had been nine thousand. The annual average gain in preachers had been four hundred; the annual average gain in members sixty thousand. On all material lines expansion had fully kept pace with the membership, and the more than seventy-five thousand Churches and parsonages, valued at more than $350,000,000, to say nothing of universities, colleges, schools, orphanages, and hospitals, as compared with the little

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log house in Maryland, or the sail loft in New York, whence departure was taken in the beginning, seem as much a miracle as the multiplication of the loaves and fishes under the blessing of the Man of Galilee. Nor did these wonderful results come by immigration, nor by proselytism, nor by artful manipulation, nor by prestige of any sort. Methodism sought the people where they were to be found, identified itself with their interests without partiality, preached the gospel in its fullness and power, watched over the souls God gave into its keeping, and so grew and prospered. Nor has the ecclesiastical growth indicated been the only striking evidence of the providential origin and development of Methodism. From its liberality of spirit and doctrine and practice has gone forth an influence that has revolutionized the animus, the creeds, the comity of the Churches. From its altars has gone into other communions a constant stream of converts, carrying new life and enlarged views of the plan of salvation; from its pulpits scores and hundreds have gone to replenish the scant ministerial supply of other denominations; from its commanding influence in Protestantism to-day largely comes the ability to say, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

Methodism and Missions.

The mission revival which found its birth at the same time and under the same conditions with that of Methodism kept even step with its compeer throughout the nineteenth century. At the beginning there were not more than half a dozen feeble societies of any sort engaged in any way in the effort to send the gospel into the regions beyond; at the close there were two hundred and forty-nine societies engaged directly and wholly in the work of foreign missions; also ninety-eight other societies coöperating or aiding in this work; besides one hundred and two still other societies engaged in some special department of the same work; aggregating five hundred and thirty-seven societies, employing fifteen thousand four hundred and sixty missionaries, with seventy-seven thousand three hundred and thirty-eight native helpers, and having eleven thousand and thirty-nine organized Churches, one million three hundred and seventeen thousand six hundred and eighty-four communicants, and an annual income of nearly $20,000,000.

Finally, standing in the presence of this double array of facts, gathered for the express purpose of studying them, what are some of the lessons that we are to carry from this interview, from this

Conference, back to our homes and into our future work for the Master? In this materialistic, this utilitarian age we hear a great deal about new opportunities and new responsibilities. May we not in this presence relearn the old and oft-repeated lesson that the one world-wide and ever recurring opportunity of the Church of Christ is found in the proclamation of her Head, "All power in heaven and in earth is given into my hands; as my Father hath sent me, even so send I you;" that her one supreme responsibility, unlimited, and unredeemed while one soul still waits for the message, is found in the command, "Go preach my gospel to every creature." Shall we not henceforth, always, everywhere carry this double law of Christ's kingdom in our minds: (*a*) Faith in his promises and power, obedience to his call and command, mean victory in every conflict with every foe; (*b*) that doubt and disobedience just as surely mean defeat? Shall we not go into the twentieth century with a clearer conception of the meaning and correlation of these utterances of our divine Lord: "The field is the world; the seed is the word of God; the sower soweth the word; the harvest is the end of the world," and a profounder realization of our duty as wrapped up in them?

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The outlook

Is it not time that Protestant Christian brotherhood be given such a practical, appreciable form, at least in our mission fields, that it may appear among the heathen that the prayer of our divine Lord was not in vain: "That they all may be one, as thou Father, art in me, and I in thee; that they also may be one in us, that the world may believe that thou hast sent me?" And is it not time that our Methodism made a large contribution to this answer?

Shall we not carry from this Conference a clearer conception, a deeper conviction of the fact that our interest, as individuals and as a Church in Christ's kingdom now, and our final award in that kingdom hereafter, is and will be measured by the amount and kind of service rendered our fellow-men in Christ's name? Subsidiary to this shall not Christ's proprietorship in our money, and our stewardship in the use of it, become more than ever a living and abiding presence with us?

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory in the church by Christ Jesus throughout all ages, world without end. Amen."

Section II.

EDUCATIONAL WORK.

CHRISTIAN EDUCATION AND FOREIGN MISSION WORK.

REV. S. H. WAINRIGHT.

THE place of education in foreign mission work needs to be vindicated, for among believers some give only a half-hearted support to the school, others decline to assist it at all, while others still challenge its right to exist. That the school is too expensive, that the immediate results in the conversion of the young are too meager, and that education is not a suitable or scriptural means by which to save the world are some of the objections urged; and those who urge these objections and who assail institutions of learning as agencies of the Church may possibly have the correct view. But as a matter of fact they have a great and growing majority among Christians of the present against them; they have the practice of the Church and the wisdom of its leaders, through many centuries, against them; they have the patent influence of the schools in great Christian enterprises, in important religious movements, and in the Christianization of many nations against them; and they have the fact of a deep affinity between Christianity and learning, shown in the quickened and expanded intellect, the great number of universities and popular school systems of Christian origin in Europe and America, and shown in the vital connection maintained between Christianity and the mind of the civilized world, against the view taken by them. To drop the school out of Church work would be a new departure, an innovation on the age-long practice of the past; and would imply that the world no longer needed Christian education, or that the State, or some other secular power, was prepared and willing to impart it.

What answer will this convention give to the educational question as the members look out upon the circle of nations where

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the foundations of greater Methodism are being laid, and out into the new century with its splendid prospects, its vast possibilities, its formidable problems, and its momentous interests? Indecision or irresolution concerning a question so vital ought not to exist. Our minds should be made up; and if we decide in favor of the school, we should be ready to endow with our wealth, our time, our brain energy and our heart devotion, the institutions set up on heathen soil in God's name and bearing over them the banner of Christ's gospel, the ensign of progress and liberty, intellectual, moral, and religious. It is important that the members of the Conference carry away with them strengthened convictions on all great mission problems as well as renewed or awakened enthusiasm, for the latter cannot be sustained and prolonged without the former.

Fundamental considerations.

On what ground, then, may we find a resting place for our conviction in favor of our mission schools? By reference (1) to the doctrinal faith of our fathers; (2) to the injunctions of the Master; and (3) to the conditions, needs, and opportunities in the mission fields, we may find, it seems to me, a sufficient warrant, besides powerful motives, for the employment of education in the evangelization of the world.

It appears to be out of fashion in America to allude to doctrine, but missionaries get woefully behind the times, and I may be pardoned. The Methodist system affords a truly rational basis for educational effort; and if we glory in the consciousness that our doctrines are right, we should at the same time give high regard to the desire to carry them out in action to their logical consequences.

We present our infants for membership in the Church with the conviction that it is not the Father's will that a single one of them should perish. In the exhortations, prayers, and vows at their baptism we assume before God a sponsorship for them during their minority—a sponsorship which involves for them a Christian education. It is inconsistent, if not positively sinful, to leave our children to grow up in ignorance or to commit them to an education inimical to the faith to which we have consecrated them. If we help the Church on the mission field in other things, we should help it fulfill this sacred obligation to the young. It is our boast that we avoid on the one hand the Pelagian type of theology which seeks the rescue of man from sin by means of persuasion, encouragement, culture, elevating influences, and in-

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citements, and by these alone; and on the other hand the Neoplatonic type which approaches perilously near the brink of pantheism and reduces man to a mere nonentity and makes him passive in salvation due to divine power and to divine power alone. We see truth in both views. We believe that God indeed supplies the impulse; that God enlivens, coöperates, and sustains; that God directs the efforts to final attainment. But we also believe that man is morally free and responsible; that human probation is not a name but a fact; that the tenure of covenant mercies is humanly conditional; that God invites us to coöperation with himself, and expects us to employ the faculties and resources given to us by him, and in some sense holds us responsible for the rescue of life, out of possibilities supplied by grace, actual, holy, complete, and perseverant, unto the end. We believe, in a word, that by God's own ordination a relation exists between human agency and human destiny. What an awful sense of responsibility should grow out of this faith! If Methodists, possessing intellects trained for teaching and wealth in their power to contribute, view with minds imperturbed and hearts cold and indifferent Asia's millions groping for the light and our poorly equipped mission schools struggling to lead them, their own creed and profession will damn them in the day of judgment, as they stand before God without excuse, confused, abashed, and overwhelmed with sorrow and remorse.

Why we educate.

If we are Methodists, we are also Protestants. The reformation principle involves the education of believers, which truth Martin Luther saw, and governed himself accordingly. In our mission fields, whether among Buddhists in Asia or Roman Catholics in Mexico and South America, there is popular ignorance and abject dependence on the priesthood for religious knowledge. We enter these fields and distribute the Scriptures and hold our converts responsible for independent study, meditation, and conviction, and for independent application of moral principle, according to the dictates of conscience and judgment, to all the varied conditions of life, and for intelligent coöperation in all Church affairs and Christian effort. We lay a difficult but noble task upon the infant Church. Have we any right to do so, without providing a training requisite for the performance of such a duty? And if we are Protestants, we are also Christians. We are willing to recognize the authority and obey the injunction of the Holy Scriptures. But here we meet with the strongest ob-

jection to Christian schools. Our Lord made no mention of schools in his commission to the Church, nor did any of his apostles speak of them. If we rule out the mission school, if we close up the Anglo-Chinese College, the Kwansei Gakuin, Granbery College, and other schools on this ground, some other things must cease to exist with them. What mention is made in Scripture of Sunday schools, the Epworth League, the Board of Missions, the Board of Education, the *Methodist Review*, or the Publishing House? All these great institutions of the Church and the Christian schools of the Church stand or fall together; they rest on the same basis, and we believe that basis to be a scriptural one, not expressly stated in so many words but involved in the general commission of our Lord given without instruction in detail to the Church to go forth and make disciples of the nations, and implied in the whole drift and spirit of the New Testament teaching. WAINRIGHT. **Is there a scriptural warrant?**

The actual conditions on mission fields strongly indicate the importance of Christian education. The Christian school grew out of the Christian movement. It came into existence to meet exigencies of the early Church, and was not first deduced from Scripture or creed and then established as a pious duty. Our own Church schools have had their origin in the same way, and Scripture was appealed to only to justify their existence. But while the good fruits of Christian education are apparent, so complex is the school and its relations to society that it is not easy to show by an analysis of conditions its worth to the Church and the way it serves the interests of the kingdom.

In the opportunity the school affords, through the daily personal contact it secures, it is of undoubted value and superior to the station, as the station is to the circuit. The success of the circuit is conditioned on and presupposes a generally diffused knowlege of Christianity, and consequently a certain degree of self-resource. But on mission fields where the only basis to work upon is the natural religion in the human spirit, as a rule the missionary can do the most good who covers the least ground. No greater delusion concerning missionary work exists than the notion that the first announcement of the gospel message to heathen people is received with brightened faces, glad hearts, and intelligent appreciation. If any impression is made at all, it is but a faint outline, vague and shadowy, to be filled up and brightened by patient and reiterated explanation and instruction. The **Special value of the school.**

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school gives opportunity for constant and living contact and supplements instruction by articulate speech by complex presentation and suggestion, reaching the consciousness of the learner through the life and activity of Christian teachers, imaged forth before him. The absence of Christian example in home and community is somewhat compensated for in the school; which, a diminutive world in itself, predominantly Christian, supplies the place at once of family, Church, and society, and brings the young, at a period of life most susceptible of impression, most keen in discernment, most vivid in association, and most plastic under influence, into an environment which affords an object lesson of that larger life, family, social, and national, which succeeding generations of Christians must shape into existence. Thus the school is a means, and the most effective one, of bringing Christianity into living touch with heathen life, and providing the conditions necessary for the educative process, the patient instruction which is so prominent a feature in Christian propagation among the heathen.

A Christian environment.

Again, the school is of practical worth in the great constructive work that the infant Church must do in the creation of outlets, which do not exist in heathen lands, for the expression of the life and emotions awakened by the gospel. Christian life, while independent of temporal limitations and circumstances, must be expressed through them. Our citizenship in the spiritual sphere does not warrant abstraction of self from the secular life or contempt for the temporal order. The Church has a mission in this world. But while the young convert in Christian lands finds social customs, usages, and institutions hardened into forms appropriate for the expression of the Christian life, in heathen lands, before the impulse to free and various action implanted by the gospel can manifest itself, an immense work must first be done. In the interpretation of religious experience, for example, and the translation of religious emotion into intellectual forms, no access can be had, without mastering a foreign tongue, to a literature treasuring the ideas and thoughts of generations of Christians; nor is there a vocabulary by means of which to communicate new feelings and experiences to others. Filled with joy, the convert cannot sing, for he has no knowledge of note, meter, or time, nor are there Christian hymns to sing or congregations capable of singing. In home, market, and social sphere, established usage must be clashed with and outward form brought into

Formation of character.

accord with Christian principle. Reform is not only necessary in social customs and practices; but politics, art, literature, and philosophy must feel the renovating touch of Christianity. No one can possibly doubt the value of from five to eight years of mental and moral training in a Christian school to those called upon to effect this great constructive task in the transformation of national life. And to secure pure conceptions, spiritual ideals, and refined outward forms, it is important that the young be trained before the evil day comes, before pagan habits are formed, and before pagan ideas become the intellectual furniture of the mind. The Christianity of Teutonic Europe, for instance, is of a purer type, where no other than Christian culture was ever known, than that of the Latin races, where large numbers entered the Church after having received on their natures the stamp and impress of a pagan civilization. Might not one great section of the Christian Church have been freer of abased forms of worship; might Christian theology not have been less vitiated by pagan ideas; might the stream of Christian history not have been purer and clearer; and might the early Church not have escaped the unhappy consequence of sending truth mixed with error, and spirituality tinged with superstition, down through the ages and out through the nations, if the Christian school had been adopted and not discussed for two or three centuries, and if the pioneers of Christian history in the Roman Empire had been trained by Christian instead of pagan school-teachers?

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Transformation of national life.

Profiting by the past, let us give every advantage to the infant Church in heathen lands to-day, that the source may be kept pure, for how far into the future the stream of history may reach we are unable to know. The world may exist for ages yet, for aught we know, before it melts with fervent heat and is destroyed.

The adoption of a new faith and the break with the established order awakens opposition and requires self-defense. The apologetic element becomes prominent, and colors preaching and writing and enters into the daily conversation of the people. Not only has the Christian to contend with antecedents and environment adverse to Christian principles; but against prejudice, bigotry, and self-interest; against the ascendency of matter over mind in the unchecked sway of industrial over the higher interests of man; against widespread skepticism following the abandonment of the accumulated idolatries and superstitions of ages

Apologetics.

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and intrenched in secular schools of modern learning springing up in all our mission fields.

No one on the outside, by the most strained effort of imagination, can picture to himself the quiet but mighty struggle going on in heathen lands. Yet no Christian can afford to be uninterested. The very nature of the gospel, touching as it does the world's hope and progress, is such as to inspire to devotion and incite to activity every one who believes Christ's gospel alone is adequate to cleanse the polluted earth of its lusts, superstitions, idolatries, naturalisms, pantheisms, atheisms, and every passion, fancy, and conceit which exalts itself against the true and living God and the Christ whom he has sent.

If the three great features of the Christian work—instruction, construction, and defense—call for high mental qualities and earnest intellectual processes, we would not make the impression that education terminates on the intellect. The greatest triumphs of the school come from its peculiar fitness to recover the emotional life largely lost to heathenism, and to inculcate habits and build up character. Of course the creation of religious or the spiritualization of natural emotions is a work lying beyond the range of the educative process, and is accomplished by the Holy Spirit in the secret depths of the soul. But every expression of an inner state intensifies it, and hearts warmed to devotion in the daily prayer meeting, and solemnized and expanded in Christian worship, will more likely become established in holy disposition, and the will disciplined in Christian habit will be more likely to stand against the evil tendencies of the age. In the building of character, the formation of heart attachments for all that is good and heart associations with all that is noble, and in the cultivation of all spiritual tendencies, we reach the very heart of the educational problem, and on this alone the cause of Church schools might find a sufficient basis. But we have already transcended the limits prescribed for us.

Scope of education.

We commend to your earnest attention and sympathy our educational interests. We rejoice in the session of a Missionary Conference in the Southland. A favoring Providence, like the Southern sun, has called forth luxuriant growth, and covered the land, once desolate and ruined, with the pleasing aspects of blessing and prosperity. With returning peace and the full tide of life at home must be reckoned blessings to us beyond our borders in the spiritual heritage acquired in China, Korea, Japan,

Mexico, Cuba, and Brazil. Such astonishing changes wrought within the memory of many now living are an earnest of far more glorious achievements under God's guidance during the new century. By obedience to impulses of divine love planted within us, by wisdom and zeal and exertion and self-sacrifice, and by the help of the Spirit, signal success may crown our endeavor to lead the nations just named to make Christ, in the building up of their commonwealths, the Head of the corner; to secure a hold for Christianity upon all the foundations essential to progressive social constitutions; and to so transform, under gospel influence, the thought, sentiment, morality, the industrial, commercial, and political efforts of the people, that the throbbing life of each nation may aspire in all things toward God. For the hastening of so glorious a consummation, such agencies as pulpit, press, and school should be amply supported, should be kept ceaselessly busy, and should be sanctified to the service of our divine and blessed Lord and the spiritual interests of his eternal kingdom.

WAINRIGHT.

Our opportunity.

MISSIONS AND EDUCATION.

JOHN FRANKLIN GOUCHER, D.D., LL.D.

EVERY activity of the Christian Church must be adjudged by its relation to the prime objective of Christianity. Neither ordinance nor activity has excellence in itself. Each is approved or condemned as it contributes to or retards the purposes of divine love. "By their fruits ye shall know them."

The objective of Christianity is fellowship between God and man. "God is faithful, through whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." To make this fellowship possible, God has provided for and is seeking to effect human salvation. This is the work nearest the heart of the Master. Neither the complete salvation of some nor the partial salvation of all is adequate to his purpose. "He willeth that all men should be saved, and come to the knowledge of the truth."

Salvation is fellowship with God.

This salvation is threefold:

1. It includes salvation from sin, or spiritual regeneration. God considers moral delinquency as rooted in moral degeneracy. He

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Regeneration.

goes beyond sin in the act to sin in motive, in the attitude of the soul, in the nature, which cannot be cured by education, organization, or legislation. He stops not at forgiveness, but conditions forgiveness upon repentance toward God and the acceptance of regeneration. He is not satisfied with curbing the desires, but purposes to eradicate all enmity, rebellion, and dissonance to the divine law by making the soul a partaker of the divine nature, so re-creating it that the unrestricted expression of its renewed nature will be to love, hate, seek, and resist in harmony with the divine activities. Thus, and thus only, can man have oneness with God in purpose, activity, and outcome, for "to be carnally minded is death, and to be spiritually minded is life and peace."

Illumination.

2. The provisions and requirements of God include salvation from ignorance, as well as salvation from sin. God regenerates the mind as well as the spirit, and is honored in its fullest use. "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Knowledge and obedience are inseparable. Knowledge is fundamental to obedience, for "how shall they believe in him of whom they have not heard?" And obedience is the organ of spiritual perception, for "if any man will do his will, he shall know of the doctrine." Ignorance of impending law may be as destructive as its defiance. In the Mosaic economy atonement for sins of ignorance was as obligatory as for sins of willfulness. Paul's ideal of Christian perfection included the most comprehensive knowledge of Christ. He counted all things else as refuse that he might know him, that is historical; and the power of his resurrection, that is experimentally; and the fellowship of his suffering, that is philosophically. Spiritual life is inseparable from knowledge, "for this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The enlargement of human intelligence and the increase of human knowledge are emphasized by Christ as included in the purpose of his incarnation. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." While all truth has a common origin, all truth is not equally necessary to salvation from sin; but all truth is related, and the knowledge of it is essential to fullness of power and fellowship. Without this man cannot obey the first recorded command given the race "to

replenish the earth and subdue it." Improvableness is man's chief characteristic. Progress is the law for the continuance of the race. It must develop or deteriorate. The consummation of grace is not in arrested development, for we are to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" till we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." The ability to see and enjoy God in his works and his ways as well as in his Word, to think his thoughts as well as to do his will, measures the fullness and sweetness of fellowship with him. GOUCHER.

3. Salvation includes in addition to salvation from sin and consequent qualification for service, and salvation from ignorance and consequent enlargement of personality, salvation from disarticulation and inutility, or economic reorganization and efficiency. An aimless, disarticulated, or unproductive life is an abomination unto the Lord. Purposeful activity is the concomitant of intelligence. "My Father worketh hitherto, and I work," said Jesus, and every Christian is called to be a laborer together with God. Occupancy is the law of possession. "Every place that the sole of thy foot shall tread upon, that have I given unto you." The servant for failing to use his trust was stripped of that which he seemed to have, and cast into outer darkness. The tree which was unfruitful was cursed, for if unproductive it cumbered the ground. "God worketh in us to will and to do of his good pleasure." "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Preparation.

It is not enough that we invest for God. It is not enough that we invest our all for him. His care extends to the manner and outcome as well as the matter of investment. "Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury." It is fruitage he seeks—"much fruit." He would have the possessions he has intrusted to men so invested that they will realize the largest possible return. There is a reflex relationship between productiveness and development. "There is a giving that doth enrich." "Bear much fruit; so be my disciples." Only the partakers of his toil shall be partakers of his glory. "Faithful over the few things" is the earnest of being "ruler over many things." The joint heirs of Jesus Christ enter into the joy of their Lord, which is the joy of achievement. "God hath not given

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us the spirit of fear; but of power, and of love, and of a sound mind."

These various phases of salvation are suggested by the great Teacher in those inimitable parables recorded in the fifteenth chapter of St. Luke. The prodigal son, lost by his own willful effort, was saved by personal, purposeful, and deliberate return to the father, whose love and bounty he had despised. There was joy because he who was dead to his home is alive to the services of love. The shepherd sought and carried back upon his shoulder, to the protection and providence of the fold, the sheep lost through ignorance and folly. There was joy because the shepherd had rescued the foolish, ignorant sheep from unsuspected dangers. The piece of money was not changed *per se*. It was lost when disarticulated from responsiveness to purpose. It was sought till in hand again. There was joy because the woman had gained control of the piece which had become useless.

The fullness of salvation.

The fullness of salvation is loving, intelligent, efficient service with God. The objective of Christianity is fellowship between God and man, in spirit, knowledge, and achievement.

The missions of a Church interpret its ideals and life, and should embody the essentials of Christianity. They are its organized agencies for inaugurating in the regions beyond its world-conquering purpose. The commission which God gave the Church to be his legacy and the test of true discipleship necessitates and limits the work of missions. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

This makes the maintenance and prosecution of Christian missions obligatory upon the Christian Church and upon each individual Christian. The neglect by either is a failure in duty, and results in the loss of power; it defrauds the world and retards the consummation of divine love. The Church, individually and collectively, is required to go and teach; to teach those to whom sent, and to teach the things commanded. Thus, and thus only, can they have the enabling of the divine power and the indwelling of the divine presence. Conformity to this law of the kingdom is

a test of citizenship. "None of us liveth to himself, and no man dieth to himself." GOUCHER.

> "Thou hast on earth a Trinity,
> Thyself, my fellow-man, and me;
> When one with him, then one with thee,
> Nor, save together, thine are we."

The aim of all mission work is one—viz., to inaugurate the kingdom of mutual love and fellowship between God and man. But the extent and methods of mission work are variable. The extent is limited by ability and opportunity, while the methods are determined by the laws which govern the adaptation of means to ends. **Aim of missions.**

There are three extreme theories of mission activity:

(*a*) The ultra evangelical, which addresses itself solely to the conversion of the individual soul, and thinks its work done when a soul has repented, confessed, and accepted of the conditions of salvation from sin.

(*b*) The ultra educational, which occupies itself with the intellectual training of youth in all kinds of truth, except religious truth. I met a bachelor priest, on my way to Southern Asia, who represented this theory. He said that for seventeen years the society which supported him had maintained the large and well-equipped college of which he was President, without a known convert, and they do not expect their students to be converted. A missionary of another society in Southern India said that they had been supporting a school for high-caste Telugus for fifty-seven years, and three converts in as many weeks would, in his judgment, close the school.

(*c*) The humanitarian theory, which starts with Christ and Christian truth, but believes itself called upon to relieve every need and to arrange for and supervise all sorts of technical and industrial agencies.

These all fall short or go wide of the true goal of missionary effort. The mission of the Church and Church missions are essentially educational. Christianity is a revelation, and its ministry must be a teaching ministry. Christianity is a progressive revelation. Its disciples must be learners, and its ministry must be an educative ministry, "bringing forth out of its treasure things new and old," giving "the sincere milk of the word" to babes, and the "strong meat to those who by reason of use have **Essentially educational.**

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their senses exercised to discern both good and evil." Christianity is an experience, and its ministry must be a witnessing ministry.

Information is inspiration. Instruction is construction. The teacher is the transformer. Conquered Greece reconstructed Rome by her school-teachers. Christ lived the law and gathered about him the school of the apostles, that in the atmosphere of his presence he might teach by example and precept those whom afterwards he commanded to go teach.

Missionary activity, from the nature of the case, must be educational. In non-Christian lands ignorance is not a crime, though an almost universal evil. It is estimated that in India only six per cent of the male population and not more than one-third of one per cent of the female population over ten years of age can read or write, while in China not more than one per cent of the males and one-tenth of one per cent of the females possess these rudiments of education. Granting that these estimates may be too low, yet the illiteracy is distressing. Ignorance in heathen lands involves not only the want of a knowledge of letters, but is accompanied by mental blindness and vacuity which can neither entertain nor understand words and sentences which stand for spiritual ideas. Whatever may be the success of preaching, it must be supplemented by schools, for education is essential to the reading and the understanding of the Bible. Enervation, want of aggressiveness, and sterility characterize all missions which ignore educational work and limit themselves solely to evangelical activities.

Illiteracy.

Every true system of education must aim primarily at the development of character. But we are not to discuss this broader subject; only the education legitimate to missionary effort. This should always be subordinate to the work of salvation. That is the motive for its establishment and the justification for its continuance. Therefore, whatever it includes or excludes, it should always be functioned to its high Christian purpose. There is no distinctively Christian arithmetic, geography, or spelling; but these and kindred studies are worthily included in a mission school only, and in proportion as they are accessory to the regeneration of humanity. They should be accompanied with moral and religious training, and given in an atmosphere thoroughly Christian. It has been well said: "He would be a strange missionary teacher who could not make his pupils feel a dozen times

True education.

a day that geography is but the description of one of God's estates; that it is God whose will makes the laws of physics, chemistry, or astronomy; that it is God who rules in the history of nations; and that the laws of number, order, and thought are expressions of his mind." GOUCHER.

Education divorced from Christianity is not a moral regenerator. The high priest officiating at the Kalighat in Calcutta during one of my visits there had won his second degree in a representative university, and spoke English beautifully, but he catered to the grossest superstitions of the people, and gloated over the offerings wrung from them by their fear of the hideous goddess of cruelty, whose sacrifices he directed.

Secular education may destroy faith in the ancestral beliefs, but it has nothing better to offer as a substitute. It is said that less than five per cent of the Hindoos educated in the government schools of India have any religion at all. It has loosened their old moorings, but given them no new anchorage. Men high in official position, who have had large opportunities for varied and careful observation, seriously question if the morals of the student class in India, China, and Japan have not steadily deteriorated under the influences of purely secular education. Some positively affirm they have, and native statesmen, not a few, are outspoken in their judgment that Christian ethics must be included in government instruction if they would develop sturdy characters and the best citizens. "The entrance of thy words giveth light; it giveth understanding unto the simple." It is the quickening, enlightening, transforming force, divinely appointed for the healing of the nations.

Evils of a purely secular education.

The education offered should not duplicate that which is already accessible, but should be in substantial advance of that which can be had in similar grades elsewhere—fully equal to the best, plus thorough and systematic, moral and religious instruction. It is not the quantity but the quality of the work which determines efficiency and merits commendation. There are places other than the divine audience where men are not heard because of their much speaking.

There are three objects in particular, attainable through education, for which Christian missions are under obligation to provide:

I. To train native helpers. In Christianizing a people the native agencies must come more and more to the fore. In order that they may be qualified for these varied, multiplying, and en-

GOUCHER. larging demands, there must be provision for their special education. In the ruder forms of barbaric life this is necessary, that the most promising of the new converts may be brought to a fuller understanding of the truth in its personal and broader relations, acquire the power to simplify instruction, to illustrate the great doctrines, and so apply the Word as to appeal to and quicken the sluggish, sensual lives about them. In more complex civilizations, which have familiarized themselves with the subtler forms of argument and evasion, the mind is no less opaque to spiritual verities, and there must be broader training for the skillful use of the sword of the Spirit.

Those who have studied the mission problems most carefully upon the field are not surprised that the results are no larger; the wonder to them is that the inadequately prepared agents should have realized so largely. Whatever the field, the natural requirement is that the leaders shall be in advance of the people they would lead. While success is "not by might, nor by power," but by the Spirit of the Lord, yet God works through agencies, and in the past he intrusted his great movements to the leading scholars of their times, men schooled in the knowledge of his Word and in the knowledge of their age, such as Moses, who was "learned in all the wisdom of the Egyptians," and Paul, who was as familiar with the Greek poets and Roman law as with the Pentateuch, and Luther, the philosopher, theologian, linguist, dialectician, and voluminous author, and Wesley, the most versatile scholar and greatest ecclesiastical statesman of his century.

Need of native workers.

The broadening and deepening of the work in mission fields will be commensurate with the increase in numbers and efficiency of the native agents. Hearts must be reached by heart power. The mother tongue is the language of the heart. It is impossible for other than natives to meet the subtler and increasing demands of the sluggish, incoherent mass which needs individualizing, awakening, conversion, organizing, and development. They must carry on and, in ever-increasing measure, do the work. They should be educated for service, and not away from sympathy and helpfulness. Therefore, with perhaps the rarest exceptions, mission workers should acquire their education in their own land, and not unnecessarily removed from their own people. When taken into another civilization, and kept through some of the most impressible years of their lives, they are more or less denationalized. Their sympa-

thies with their own people are almost always blunted, and their tastes, dress, manner of thought, modes of expression, and aims are so changed as to discount or interfere with the success they might have attained if in closer touch and in less offensive contrast with those among whom they are to labor. The possession of spiritual knowledge and power is humbling, increases sympathy, and is helpful, but education may be so advanced in other lines as to erect barriers and destroy usefulness. GOUCHER. How to educate them.

The educational institutions of a mission should be an evolution, with standards suited to the needs of the particular mission, changing from time to time as these change, and not based upon the ideals of some other land or different field. In most places the first need will be primary schools of the simplest form. Later, secondary schools will be required, preparing for the theological, normal, or college training of such as will appreciate it. For there is no going back; when the seed has been planted, development is inevitable.

The missions of America and England, at least, should lay great stress upon the mastery of English in all schools above the primary grade, because of the inexhaustible and incomparable spiritual treasures contained in its literature, and because it is less difficult, less expensive, and far more satisfactory to teach English to a company of students who speak a dozen or twenty different languages than it would be to make translations into the native tongues which have no adequate vocabulary, and find professors and time to instruct the various classes. The study of English.

The institutions supported by general mission funds are not for professional studies nor for training in scientific pursuits. These may be provided by the Church, when able, out of indigenous resources or by special donations for the purpose, but they belong to a stage beyond that of ordinary and most urgent mission requirements. The mission college should educate the student in the use of his faculties, ground him in the first principles of knowledge, in the various departments of thought and effort, and in the ethics and great central truths of the gospel, that he may quadrate his life by these, and become a constructive force in the moral and social regeneration of the world.

II. A second object of the educational work of missions is to bring the non-Christian youth of the community under systematic religious influences with the hope of their conversion. If Christian

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Education for conversion.

doctrine is taught with as much clearness, patience, and enthusiasm as arithmetic, reading, and writing, or the more advanced studies in a first-class secular school; if the Bible is honored, if prayer is offered daily, if the teachers are consistent with the Christian standard of deportment, and if the school, of whatever grade, is thoroughly spiritual in its atmosphere, it will prove a mighty agency for the extension of the kingdom.

If time permitted I might cite in detail the history of a system of schools, including about one hundred, in which every school session has been opened by reading the Bible, singing Christian hymns and prayer, and the singing of Christian hymns and the catechism of the Church have been taught as a part of every day's instruction for eighteen years. During that time these schools have resulted, directly or indirectly, in more than forty thousand conversions.

Lack of teachers.

The difficulty is not to get scholars but teachers. Wherever Christianity enters, there emerges a growing thirst for Western learning. Missionary schools, if loyal to their high purpose, show increasing efficiency, and frequently receive government encouragement. They gradually command the patronage of the non-Christian people about them, and come in time to be entirely or nearly self-supporting. They should always collect in money, produce, or service such tuition fees as may be possible; never pauperize or chill the spirit of helpfulness in those whom they would elevate. In developing such communities nothing is more important than self-help.

What schools do.

In such schools impulse is given to both the mental and spiritual powers, and their development is guided with a view to usefulness. They develop and conserve energy. Their influence is lasting and helpful. They break down prejudice, eradicate superstitions, destroy fanaticism, nullify the force of heathen traditions, awaken a better appreciation of the dignity of man, bring the student to realize the common relationship of all men and of their vital relationship to the Creator of all, secure a firmer reverence for individual life, strengthen the sense of personal responsibility to God, and beget an earnest desire for his personal favor. It is the most potent and least expensive way to bring to them the truth which shall make them free. The work of Christian education must be weighed as well as counted, for all over India the leaders of the native Churches are the educated men who learned of Christ in the class room.

III. The third object of the educational work of missions is to assist in the development of self-supporting and self-propagating

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Churches. The appreciation and support of an educated ministry must be looked for in an educated laity. Christian education must underlie and sustain the amenities, the efficiency, and the aggressive, organizing enterprise of Christianity. The great doctrines of the gospel inevitably inspire aspirations and activities which it is as essential to provide for as to create. Christianity must be judged by its ability to meet necessities as well as to develop desires. If it should stop short of this, the last state of its converts would be worse than the former. The enlargement of their personality and their enrichment for service are as essential to the progress of the Church as to the quickened aspirations of the converts. The mission schools are perennial fountains of blessing. They are sending out continually "the Christian man, manufacturer and magistrate, whose life will be broadened, whose productive power will be multiplied, whose justice will be made unimpeachable by the knowledge and the inspiration of what he learned at the school." These will covet similar or increased opportunities for their children, and can be relied upon as willing supporters, wise counselors, and persuasive advocates for mission work. Through the preaching of the Word and the education of the schools the disciple is being prepared for an ever-growing fellowship of love, knowledge, and service with his Lord.

The development of the native Church.

But there are limitations to the character and extent of the educational work of missions. The danger is that, allured by success, zeal, or sympathy, they may attempt forms of work which are extra to their legitimate office. The purpose of missions is the inauguration of the kingdom; not simply the salvation of a soul, but the salvation of souls for service. Abstractly, one soul is as dear to God as another, but God selects his instruments with infinite exactness; and, as between two souls, he gives a larger opportunity for preparation to the one that may do more for the kingdom. There are missions which invest largely of their limited funds in the most expensive and least promising kinds of work. An excessive amount of orphanage work may be of this kind. Children in large numbers are frequently gathered together and kept in an institution, under training, the sole basis of their selection being that they were orphans or had been abandoned by their parents. Frequently their strength, vitality, and aptitudes are below the average, not infrequently far below. They were disarticulated from society by the death or desertion of their parents, and the breach has been broadened by the atmosphere in which they have received their training, for institu-

Legitimate forms.

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tional life is inevitably more or less abnormal. Measured by their adaptation to the conditions in which they must live after leaving the orphanage, they do not prove the investment made in them to be the most productive possible. If, instead of thus keeping one child already disarticulated from society in the abnormal atmosphere of an institution from six to twelve years, a similar investment of money, time, and effort had been made in two or three children, each fully equal to, and perhaps much above, the average in ability, aptitudes, and opportunities for service, having home and social associations, communicating and illustrating at these centers of life and influence the truths taught at the boarding or day school of the mission—the probabilities are that the results would have been farther-reaching and have contributed much more largely toward the establishment of the kingdom.

Schools better than orphanages.

Christianity is inspirational and not institutional. It works directly upon the individual and through the individual upon society, directly upon the heart and indirectly upon the periphery. It has to do with truth and character. It transforms the unit and holds it to the highest and best in ideal, effort, and organization. It is the duty of missions to aid in the planting of the Church by securing personal piety, personal intelligence, personal efficiency in the service and fellowship of God. If the units be right, the results are assured.

Christianity is inspirational.

While scientific investigations, industrial organizations, social clubs, and community experiments may be proper for and obligatory upon members of the Church, they are outside of the legitimate use of general missionary funds. The missionary conquest of the twentieth century must be a great intellectual as well as a great spiritual struggle. The demand is for larger educational and administrative ability and greater care in selecting agents who are called and consecrated to and qualified for leadership. The necessity is for strong personalities, in which comprehensive education is wedded to deep piety. The desultory firing of an extended picket line has given way to the well-defined and compact battle lines of the contending armies, eager for the inevitable conflict. Personal valor is important; skill, endurance, organization, generalship, conservation and utilization of force, are essential. If Churches would coöperate with each other, combine and not dissipate their funds, supplement each

An intellectual struggle.

other's activities, be as eager to obey the commission to "Go, teach," as they are to avoid difficulties or to devote their energies to nonessentials, there are resources enough at command to secure the establishment of the kingdom of Christ and cause every knee to bow and every tongue to confess him Lord before this dawning century shall have reached high noon. GOUCHER.

THE VALUE OF THE STUDY OF MISSIONS TO COLLEGE STUDENTS.

REV. A. C. MILLAR, D.D.

If the inspired history had closed with John's Gospel, the Son of Mary had been considered a matchless man, a wonder worker, a fervid philosopher, a thrilling teacher, a fearless reformer, but a self-deceived seer, a dreamer of delusive dreams. Helped by the Holy Spirit, Luke the physician, in his sequel to the Gospels, portrays the divine man transforming men, his work marvelously multiplied, his philosophy expounded, his teaching applied, his reformation extended, his prophecies fulfilled, his dreams realized. The feats of the apostolic age lend luster to the Gospels, create confidence in their credibility, and furnish fuel for missionary zeal. The valedictory of the ascension is found to be not the desperate defiance of defeated fanaticism but the dynamic imperative of triumphant purpose, broadening and deepening as it is evermore fulfilled.

If the profane historian had discovered no footprints of the Man of Sorrows on the path worn deep by the heavy-laden, the thrilling "it is finished" might well mean merely the end of a perplexing tragedy rather than the exultant accent of a heroic passage in the epic of divinity; the acts of the apostles, the memoirs of mediæval martyrs, and the records of more recent reformers authenticate the divine origin, validate the spiritual mission, presage the perpetual progress, and vindicate the heavenward hope of Christianity.

The value of the study of these things to strengthen faith and feed evangelical fire is beyond peradventure. Is only the remote

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past significant? Must men be seen through the fogs of centuries to seem heroic? Surely the century of steel and steam, the century of electricity and type, the century of progress and philanthropy, has saints and sacrifices as well as sinners and secular success. Probably no reputable historian of any period of the Christian era utterly ignores the facts of missionary history, but too often they are treated as mere incidents, and their significance is not appreciated. The worldly ecclesiastic or crafty priest, rather than the consecrated ambassador of peace, is shown. The deeds of kings and heroes, the intrigues of courts, the conflicts of camps, the rise and fall of empires, all these (and they are not unworthy of consideration) have been the engrossing themes of the historian and subjects for the schools. If the mythology of ancient Greece and Rome is fit to form the youthful mind, if the erotic strains of Sappho, the choral odes of Pindar, the quips of Plautus, the fantasies of Ovid, the stinging satire of Horace, and the gibes of Juvenal are food convenient for the adolescent student—surely the annals of militant saints and the victories of virtue may safely be presented. If mathematics is used to secure rigorous reasoning, if language is taught to cultivate felicitous expression, if science is pursued to stimulate accurate investigation, if sociology is affected to liberalize thinking, if history is mastered to increase interpretive power, and ethics to humanize conduct—verily there may be virtue in communing with the choice spirits by whose mathematics the things that were gained were counted loss for Christ, in whose language the tongues of men and angels lacking love were sounding brass, whose knowledge does not puff up, whose pure and undefiled religion was exemplified in seeking the lost, who knowing to do good were not slack in performance, and looking into the perfect law of liberty continued steadfast therein.

Mythology vs. missions.

The study of missions, whether of apostolic, mediæval, or modern times, is far more worthy in subject matter than many studies that have long held a place in the college curriculum. The value for informing the mind and inspiring the heart can hardly be questioned. The same class methods used for teaching purely secular history and biography would serve in teaching missions. The subject is admirably adapted to presentation by lecture, and there are many excellent books that could be used in part at least. Very soon others growing out of class lectures would be

written. The literature of missions, already voluminous and varied, is increasing rapidly. Missionary effort as connected with commerce in India and China, with exploration in Africa, with diplomacy in Japan, with education, medical work, and the translation of Holy Scripture in nearly all lands, and with the romantic transformation of the islands of the sea, gives a variety and richness unsurpassed in any other field of human endeavor. MILLAR.

As a potent factor in the social and economic progress of the world Christianity may not now be ignored even by the purely secular institution; much less can the denominational college, established to promote learning under the most wholesome influences and in the purest spiritual atmosphere, even if not directly a propaganda of the faith, afford to neglect a subject so vitally connected with its own history and so necessary to its perpetuity. **A potent factor in progress.**

The summary of the whole law as given by our Lord is to love God supremely and our neighbor as ourselves. These commandments, incarnated and exemplified in Christ, were intensified and made personal in his thrilling imperative: "Go ye into all the world, and preach the gospel to every creature." Directly or indirectly to aid men to understand Christ's mission and to obey his orders is the prime purpose of the Christian college. Being a radiating center of Christian influence, if the Christian college fails first to grasp and then to enforce the full significance of the great commission, there is little hope of having a missionary Church. The following statements, requiring only a brief argument for support, are submitted:

1. The denominational college, founded and supported by missionary spirit, gathers from religious homes the choicest and most consecrated youth. **Four considerations.**

2. These young people, however high their hopes and holy their ambitions at college, have clearer vision and more definite plans. Before entering college they do not sufficiently understand themselves and life's work to decide wisely. After graduation cares and burdens rapidly accumulate and the day of opportunity passes.

Until the Student Volunteer Movement began to present missionary obligations to students there was a scarcity of candidates for foreign work. Under the influence of this mighty spiritual movement, projected upon our best life at a critical period, a host of eager, consecrated youth in the brief space of fifteen years has

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challenged the wealth of the Churches to do the Master's bidding. In order that these zealous youth may not be caught up by a mere whirlwind of enthusiasm, they should have ample opportunity, calmly and critically and under the wisest leadership, to study their own qualifications and the work to be accomplished.

3. A high degree of preparation is necessary for the prospective foreign missionary. While the special training must be given in theological seminaries and mission training schools, the general work may properly begin in college. Courses in comparative religion and philosophy, in sociology, in ethnology, in the geography and history of the heathen countries, in the biography of missionaries and explorers, in international law and diplomacy, may be offered as electives and made profitable to the ordinary student as culture studies and invaluable to the future missionary in suggesting and solving practical problems.

4. Not only are missionaries thus secured and practically prepared, but others who will not go but who will be leaders at home are warmly and intelligently enlisted. Thus through her most influential men the whole Church will be connected with missionary work and deadly apathy may be shaken off.

Missionary pastors.

In a recent address Mr. F. P. Turner, one of the Secretaries of the Volunteer Movement, said: "So far as human agencies are concerned, the stability of the missionary enterprise depends on having a missionary pastorate in the home Churches. Not only should the future pastor study missions, but it is important that those who are to become lay members of the Churches should be enlisted. How much easier the task of the pastor if he be intelligently supported by the influential lawyers, doctors, editors, and business men of his parish! The force of missionaries could be greatly increased if the men of wealth in the Churches were giving proportionately of their great incomes for this work. Would not some of the men of wealth in the universities be led to support one or more missionaries if they were induced to study missions while in the universities?"

Missions and politics.

The missionary enterprise and international politics are closely related. "Missionaries run the risk," said a statesman recently, "of producing terrible events on a gigantic scale because their position is closely mixed up with that of secular powers. No doubt missionaries and their work are unpopular at many foreign offices. It is of the greatest importance, therefore, that the future Ameri-

can ministers, ambassadors, consuls, officers of the armies and navies, and other officials of Christian nations have a sympathetic knowledge of missions. And when have our student movements a better opportunity than while these men are students?" MILLAR.

The suggestion of college courses in missions is the outgrowth of interest awakened by the Student Volunteer Movement. The volunteers early formed themselves into bands, which at first devised their own programmes. In time regular courses were formulated by the leaders, and these are now studied by nearly all volunteers in about five hundred institutions. For the current scholastic year the studies have been based on Mott's Evangelization of the World in This Generation," and "Protestant Missions in South America," by H. P. Beach and others. All of this work has been outside of the regular college studies and is carried on as a distinctly religious endeavor. Some years ago efforts were made to introduce courses in missions into the curriculum of the theological seminaries. At the third International Convention of the Student Volunteer Movement for Foreign Missions, held at Cleveland in 1898, Dr. Charles Cuthbert Hall, President of Union Theological Seminary, in discussing the subject offered four propositions as follows: **Four propositions by Dr. Hall.**

1. That the hope of large extension of missions in the near future chiefly rests upon the coöperation of the student class.

2. That the period of academic life contains the influences that are likely to give direction to the tastes and sympathies of later years.

3. That the predominant influences of the college and seminary life are not those which would naturally direct the mind toward the subject of world-wide evangelization.

4. That larger opportunity for the study of missions in college and seminary may reasonably be advocated.

In discussing the third proposition, Dr. Hall, speaking of the development of higher education, forcibly says: "By the increasing importance attached to the study of comparative religion, by the marked attention paid to the philosophy of religion, and by the thorough treatment of sociology the student who thinks is encouraged to make a larger and larger induction in determining his doctrine of living and in electing his specific vocation. But when all this has been said it remains true that there is little

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in his college curriculum, and more recently there has been comparatively little in his seminary curriculum, to direct his attention upon missions and to give him such broad, accurate, and modern information as would lead him to include the subject of world-wide evangelization in that rational induction which should be made before he decides what to do with his life. On the contrary, this great department of knowledge, possessing a literature of its own and connecting itself by the most important ties with the life of nations, as well as with the life of Churches, has not yet received in the college curriculum the place to which it is entitled, and has not yet, even in the seminary curriculum, generally been treated with the honor that is its due. And the mind of the student, instead of being strongly attached to the subject, has been systematically diverted from it. By this I do not mean that our Christian colleges and seminaries have excluded the study of missions; but they have in some degree omitted to make provision for that study, in consequence of which omission the predominant influences of the college and seminary life, however excellent in themselves, are not those that would naturally direct the mind to the subject of world-wide evangelization. This is true of the study of the physical sciences, of the classics, of political economy, of literature, of systematic theology, and even of Church history. Through no one of those channels of discipline is the mind of the student necessarily brought to see and to feel the tremendous phenomena of heathenism; through no one of them is his ear necessarily quickened to hear that exceedingly bitter cry of Christless souls vainly seeking the consolation which man's nature requires, in faiths that cannot feed the deepest life. The student may be the most earnest of persons, he may be the most sincere of Christ's disciples, he may honestly desire to do God's bidding and to consecrate his life for the most effective service; but if in the seats of learning whither he goes to prepare for life he finds none to unfold before him the science of the world's evangelization, none to point out to him the condition of the non-Christian world, none to inform him of what has been done, of what is doing, of what needs to be done, to take Christ to the world and to bring the world to Christ—if instead of burning speech and illuminating instruction upon this theme he finds a heavy veil of silence let down before it as if there were no such thing upon the heart of Christ as the world's redemption, can any

Comparative religions.

one say that the student has had full opportunity to make his own induction and to determine what we shall do with his life?" MILLAR.

At a conference of presidents, professors, and instructors in colleges and theological seminaries held during this Cleveland Convention like sentiments and opinions were freely expressed.

Prof. J. Ross Stevenson, of McCormick Theological Seminary, Presbyterian, said: "After the forcible address given by Dr. Hall I need not dwell upon the thought that we as instructors occupy positions of strategic importance, since from us largely the students are to receive that impression which will either encourage them to reach conclusions or dampen their enthusiasm for missions." Expert testimony.

Prof. W. F. Oldham, of Ohio Wesleyan University, Methodist, said: "It is my great pleasure to be connected with an institution in which the department of missions and the comparative study of religion has already been inaugurated. Its work is elective, but of the entire number of three hundred and twenty Freshmen two hundred and thirty-eight chose from two to eight hours in this special department. With undergraduates the study of comparative religion must be made elementary. In order to have a basis for the comparison it is absolutely necessary to introduce the careful study of the English Bible. I find myself more and more forced out of my legitimate department into really teaching Christianity, in order that I may through that teaching get that with which to compare other things. But we give two hours a week definitely to the study of the missionary enterprise. There are few available text-books, but with assigned reading and oral lectures I can testify that the history of missions can be made the most stimulating and the most interesting study of the undergraduate course. Such courses may wisely be introduced into any of our schools. Where it may not be possible to introduce at once a chair of missions, we might have at least a monthly lectureship. A living lecturer will accomplish for any school a thousandfold more than any literature you can send. There are two propositions which I would urge: First, to suggest to the governing boards of our Christian colleges that they establish a department of teaching that will afford an opportunity to master the history of our missionary enterprises. Secondly, if they be not able to endow professorships—and many of the schools are not able—that they give their attention to

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creating lectureships, in which half a dozen men may be consecutively employed in going from school to school, setting a torch to the material that is there, and leaving a blaze behind."

Prof. E. C. Dargan, of the Southern Baptist Theological Seminary, said: "I do not know whether we are quite prepared to establish a special chair in missions. To establish such a chair in a theological seminary, you must either suppplant something now in the course or add something to it. If the courses as at present are sufficient, then to add a separate chair will make the curriculum too heavy and too long. If you are to supplant, what will you supplant? It may be made elective, and that is the case with us. We have a system of special classes which are a sort of upstairs to all our other departments."

Other witnesses.

Prof. W. D. McKenzie, of the Chicago Theological Seminary, after speaking of the Duff missionary professorship of Edinburgh, Scotland, said: "In our own seminary the professor of Church history takes up this work. Last year he made an elective course in Warneck's book. I think from a personal point of view missionary instruction is of enormous importance alike in the college and in the seminary."

Prof. Chalmers Martin, of Princeton Theological Seminary, Presbyterian, said: "We have had for several years a required course in missions one hour a week. It is divided between members of the faculty, and aims to be fundamental. It consists of missionary biographies. It begins with the philosophy of missions exclusive of the claim of Christianity as the religion, and proceeds to the biblical history of missions, the evangelistic idea in the Old Testament and St. Paul in the new, and generally the biblical doctrines of missions. Then the history of missions is taken up; apostolic, mediæval, and modern missions are studied, and the course is closed by a professor of practical theology who is a member of our Board of Foreign Missions, with a series of lectures on the practical questions of missions, on the organization of the Mission Board at home, on the conduct of missions abroad, on the relation of the missionary to the Board at home and the mission of which he is a member and to the Church presbytery in the bounds of which he may be laboring, and all such practical matters."

In adopting resolutions indorsing the Student Volunteer Movement, the representatives of fifty institutions declared:

"That we further recognize the great importance of introducing in some definite way the study of the subject of missions, under well-qualified instruction in the theological seminaries, and likewise the propriety of giving to its historical treatment a place in our college curricula, either in the form of annual lectures or as an elective." MILLAR.

These copious extracts are given because recent correspondence with representatives of many colleges has failed to elicit fuller or more definite information. Practically all the colleges have more or less of mission study by volunteer bands. Most of the theological seminaries, in addition to the missionary study involved in Church history, provide lectures and elective courses. Few colleges give any kind of course in missions. Several great universities offer electives in sociology, ethnology, history, and comparative religion and philosophy, but the motive is to promote their own interests rather than to create missionary zeal. **Duty of our Church.**

In our Southern Methodist colleges, which as yet on account of poverty are offering very meager courses in history and the Bible, another course as new and untried as the study of missions may seem to be an impossibility. However, if the Church lacks strong missionary enthusiasm and the colleges are the originating and radiating centers of the holiest influences, the men who have already been making brick without straw must rise a little earlier, pray more fervently, and take up the new task not reluctantly, but with the joy that the faithful follower of the divine Burden Bearer feels when opportunity opens a better way to point men to the Lamb of God.

What may reasonably be expected?

1. Even in the small unendowed colleges, in connection with the department of history and philosophy, one hour a week may be given to an elective course in missionary study.

2. In the stronger institutions more and broader courses may be given and in time a chair of missions may be established.

3. Our Board of Missions and our General Board of Education, coöperating, may support a special missionary lecturer whose duty it would be to visit each college once a year for the purpose of delivering a series of missionary lectures. About a week might be spent in each college.

"Knowledge is power." Let us fill the choicest youth of our

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Church with the knowledge of the work of the Holy Spirit, so that some, separated for the direct work, may be thrust forth by the Spirit, while those who remain at home, having the same knowledge, may be filled with the same spirit and, uniting wisdom and wealth and consecrated power, may form one united host in preparing the world to crown Christ Lord of all.

WOMAN'S EDUCATIONAL WORK.

MISS MARIA L. GIBSON.

THE message of the incarnation breathing into the souls of the world a knowledge of the depth and sweetness of redeeming love is a revelation of the value of man in the sight of God. The evangel of the resurrection, exalting the soul with a sense of power imparted by our risen Lord, is a revelation of divine majesty and a prefiguring of the time when love's redemptive work shall be complete and "at the name of Jesus every knee shall bow."

Quickened by this power, confident of victory in his name, the messengers of Jesus have obeyed his command conveyed in his last commission. Salvation through the atonement of Jesus, the Christ, is their theme to a lost world. Seek we to know the responsibility of woman in Christendom, free, happy, beloved, toward her unhappy heathen sisters, enslaved, wretched, unloved? Let the Scotch poet give answer:

> What live we for but this?
> Into the soul to breathe the soul of sweetness;
> The stunted growth to rear to fair completeness,
> Drown sneers in smiles, kill hatred with a kiss,
> And to the sandy waste bequeath the fame
> That the flowers bloomed behind us where we came.

The heathen world is filled with stunted growths. Woman from infancy to age is shackled by custom and caste, degraded by ignorance and superstition, oppressed and crushed under the curse of heathendom. There are stunted growths in other lands —women illiterate and immoral, who worship images and saints,

exalting them to the sphere where God alone should reign. These women have no knowledge of a pitying God, our Father; of a living, loving Christ, who should be king of their lives; of a gracious Comforter, the Holy Ghost. Who can, who will loose the shackles, inspire the hopeless, free heathen and non-Christian womanhood from the dominion of the curse? Who can, who will develop the stunted growths into "the measure of the stature of the fullness of Christ?" Who can so well as Christian womanhood? It is eminently fitting that woman should thus honor her Lord. "It is eminently fitting, it is blessed compensation, it is divine retribution that she who brought sin into the world should also bring the Saviour; and that she also who brought the Saviour should in these last days further on the finished work of salvation, should bring the top stone to the temple with shoutings of 'Grace, grace unto it!'" MISS GIBSON.

Why stress the educational feature in this woman's work for women? Five reasons will suffice to show the answers which might be given: The why of education.

1. The two most potent agencies for propagating the gospel and for educating the ignorant are the living voice and the printed page. In the schools the two agencies are combined. The personality of the teacher and the power of the schoolbook together are effective weapons in vanquishing ignorance and developing the mind.

2. It is an admitted fact that the first work of the missionary has to be the culture of some degree of moral sense, and that his work for the moral culture of men and women is but begun when they have believed. The moral sense has to be cultivated continuously. The Lord Jesus, when he said, "Of such is the kingdom of heaven," gave a hint as to the time of saving the next generation—in its childhood. The Christian teacher may mold, according to the wisdom God has given her, open and pliable minds.

3. Christian schools give to the pupils a Christian vocabulary, which makes it possible for them all through their lives to receive the instruction prepared for them in sermons and books. They do still more: they plant in their susceptible hearts seeds of heavenly truth that may bring forth rich fruitage in after years. In day schools we find that girls going from day to day to their homes with words of Christian truth upon their lips and stories

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of Christ's love and power in their hearts are preparing the way as nothing else could do for the visits of the missionaries and the Bible women. Mothers all the world over welcome those who have brought good gifts unto their children.

4. It is estimated that one billion of the world's inhabitants cannot read. The heathen world must be Christianized and educated by the natives. In elementary schools heathen children are trained and made ready for higher education, so that they may become teachers. In papal lands "the Catholic hierarchy is opposed to freedom of thought, freedom of worship, free government, a free press, and free schools." Mission schools teach the truth that makes God's children free indeed, place allegiance to Christ higher than devotion to the Church, and dispel ignorance and superstition by the Word of God. "The entrance of thy word giveth light."

5. Educational work is necessary to prepare girls for life and its duties. As in all lands but those distinctly Christian a woman is not allowed to remain unmarried, the pupils must be prepared to make for themselves well-ordered Christian homes. Throughout the course care should be taken not to unfit a girl for life among her own people, but to teach her the duties that pertain to the home most thoroughly and systematically, and at the same time to cultivate habits of order and cleanliness quite foreign to the home and life from which she has come. She must be so drilled in all these things that fidelity to the principles involved will be a necessary part of her life. This education cannot be secured in a day school, hence girls' boarding schools have become a feature in woman's work. It is here that pupils are won for Christ, and after graduation a large part of them go out to engage in active Christian work or to establish Christian homes as centers of light in the midst of surrounding darkness.

What it does for the women.

An Eastern proverb says, "The ax handle is of wood; the tree is not cut down save by a branch of itself;" hence it is not surprising that the work of Christians for heathen women in helping to cut away the roots of idolatry has become a component part of foreign missions. This important work was undertaken first by the wives of missionaries, and in later years single women augmented the working force. Shall not women's boards and societies to-day offer a tribute of praise to God for the lives and labors of these pioneers?

Mrs. Marshman organized the first female school in India at Serampore in 1807, and before 1825 thirty schools, numbering four hundred pupils, had been opened. Miss Whately, daughter of Archbishop Whately, of England, opened a school for girls in Cairo, Egypt, in 1860. Nine years later her friends enabled her to erect a spacious building, and the number of her pupils had increased to six hundred. Miss Whately died in Egypt in 1889, but her work will go on forever. MISS GIBSON.

The opening of Presbyterian missions in Mexico, in 1864, is accredited to Miss Melinda Rankin, who did pioneer work there amid many hardships and persecutions. Did time permit, women from many lands might claim our meed of praise. In our beloved Church we love to honor two women, with us yet, who, as wives of missionaries, did great service in woman's educational work in China: Mrs. W. G. E. Cunnyngham and Mrs. J. W. Lambuth, whose husbands, after lives of royal living and giving, have gone into the presence of the King. Dr. and Mrs. Cunnyngham went to China in 1852, and soon afterwards Mrs. Cunnyngham opened a day school for little girls, paying the children four cash a day to secure attendance. Her visible work in China ended in 1861, but who shall estimate its results?

Mrs. Lambuth has spent her life in the Orient, thirty-two years in China and the remainder in Japan. She is regarded as the mother of our school work in China, having had, in God's providence, the opening of our boarding school now known for many years as Clopton School—so named in honor of the mother of Mrs. McGavock, first Secretary of the Woman's Foreign Missionary Society of our Church, who gave her diamonds as an offering to build it. For twenty-eight years Mrs. Lambuth directed Clopton School and laid strong foundations for schools for girls in China. A doxology sounds throughout our Church that God has so signally crowned the labors of these, his pioneer servants in our missionary work. Beginnings.

As a sequence to this individual work, and answering to the awakenings in heathen and Christian lands, Woman's Missionary Societies began their work. It would be interesting to sketch the educational work of the various Boards and Woman's Foreign Missionary Societies, but the limits of the hour forbid detail.

A comparison of reports of various societies shows that every department from the kindergarten to the college is comprised in

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their educational work. An able paper by Mrs. John R. Mott on "Higher Education for Girls in Mission Fields" reviews the movement for higher education of women in all lands, discusses the aim, scope, and advantages of higher education of girls in mission fields, and shows that there are to-day in the mission field forty-nine institutions for women, under sixteen Boards, giving higher education—about three-fifths of the whole number being found under three Boards: the Presbyterian, American, and Methodist Episcopal. She sums up the results as follows: (1) Thousands of women have been thoroughly educated. (2) The overwhelming majority have gone out as professed Christians. (3) These schools are training schools for Christian leadership. (4) They are supplying Christian teachers and leaders. Industrial schools are also included, and among the industries taught are needlework, weaving, lace-making, carpet-making, domestic work, cooking, gardening, grinding, vegetable and fowl raising, and farming.

Aim of schools.

As the aim of all these schools, elementary or college, is to develop Christian character and to train for Christian service among the natives, we find, too, the same principles underlying the instruction: (1) Thoroughness in work. Whatever is taught must be taught thoroughly, not only for the result in knowledge but for the effect on character. (2) Adaptability to the environments and needs of the pupils, and to the conditions in life for which they are to be fitted. (3) The Bible is regarded as the foundation; Christianity as the motive power; Christian character the end sought. (4) The schools, except what are known as charity day schools, favor some payment, no matter how small, for tuition. This is stressed, especially in schools of higher grade, as a help to character-building.

The finest illustration of woman's work for foreign missions that has ever been given was presented on Woman's Day at the Ecumenical Conference, when, at the afternoon session, four hundred women missionaries, representing forty-one boards and societies, passed in review before the thousands that crowded Carnegie Hall to do them honor; and at the evening meeting, as a natural sequence to the first assemblage, there was on the same platform what might be termed the golden fruitage from the seed dispersed by those women missionaries—women from various lands who had been educated and brought to Christ in mis-

sion schools for girls maintained by the Women's Boards of Foreign Missions. MISS GIBSON.

Experience has taught that every great movement is the crystallized thought of some earnest, enthusiastic pioneer, and in this educational movement in foreign missions there are women who will ever rank among master builders, for the work they have wrought in imperishable material, resulting in an educated Christian womanhood, steadily growing, in non-Christian lands. A few only may be mentioned: Eliza Agnew, of Ceylon, "the mother of a thousand daughters," who taught in the same school for forty-one years, during which six hundred girls were graduated, nearly all of whom had come to her from heathen homes and every one of whom went out from her school professing Christians; Miss Isabella Thoburn, the first missionary sent out by the Woman's Foreign Missionary Society of the Methodist Episcopal Church, in 1869, and who stands at the head of their educational work as Principal of Lucknow College and two other girls' schools in India; Miss Adele Field, of the Baptist Board, who has done such noble work in the Training School for Bible Women in Swatow, China; Miss A. F. Safford, of Soochow, China, who wielded a marvelous influence over the Chinese as a representative of the Presbyterian Board; Miss Laura Haygood, of the Woman's Board of Foreign Missions, Methodist Episcopal Church, South, whose broad and catholic spirit combined with mental and spiritual gifts to make her an ideal missionary; Mrs. J. W. Lambuth, of whose services in China and Japan mention has been made; Mrs. Alice Gordon Gulick, representing the Congregational Church, Director of the International Institute for girls in Spain, who founded a school for girls in San Sebastian in 1882, out of which the Institute has grown. In a hired house in San Sebastian Mrs. Gulick has done a wonderful work for women in Spain—a land where at the last census, in 1887, sixty-eight and one-half per cent of the people were illiterate. The graduates of that school are now teaching three thousand children in different places. Mrs. Gulick is now in the United States in the interest of the school. It is proposed to transfer the International Institute to Madrid, and an appeal is made to the women and girls of America, especially to the students in the colleges for women in the United States, to contribute $50,000 to build College Hall in Madrid. Pioneers.

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Women's Boards have accepted the definition of education as "a debt due from present to future generations," and have already received royal dividends on the funds invested to pay their debt. Could the mother of the Gracchi equal in happiness the spiritual mothers of the types of educated, Christian womanhood out of heathen and non-Christian lands who are now teachers and evangelists, and who are of exceeding value as prototypes of future generations after their own image and likeness? A few of world renown must suffice—for example, Layah Barakat, a Maronite of Syria, educated by the Presbyterian Board. At mention of her name a picture rises before me of her eloquent, Spirit-filled personality pleading in the name of Jesus with the women of this free land to give to her unhappy sisters in Syria the blessing they had secured for her. Dr. Hu King Eng, of China, of Christian parentage, educated under the influence of our sister society of the Methodist Episcopal Church, is a gifted woman who has attracted the attention of two continents, and who, while at college in Ohio, led many young women of this land to accept Christ, among whom was the late Miss Maude Simons, who afterwards became a missionary to Japan. When called of God to offer herself as a missionary, Miss Simons met the remonstrances of her friends by saying: "It took one from a heathen land to win my stubborn heart; don't you think that my heart ought to be given to foreign missions?" Miss Lilavati Singh, who was educated by Miss Thoburn, graduated from Lucknow College, and afterwards received a degree in the Calcutta University, is a most attractive type of Christian womanhood. Her command of English, her ability as a speaker, and her eloquence in pleading for the women of India made her notable at the Ecumenical Conference in New York. Since her return to India Miss Singh has entered the service of the Woman's Foreign Missionary Society, Methodist Episcopal Church, as a missionary. Pundita Ramabai, the learned Brahmin, a royal-hearted Christian, the God-appointed rescuer and defender of child widows and famine children, who has won the respect of the world by her gifts and grace, is another of India's daughters—now a daughter of our King. Does it seem possible that such women as these last two are found in India, where, in 1830, Dr. Duff said, "You might as well try to scale a wall five hundred yards high as to attempt female education in India?" Do we need better evidence that the

Products.

woman's educational movement is of God? Has our own Church —our own Board—no jewel to shine as its star? In Brazil, in Mexico there are many cultured young women, graduates of our schools, who are now engaged in teaching, and winning distinction. There is also in the United States now an earnest young girl from McTyeire School, Shanghai, daughter of one of our native preachers, himself a graduate of Vanderbilt University, who is preparing to teach in China on her return. In the "Land of the Morning Calm," as the wife of Mr. Yun, the Secretary of Education in Korea, a lovely Chinese woman, educated in Clopton School, and afterwards in McTyeire School, Shanghai, is a jewel which we call ours, and for which we give praise. Her mother's history, so closely associated with the ministries of Mrs. Lambuth, is well known. Cultured, beautiful in person and in character, Mrs. Yun takes rank with the ladies of the nobility in Korea, and in her official life as well as in her home is showing the beauty of Christianity. MISS GIBSON.

From its inception the Woman's Board of Foreign Missions, Methodist Episcopal Church, South, has stressed educational work. Its faith in the power of education as an evangelistic agency is shown in its liberal investment in real estate, buildings, and its supply of missionaries and teachers: Missionaries in service of the Board in the field, 58; teachers, 59; native teachers, 43; assistants, 71; boarding schools, 17; pupils, 2,256; day schools, 61, pupils, 1,957; Bible colleges, 2; Bible women, 33; woman's class, 165; kindergartens, 4; value of school buildings owned by the Board, $251,829. History.

The problems encountered are varied. The fields occupied are China, Brazil, Mexico, Korea, Cuba, and the wild tribes in the Indian Territory. The hindrances met are ignorance, superstition, spiritual lethargy, corrupt morals; the one aim, to overcome these hindrances through the power of our Lord Jesus Christ.

Educational work in China antedated the organization of the Woman's Foreign Missionary Society two years, Mrs. Lambuth having opened Clopton School in 1876. The present work of our Board includes five boarding schools and thirty-five day schools—total pupils, 1,001. Our first missionary, Miss Lochie Rankin, has charge of Pleasant College and the Anglo-Chinese School at Nantziang. These schools—the Mary Lambuth School

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in Soochow and McTyeire Home and School in Shanghai—are conducted on the same general plan, and are achieving fine results. Clopton and McTyeire may be taken as types. Clopton School remains as it began—a charity boarding school. The instruction is given wholly in Chinese, and so thorough is the course that the graduates and former students of Clopton School form a large proportion of the teachers in the boarding and day schools in our own Church, and are also employed in those of other denominations.

China.

McTyeire Home and School may be termed the sequence to the great work inaugurated in Clopton School. Here English as well as Chinese is taught, and the curriculum is equal to that of a high-grade young ladies' seminary in the United States. The pupils are girls from the higher classes of society who would not patronize a charity school. McGavock Memorial—a fine three-story building lately erected—is an annex to McTyeire, and has doubled its capacity and usefulness.

The twentieth century thought of our Board for China is the speedy erection of the Laura Haygood Home and School and Cunnyngham Chapel at Soochow to meet the forward movement of the General Board in planning Soochow University.

Our boarding school—Carolina Institute—has been opened in Seoul, Korea, by Mrs. Campbell, who has charge of the work of our Board, also two day schools. Besides regular instruction in common branches, the children are taught cleanliness and system in their daily life, also lessons in sewing and housework. They are also taught to memorize Scripture daily, and to engage in morning and evening services of prayer and song. Thus is the good seed sown by Mrs. Campbell and her associates.

Korea.

Our Woman's Board has no schools in Japan, but rejoices in the fine educational work of our General Board, especially that under the direction of the women: the Lambuth Bible Training and Industrial School, and the Palmore Institute at Kobé, of which Mrs. Lambuth has been in charge for years, and the Hiroshima Girls' School, an institute of high grade, Miss Nannie B. Gaines, Principal. These schools are well known and much esteemed for thorough Christian and educational work.

Educational work in Brazil was begun in 1881 by Miss M. H. Watts, first missionary of our Board to that field, who, taking as a foundation a girls' school at Piracicaba, begun by the Misses

Newman, daughters of a missionary, began to build. So marked was her success that the Colegio Piracicabano has won the respect and admiration of men high in State, and prepared for the hearty acceptance of other boarding schools established later. One condition of admission is required: that pupils study the Bible as part of the course. Instruction in Portuguese and English is given, and music and art have a place in the curriculum. The method pursued in the other schools of the Board is similar to that of the school in Piracicaba. The centers occupied as boarding schools are Juiz de Fora and Petropolis. Day schools have been opened recently at Ribeirao Preto and Porto Alegre. A system of day schools established by Miss Glenn in Rio de Janeiro promises fine results. This method is deemed best for Rio, where yellow fever endangers the work of boarding schools. The twentieth century thought for Brazil is the erection of the Isabella Hendrix School at Juiz de Fora.

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Brazil.

Who that has seen Laredo Seminary beside the Rio Grande, with its ten buildings and fifteen acres of land, will doubt that the blessing of God has rested upon the work begun in Mexico in 1881 by our first missionary, Miss Rebecca Toland, who is still doing work for our Board in that land? Laredo Seminary is the largest boarding school under the Board, and the model for the others established later. It includes all departments from the kindergarten through the college course; also barracks for the boys, and an industrial department tending to elevate manual labor to its proper position in character-building. To the ability and faith of Miss Nannie Holding, in charge of Laredo Seminary and superintendent of the work in Mexico, much credit must be given for the success attained. Boarding schools have been established at Saltillo, Chihuahua, San Luis Potosi, Guadalajara, Durango, and City of Mexico. Instruction is given in English and Spanish. In Colegio Ingles, Saltillo, in addition to the usual course, a year of normal instruction is given to supply the demand for Christian graduates capable of teaching grades of Spanish. Students educated there are teaching not only in mission schools but also in the public schools of Mexico.

Mexico.

A crown jewel in our cluster of Christian educational institutions in Mexico is to be our twentieth century effort: Mary Keener Institute and S. S. Park Chapel in the City of Mexico.

Since 1882 the Board has had a boarding school for the chil-

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dren of the wild tribes in the Indian Territory. The purpose is to fit Indian girls and boys for Christian civilization, hence Methvin Institute combines literary with industrial pursuits, and the results on character have been encouraging. This Indian work is under the superintendence of Rev. J. J. Methvin, who reports to the Board.

Indian Territory.

Cuba is the last field entered, and educational work is still in its infancy. Santiago, Matanzas, and Havana are the centers occupied. The Irene Toland School is a beautiful memorial of the noble physician who died at Santiago while ministering to the sick and wounded during the Spanish-American war. Our twentieth century gift to Cuba will be the Eliza Bowman School, in Havana, where work has already been established by Miss Carson, who is in charge.

Cuba.

This is but a sketch in outline of the educational work of the Board begun twenty-three years ago. The complete picture would bring into view the teacher and the taught; the never ceasing influence set in motion; the hard, everyday living that could not be endured for education's sake, but that is borne cheerfully for Jesus's sake.

Dr. S. H. Wainright, of Japan, well says: "The mission school is a gateway through which the best culture of the West finds entrance without being emasculated of every spiritual element. It supplies the Christian interpretation in the study of science, literature, history, and philosophy." The great objective points of education in all mission fields, says one of our thoughtful missionaries, may be briefly comprehended under three heads:

1. The worship of God to displace the worship of ancestors or of images.

The object.

2. Knowledge to displace superstition.

3. The elevation of woman to her proper sphere.

Without discussing these propositions, it follows that if we would convince a people that we attach the same importance to the education of woman as of man, the schools that we establish for girls must be as good, as complete, as ample, as thoroughly furnished as those for boys. More than that, the women we send out as teachers must be as cultured and well-equipped as the men who are sent to do like work.

Since the millions of children of the heathen Orient and the neglected Southern continents who are now plastic, ready to be

molded, are to be idolaters or Christians when grown to manhood and womanhood, how important is the work of education in our mission schools! how vital the character and equipment of the teacher! One who speaks out of her own experience as a missionary says: "She should not only be equipped in the system which she proposes to propagate, but she should take pains to be educated in all that the people among whom she is to labor consider education, in order, first, to win the esteem of the people; secondly, to be able promptly and intelligently to acknowledge the good in their system and to refute the errors; thirdly, to discover the best means of replacing the inferior with the superior system, which may be done most easily by finding the points common to both systems, accepting any glimpse of truth as an emanation of the truth, and using that as a foundation to build upon. The ideal teacher finds where a pupil is and presents to him the next step, not the last step that awaits him." MISS GIBSON.

Our judgment must approve this sensible utterance. If we send a missionary to China who knows nothing of Confucianism, how can she converse intelligently with a Confucianist with the view to gradually leading him along the lines of his own mental processes, without offense to what he holds dear, into broader avenues of thought? We send missionaries to Mexico, Cuba, and Brazil. Let one go who knows nothing of the tenets of Romanism and the differences of faith, who has possibly never attended a service in a Roman Catholic Church, and has never heard a mass: how can she hope to show the errors of a perverted faith in papal lands, where ignorance is indeed "the mother of devotion?" How can she say, "This is not what your faith sets forth," or explain to a seeker after light where and on what point Protestantism leaves Catholicism? If she is not familiar with the history of the Christian Church, how can she answer the question so often asked, "What is a Protestant?" and asked by people who never heard of the Reformation. **Our missionaries should be educated.**

The initial years of all new movements present problems which after years must solve. In the beginning of this era of missionary effort the missionaries were ordained ministers who by reason of their theological training were able to instruct inquirers; but when, in the providence of God, entrance was given to woman there followed a multitude of men and women not only unordained but unprepared for the grace, duties, and high responsi-

MISS GIBSON.

bilities of missionary life. That kind of seed-sowing has borne fruit after its kind. Now Boards have grown wiser and have advanced the standard of scholarship. Now the merits of the candidates are weighed, their health, mental and physical, is considered, moral character investigated, personal habits, temper, adaptability to surroundings, capability for acquiring languages, ability to impart knowledge, and every other item that would prove a factor in determining the usefulness of a missionary, are carefully considered before a candidate is accepted. Experience has taught our Board two other truths: First, that the call of God to a missionary candidate means a call to preparation; secondly, that the period of testing would better be spent in this country. This has led to the establishment of missionary training schools as a part of woman's educational work for foreign missions.

The training school.

In September, 1892, the Woman's Board of Foreign Missions, Methodist Episcopal Church, South, established a training school for this purpose, which has since expanded until it seeks to train not only foreign missionaries, but all Christian women who seek to fit themselves for the service of God anywhere, including nurses, for which purpose a small hospital is one department of the institution.

The Scarritt Bible and Training School for Missionaries and Other Christian Workers, Kansas City, Mo., is the property of the Woman's Board of Foreign Missions, which controls it through a Board of Managers of which Bishop E. R. Hendrix is President. Two officers of the Board are principal and Bible teacher. The school stands as a memorial of woman's faith and man's deeds, as through the generous gift of herself for several years Miss Belle H. Bennett, Richmond, Ky., won for the new enterprise a place in the heart of the Church, and for its foundation and support nearly $100,000, while through the gift of the late Rev. Nathan Scarritt, D.D., of a building site and $25,000, the project was hastened and the building speedily assured.

As the aim, scope, and course of study of all missionary training schools are practically identical, an outline of our educational work will prove an index to the work of others, of which ours is a type. There are in it seven departments:

1. The Department of Bible Study.

2. The Department of Moral Philosophy, Christian Evidences and Doctrines. MISS GIBSON.

3. The Department of Church History, including the history of missions.

4. The Department of Nurse-Training, including instruction in elementary medicine.

5. Industrial Department, including domestic economy and the art of housekeeping.

6. Department of City Missions, including house-to-house visitation, religious meetings, methods of work, and sewing school. Scarritt Bible School.

7. General instruction, embracing music, bookkeeping, parliamentary rules, and conduct of business meetings.

In general we speak of two departments, the Bible Department and the Nurse-Training Department. The former includes six of the departments mentioned above, while the latter is exclusively for nurses.

The courses in these two departments are separate, and each requires two years for graduation. In the Bible Department the Bible is the central text-book, for we believe that, more than any other equipment, the missionary needs knowledge of the English Bible. That missionaries themselves feel the need of this knowledge is evidenced in the recent establishment in New Jersey of a Bible Teacher's College, which, while open to others, has in mind the special instruction of missionaries at home on furlough.

Our Training School has for its object to equip our students as thoroughly as possible in knowledge and use of the English Bible. A graduate of our school in crossing the Pacific to her field of labor was met by an agnostic who plied her with what he deemed unanswerable questions concerning the Bible and eternal verities; but out of the instruction she had received on these points while in the Training School she was enabled to answer them all, much to his surprise.

The doctrines taught in the Bible, Christian evidences and Christian ethics, as well as the history of the Christian Church, are all studied carefully.

A knowledge of elementary medicine and nursing is given because in the mission field the teacher must do the work in child-training which usually falls within the province of the home; must care for the bodies of the children; teach them proper hab-

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its, even of personal cleanliness. Students need to know the laws of health that they may observe them and teach others the value and beauty of a normal physical condition. They are also instructed in systematic and orderly methods of domestic work, that they may teach others.

The medical department.

Through city mission work knowledge of human nature, increase of sympathy, tact, and ease of expression are gained. Humanity's longings and deeper needs are the same in civilization as in barbarianism; the plan of salvation is the same whether told in English, Spanish, or Chinese, and personal work under the supervision of the pastors and teachers while in training is the best possible preparation for soul-winning in the ends of the earth. The woman who shrinks with aversion from the filthy and vermin-infested dwellers in the city slums must by the grace of God gain the victory over that feeling through the infilling of Christ's love and sympathy for poor human nature before she is prepared to go to Brazil or China or Africa, where worse conditions await her. Her city mission work is a test which she must meet, or she has no warrant to expect success in the region beyond.

Life in the Training School dispels all visionary or romantic views of mission life. It also seeks to encourage the timid and to lessen self-conceit and self-seeking. Perfection cannot be attained in two years; but "self-knowledge," in a measure, is gained, "self-reverence" counseled, "self-control" required, and as the poet sings: "These three lead life to sovereign power." Twenty-five former students have entered the service of this Board, one is serving our Board in Japan, and ten are accepted and recommended to the Board in annual session for appointment.

We have considered the question, Why stress educational work in heathen and papal lands? we have endeavored to show what women's boards and societies are seeking to do through their representatives in elementary schools and colleges. We have taken as a type the work of the Woman's Board of Foreign Missions in the great Church which has called this Missionary Conference. Having shown the character and extent of the work to be done, we have considered briefly the qualifications of the worker and the preparation already provided in the Training School belonging to our Board. Shall we stop here? Shall we not rather

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for one moment, with a doxology in our hearts to Jesus the Christ for the call to service, for the opportunities given and the blessings granted to service, marred though it is by unskillfulness—shall we not seek a vision of our educational and missionary work as it shall be when it shall have come to pass that every woman redeemed from the curse shall realize that it is her royal privilege to have the Christ incarnate in her, so that the weak and the ignorant, seeing her, may know Jesus through her likeness to him; when, out of the school founded by Christian women, men and women shall be raised up in such numbers as witnesses to Christ that China, India, Korea, and all the nations of the earth shall be no longer heathen, but shall be Christian, saved through the ministry of their own sons and daughters; when in no land the services in the house of God shall be chanted in an unknown tongue, when in no land the Bible shall be a sealed book?

Women of Methodism, women of the Church of Christ, "saved to serve," shall we not hold this vision in view until it can be said in truth: "The King's daughter within the palace is all glorious: her clothing is inwrought with gold. She shall be led unto the King in broidered work: the virgins her companions that follow her shall be brought unto thee?"

> With gladness and rejoicing shall they be led:
> They shall enter into the King's palace.
> Instead of thy fathers shall be thy children,
> Whom thou shalt make princes in all the earth.
> I will make thy name to be remembered in all generations:
> Therefore shall the peoples give thee thanks forever and ever.

OUR EDUCATIONAL WORK IN CHINA.

REV. A. P. PARKER, D.D.

No more important subject will come before the General Missionary Conference at New Orleans than that of Christian education in China. An opportunity to do a grand work for the Master is now presented to our Southern Methodist Church in this country, such as has never been met with in the history of our Mission here, and which, if it is neglected, will cause us infinite loss and

PARKER. relegate us permanently to the minor and comparatively insignificant agencies that are working for the salvation of this people.

I am glad, therefore, to have the privilege of saying a word on the subject, in the hope that I may contribute something toward helping forward the scheme which has been proposed for the development of our educational work in this field, so as to meet the urgent opportunities that now confront us here.

I. We have entered upon a new era in our educational work. In the fall of 1899, when Dr. W. R. Lambuth was here, a sort of spontaneous movement took place in our Mission meeting toward a plan for the unification of the school work of the Mission. The need for such unification had long been felt, and more than one effort had been made in past years to bring it about, but, owing to circumstances, of which it is not necessary to speak now, these efforts had failed. But when any considerable body of men want a thing they are pretty certain to get it, sooner or later, and so what we had been wanting to see accomplished, and had almost despaired of ever securing, seemed to take shape as if by the direction of some unseen hand, and the preliminary steps were agreed to almost at the first meeting which we held to consult about it. The nomination of the Board of Trustees, and their appointment by the Board of Missions, and their organization and adoption of a constitution and by-laws, are already matters of history. Several facts mark this movement as especially auspicious at this time:

A new era.

1. The unanimity of views among the members of the Mission on the subject. Hitherto it has seemed impossible to get the Mission to unite on a scheme for the correlation of the various grades of school work in this field. The need for such correlation and unification has long been manifest to all. It would result in a considerable economy of workers as well as funds; it would make each school more efficient, by virtue of being a part of a well-articulated system; it would place the primary and preparatory work where they properly belong—that is, in the smaller primary schools—and thus release the teachers in the higher grades from much of the drudgery of primary teaching. It would be of immense advantage to the pupils coming under our instruction, as work done in any school would count for promotion and consequent advantage in the grade next above it, and would, in short, make the final product of the central and highest institution

Oneness.

something worthy of the name, and send forth really educated young men to fill important positions in Church and State in an efficient and creditable manner. PARKER.

But while all have felt the need, none has been able to devise a plan by which it could be met. The time had not, so far, appeared to be ripe for a forward move. But at the annual meeting in the fall of 1899, when a plan for correlating all our school work was proposed, it met with the instantaneous approval of all. There was not a dissenting voice raised against it, and all were, and are now, ready to lend their aid, as far as may be, to make it a success.

2. The readiness with which the leading men in the Church in the home land have taken hold of the scheme. We have been greatly encouraged at the ready response which our appeal for help has received from the bishops, the Board of Missions, the Board of Education, and from many of the leading men throughout the Church. Such unity of purpose and action on the part of the Mission here and the Church at home gives abundant promise of success. **Favor at home.**

3. The readiness of the Chinese to coöperate in the establishment of a large and well-equipped institution in Soochow. (1) The officials, from the governor of the province to the prefect and district magistrate, when applied to for assistance in purchasing the land for the proposed university, promptly responded, and gave the official aid and sanction without which it would have been impossible to secure the necessary amount of land for our purpose. (2) Many of the leading men of wealth and position in Soochow, Shanghai, Nanzing, Changshuh, and other places have readily subscribed money when called on to do so in sums varying from fifty dollars to five thousand dollars (Mexican currency) to the proposed institution. Nearly twenty thousand dollars has thus been subscribed by the Chinese alone, of which over six thousand dollars has been paid in, and the balance is held subject to call when wanted. Besides all this, we have the promise of further help from many of the wealthy Chinese as soon as we get the institution in running order and prove to them that we really mean to do something. We have every reason to believe that we shall be able to obtain large gifts from the Chinese for buildings, apparatus, etc., when the university becomes an established fact, **Good will of Chinese.**

PARKER. and the Chinese become convinced that their donations will accomplish the object for which they may be given.

4. The wonderful opportunities for Christian education in China. Evidence accumulates on every hand to show that as soon Opportunities. as the present troubles are settled, which there is good reason to believe will soon be done, the country will be open to the entrance of Christian education in a way that we have never dreamed of before. The people want our education. The knowledge of the English language is worth large money in the market. Steamboats, railways, mines, etc., need educated men to run them. The youth of China, as well as multitudes of the middle-aged and older men, are ready to break with the obsolete past, and they want to learn from us what we have discovered that is valuable about the science of government, sociology, physical science, etc. They are ready, and indeed eager, to give up the old and follow the new. This was abundantly proved by the manner in which the Emperor's reform edicts were received throughout the country in 1898. General and eager acquiescence in the new order of things was manifested everywhere. The daily Chinese papers rang with the note of rejoicing that the new era had at last dawned. Our schools were crowded with pupils eager to get the new learning. There was universal joy that the old "eight-legged essays" in the government civil service examinations were to give place to modern subjects, such as mathematics, science, medicine, civil engineering, history, etc. And while the *coup d'état* of the Empress Dowager and her reactionary advisers thwarted for a time the Emperor's efforts for the renovation of his empire, the same desire for the new learning still exists among the people. They want what we have to give them. The recent Boxer uprising represents the attitude of only a comparatively small number of the people. The leaders in it were Manchus, only one or two prominent leaders being Chinese. The great bulk of the Chinese were opposed to it. The masses of the people are ready for a change. They know a good thing when they see it as well as any people in the world. And so we must be prepared to teach them. We must give them the education they want under Christian influences, so as to train and guide and develop their moral and spiritual natures while they take on the new learning. This is vital to the salvation of the country.

5. The location of the proposed university. Soochow is one of

the great literary centers of the country. Its fame extends throughout the eighteen provinces, and a great university established there and well equipped with men and money and all the appurtenances of an institution of learning will command patronage from far and near and will influence the whole country along the lines of progress. Soochow also has the advantage of placing far less temptations to dissipation in the way of the youth than Shanghai. Shanghai, with its licensed vice and its multitudinous forms of dissipation, all under the legal sanction of the foreign ratepayers who govern the place, is an exceedingly dangerous place for young men. Many of them who come here from the interior quickly go to ruin through the brothels, gambling hells, opium dens, etc. Soochow is much quieter and freer from the rampant enticements to evil that run riot in Shanghai. And, as the site for the university already secured is off to one side of the city, it will be far easier to control the students than it would be in Shanghai. Parents will, on this account, be more ready to send their sons to school there than in Shanghai.

PARKER.

Location.

II. But while we have undertaken such great and far-reaching plans, and while there now opens up to us such a grand opportunity for effectual service here, THE MEANS IN HAND TO ACCOMPLISH THE WORK ARE ALTOGETHER INADEQUATE FOR THE PURPOSE. We have secured about six acres of land inside the city of Soochow, and built a wall around it. Three good men, Dr. D. L. Anderson and Revs. W. B. Nance and J. Whiteside, have been appointed to lead in the inauguration of the enterprise. A Board of Trustees has been appointed, and a constitution and by-laws have been drawn up, and considerable sums of money have been subscribed by friends in the home land and by the Chinese here for building the institution. But we have to begin at the very foundation. We must have buildings for class rooms, dormitories, chapel, professors' residences, etc. It will require not less than $20,000 (gold) to make even a bare beginning. And if the work grows, as it is sure to do, other buildings will be needed in the near future that will cost from $50,000 to $75,000 (gold), in addition to the buildings, apparatus, and outfit of various kinds that will have to be provided. It is true we have a lot of valuable land in Shanghai which, when improved, will be a source of considerable income to the university; but a large amount of money will be necessary to improve this vacant land, and when it is im-

The needs.

PARKER.

proved the income will be needed to meet the current expenses of the institution. Our immediate need is a sum sufficient to erect suitable buildings and to provide the necessary outfit.

Our present resources, both in men and money, are wholly insufficient, therefore, to meet the opportunity that now comes to us, and we must appeal to the Church in the home land for the help that is needed to establish the proposed university and place it on a solid basis. Without adequate help from the home land, it must, in a large measure, fail of its object, and another will take our crown; for we may rest assured that this work of education will certainly be done, if not by us, then by others. The Chinese want the education that we can give them, and they are going to get it. They look to the missionaries, largely, to give it to them. If we do not do our part of the work, some other mission will do if for us; and though we may be thus relieved of the expense and trouble of it, we shall lose our reward. Fifteen years ago we had the right of way in the educational work of Central China. We were in the lead, and ought to have maintained that position. But for various reasons, chiefly through failure to receive adequate support from home, our prestige was lost. It has been impossible to make bricks without straw. Without the money with which to build the necessary dormitories, class rooms, chapel, etc., and without the necessary number of competent teachers, it has been found impossible to do the work demanded by the great movements now in progress. Other colleges, under wise leadership, with ample funds supplied from the home land, and with a numerous corps of competent teachers, have forged ahead and established flourishing institutions that command unlimited patronage of the best class of students. The Anglo-Chinese College in Shanghai is still doing a good work, it is true, and will continue to do so, but its position as the leading institution of learning in the Yang-tse valley has been lost, and cannot be regained.

Lost opportunities.

Let us not make a similar mistake in regard to this new enterprise in Soochow. The field is ours. Let us occupy it. Let us not slip another opportunity that God has placed before our Southern Methodist Church to do a glorious work for him in China.

III. One all-important reason why we should go forward with

this scheme is that we may thereby raise up qualified Christian leaders for evangelistic and educational work. PARKER.

Such leaders are a necessary factor in the great missionary propaganda in this country. China's greatest need is for men, educated men, trained men, men of broad views and wide information, men of clean hands and pure hearts, men with moral backbone, men that fear God and hate sin, that love their country and care not for self. The government needs them; the Church is calling for them; the Chinese daily papers are crying out for them. Reading, as I do, the native daily papers in Shanghai, such as the *Shen-pao*, the *Sin-wan-pao*, the *Universal Gazette*, the *Supao*, etc., I am constantly impressed with the fact that the native writers see so plainly that the greatest need of the country is for good men and true. They say over and again that no amount of gunboats can make a navy without the right kind of men to take charge of them; no amount of the best arms and ammunition that can be purchased in Europe or America can make an army without the right kind of officers and men to use them; no mere reforms in government methods can benefit the country much unless there are good and true men to fill the places of trust and power. The newspapers but echo the sentiments of the people at large, and we might almost say that they have become in effect great advertising sheets carrying the one advertisement: "Wanted—A man!" **Need of leaders.**

1. The work of evangelization must necessarily be done chiefly by native agents. We can never hope to obtain enough foreign missionaries to preach the gospel to all the millions in this vast empire. The native preacher can, by reason of greater familiarity with the language and customs of the people, do the work much more effectively than the foreign missionary. Pastors for the organized Churches must also be largely native. The foreign missionary cannot, as a rule, be a pastor to the native Christians. There is a great and growing demand in all the missions for native preachers and pastors, and the supply does not nearly equal the demand. There is not a mission here that I know of that is not desirous of securing many more native workers than it now has. But educated, trained men are wanted, for only this kind can do the work. Of the inferior, untrained, "half-baked" kind there is an abundant supply; too many, in fact, altogether. Such as these are at a great disadvantage here as in the home land. **Native evangelists required.**

PARKER.

They cannot do the best work. It is the educated, trained man who, other things being equal, forges ahead, gets the best appointments, takes the lead, does things. The best men in our China Mission Conference to-day are those who were educated in Buffington College. One of the most important departments in the proposed university will be the theological department, where the future preachers for our Mission are to receive their training. We must lay special stress on this department. It is here that we are to do our best and most telling work. It is here that we are to train our strong men for the conquest of China, and we must see to it that this department is properly manned and equipped for its all-important work.

Teachers also.

2. But not only are men needed to preach the gospel to their fellow-countrymen. Large numbers of teachers are called for to teach in the mission schools and colleges, in government institutions of various grades, in schools established by the people, and as private tutors in wealthy families. Here again the demand far exceeds the supply. A considerable number of students have graduated from Buffington College and from the Anglo-Chinese College in the past ten years; and they have all been in demand, either in our mission or in some other mission, as teachers, preachers, medical students, etc. The Presbyterian College at Tengchow has turned out a large number of graduates in the last twenty years, and these have, with few exceptions, found employment in various parts of the country in teaching, preaching, and in other ways, and there, as with us, the call for helpers has been far in excess of the supply of qualified men.

What has been done.

Teachers in government institutions and other secular schools and as tutors in private families are in constant demand. The following are instances of the openings held out to properly qualified young men in this direction. A son of a native preacher in the Episcopal Mission in Shanghai has been employed as a private tutor in the family of a brother of Li Hung Chang, at Yang Chow, at a salary of $200 (Mexican) per month. A Christian pupil from the Anglo-Chinese College has recently been employed to go to a town near Ningpo to teach in a school established by the people of the place, and he is to receive a salary of $400 per annum. This young man is from a poor, Christian family, and without the education that we have given him could not

have hoped to secure a position that would pay him more than sixty or seventy-five dollars a year. PARKER.

The new education is taking hold of the country, and with it the demand for teachers that can teach the new learning is growing apace. We must supply them. To fail to do so would be to fail at a vital point in our scheme for the evangelization of China. As missionaries of the cross we cannot afford to allow the training of the teachers of the new learning to be done by heathen and infidels.

Christian leaders of thought among the Chinese must be raised up to meet the infidelity and atheism that are being brought into the country by means of the translation of infidel books. The works of Darwin, Huxley, Spencer, *et id genus omne*, are being translated by Chinese who have been educated in England and America, and who have come back to China to set themselves up as opponents of that Christianity by whose help they have been lifted out of the ignorance and superstitions of heathenism. There is now appearing daily in some of the Chinese newspapers here in Shanghai an advertisement of a translation of Spencer's "First Principles," made by a Chinese who was educated in England, and who is a fine scholar both in English and Chinese. The book is having an extensive sale, and other works on evolution and kindred subjects are being translated and published in the Chinese language. The new education.

This is one of the devil's most subtle ways of counteracting the effects of Christianity in this empire. As a well-educated Christian teacher in the Anglo-Chinese College recently said to me: "The devil has tried to break the force of Christianity among the Chinese heretofore, first, by circulating all sorts of slanders about the missionaries, as, that they gouge out the eyes of children and dead people to use for making medicines; that they are beasts of licentiousness; that they are spies of the foreign governments, etc. But that method having been found ineffectual, a second has been tried—viz., that of stirring up riots against the missionaries and the native Christians, culminating in the Boxer uprising of last summer and the slaughter of over two hundred missionaries and thousands of native Christians. But this method also is found to be unavailing, as no amount of persecution and violence can frighten the missionaries out of the country. So he is now entering upon a third and far more dangerous line of attack—viz., by The devil's schemes.

PARKER. importing into China the infidelity of the West, under the specious garb of learning and science, as a substitute for *all* religion."

The teacher is right. The attack on Christianity by means of the translation of godless books under the plausible title of science and the new learning will do more to hinder the spread of the gospel among the people than any amount of slander or violent persecution. The missionaries must therefore educate and train the Christian leaders of thought among the Chinese who shall be able to combat these oppositions of science, falsely so-called, and save the people from the disastrous results of getting nothing in exchange for their own heathen religion and superstitions except the empty husks of the infidelity and the atheism of the West.

The university that we are now establishing is the place where we are to raise up the men who are to be instrumental in saving this people from the error of their ways and delivering them from the thraldom of superstition and false belief.

Section III.

MEDICAL WORK.

THE PHYSICIAN AS A MISSIONARY.

W. H. PARK, M.D.

Of the various missionary agencies, the medical is the only one that reaches all classes. The preacher can preach only to those who are willing to hear him, and in the beginning the number is not large. Occasionally a man will come to him as Nicodemus came, by night, but such cases are rare. Paul on his missionary tours found a synagogue, or a religious family, or a company of praying people on the riverside where he could proclaim the gospel, and on one notable occasion he was invited by the elders of a great city to speak in the public hall; but in heathen countries at the time of the coming of the modern missionary there were no public halls, public speaking was unknown, synagogues did not exist, no family in the beginning would think of sending for a preacher, and if any company met at the riverside, it was to appease the wrath of evil spirits and not to pray to the true God.

Paul in most places would be understood when he referred to the patriarchs, and his listeners would recognize his Scripture quotations, whether they agreed to his interpretation or not, but in purely heathen countries you might as well talk Dutch as to refer to Abraham, Isaac, and Jacob, and appeals to Scripture sound only like so much nonsense. You in this country can scarcely form an idea of the difficulties in the way in the beginning. Some preach in tents, some in boats, some on the streets, and some in chapels, the latter generally a rented building on a busy street, so that a crowd can easily be collected by simply opening the doors and singing a hymn. But such audiences are generally made up of street urchins and the idle and curious, and some one is going or coming all the time, so that there is scarcely a person present at the end of the sermon who was there at the beginning. No wonder cases have been known of preaching for forty

PARK.

years without a convert. It was not the gospel that had not the power to save; the people simply had not heard it, that was all.

The editor and writer reaches primarily the literary class only. It is true his influence may, and does, extend through and beyond, but of direct contact with the great mass of people, the poor and uneducated, he has none.

The teacher of course has more to do with the young than with any other class. In China his influence now is great, but in the beginning children had to be paid to get them to come to the missionary school.

The colporteur can sell only to those who are willing to buy his books, and so it is with Bible women, native assistants, and agencies of every kind. Some reach one class and some another, but the medical missionary has access to all. Nay, more; he is invited and sought after by all. The reason is plain: all are liable to be sick, and when sick they need a physician. This is the way it was in the time of Christ, and so it will ever be. He healed the poor mostly, but did not hesitate to answer the call to the daughter of the rich ruler.

Opportunity of the physician.

The poor flock to our missionary hospitals and dispensaries, but the rich are not excluded, and the homes of the highest in the land are as freely opened as the hovels of the poor. This fact makes medical missionaries peculiarly valuable for pioneer work. In many places they can open the way as no one else can. Dr. Harford-Battersby tells how, in traveling through Africa, he undertook to preach the gospel at the various villages on the route, but the people were not disposed to listen, being too well satisfied with their own ways to want anything better; but when he asked for the sick, and cleansed and treated some loathsome sores, the people flocked around him and would listen to anything he had to say.

Medical work is also a great factor in removing prejudice against the missionary and correcting misunderstandings in regard to his work.

For many years we had living near us in Soochow a man of position and influence, the general manager of the Salt Gabelle, who, feeling quite sure we were not to be trusted, would never come near us to see what we were doing or to hear what we taught. Finally a friend persuaded him to bring his brother, who had been blind for seven years, to the hospital for treatment,

and on seeing him cured he became one of the best friends of our mission in the city of Soochow, helped me no little in my collections for the Anti-Opium League and the Soochow University, made speeches at our commencement exercises, etc., and in one of my last letters from China we were told that he had established at his own expense a school for English in his native town of Nan Zing and had appointed a Christian young man to teach it. PARK. An example.

Not only do medical missionaries have access to all classes, but in particular they reach a class, and that the most important of all, that can scarcely be reached in any other way. I refer to the women of heathen lands. Shut up at home and unable to read, multitudes of them would never hear the gospel, or even the truth about the gospel, but for the medical missionary. The stories that they hear or invent of foreigners and Christians are almost beyond belief, and we have to begin at the very beginning with them. When called to a strange family I often take occasion to speak of my father and mother and brothers and sisters. They nearly always seem amazed to think that I, an outside barbarian, should have human relationships such as they themselves have. One question leads to another, and after a few days some of the ladies order their sedan chairs or a boat, and, accompanied by their servants, come to see my wife, and later on they often become so interested that they ask to be taken to a prayer meeting or Church service. For this work lady physicians are peculiarly adapted, and the reports of their work, especially from the zenanas of India, are most encouraging. He has access to families.

Trained nurses are also a factor for good in this connection. The Chinese never make up a sick person's bed or smooth out the cover or tidy up the room, nor in many cases of sudden and dangerous illness do they undress the patient or pay any attention to the ordinary rules of personal cleanliness. Their one idea for the room is to keep it close and dark so as to exclude drafts, and, incidentally, all fresh air as well. The darkening of the room calls for artificial light, and for this they generally use big sputtering candles. If the patient has a foul-smelling wound or sore, they occasionally fill the room with smoke by sprinkling resin on a shovel full of live coals. I have been in rooms shut tightly and lighted and smoked as described above and full of people, relatives and friends, all breathing the same bad air, talking and ex-

PARK.

pectorating and some of them smoking, and in ten minutes I would have the worst kind of headache.

They think that in certain cases the patient must be propped up, and for this they use human beings instead of pillows. The big bed, with high posts and cross railings, with curtains above and on all sides, is like a small house, and to have every window and door in the room shut, and every curtain down around the bed and four or five persons on the bed, one sitting at the head with the patient propped up by her, and the head resting on her chest, and another behind helping to hold up the first prop, and another pounding the patient's shoulders, and another chafing hands and limbs, and all of them hot and perspiring, is enough to kill a well person, let alone one who is sick. To have a trained nurse from one of our mission hospitals come into such a place and introduce fresh air, neatness, and order in the place of darkness, dirt, and death is indeed like the coming of the angel of light.

Chinese nursing.

Medical missionaries have great opportunities for removing superstition and counteracting the hold of the necromancers on an enslaved people. The power of these gentry is due to the belief on the part of the people that sickness is due to evil spirits and other powers of darkness which they, the necromancers, can counteract. In China, in addition to the regular geomancers, called "foong shui professors," most of the Buddhist and Taoist priests, and even the doctors, operate on this same line.

Not long ago I questioned an intelligent Chinese gentleman, who came to me for eye treatment, as to what the Chinese doctor said was the matter with his eye, and he replied: "The first time I went to him he pronounced the redness due to mounting fire from the liver, but the second time he said it was caused by innumerable little devils that had come up through the ground in my garden." "Right then," said he, "I knew that doctor did not know what was wrong with my eye, else he would not have laid the blame on the devils."

Native diagnosis.

The curing of a few intelligent men like this in a community will do more to remove superstition and devil worship than almost anything else in the world.

Medical missionary work is one of the easiest of all departments to make self-supporting. The poor should be charged only a nominal fee, foregoing a fee altogether in cases of known destitution, but the well to do can and will pay for all they get,

and the rich are ever ready to make donations if approached in the proper way. The Soochow hospital has been practically self-supporting for years, the small sum appropriated from the home Church, and more too, being used every year in improvements. PARK.

As a direct evangelical agency and as an auxiliary to the pastorate medical missions stand in the first rank. Our morning prayers in the hospital are well attended, and nothing affords me more joy on Sunday mornings than to see two or three pews in the Church full of patients from the hospital, and another pew or two occupied by the medical students. Nearly all the latter are Christians, and some of them have been most active in Christian work. Not long ago we had the pleasure of seeing four persons unite with the Church at one time, all of them patients and servants from the Soochow hospital.

The points, then, that I urge in favor of medical mission work are:

1. It reaches all classes.

2. It is especially suitable for reaching women in countries where they are uneducated and shut up in their homes. In brief.

3. It is peculiarly qualified for pioneer work. In many places no one can open the way like the missionary physician.

4. It removes prejudice and corrects misunderstandings.

5. It is one of the most successful weapons against superstition.

6. It is one of the easiest departments made self-supporting.

7. Last, but by no means least, it is in no whit behind the other departments as an evangelical agency.

As to the history of medical missions, it is coexistent with the Church of God on earth. Many of the prophets healed in the name of the Lord, and no one ever healed more than our Lord himself.

The history of medical work in our own mission begins with our first missionary to China, as Dr. Charles Taylor was a physician as well as preacher. Dr. D. C. Kelley came next for a short while, and after a considerable interval he was succeeded by Dr. W. R. Lambuth; and it was not until Dr. Lambuth took hold of it with his accustomed zeal and enthusiasm that the Church at large took much interest in this department. The writer of this paper had the privilege of coming next as an associate of Dr. Lambuth, and ever since his much-regretted withdrawal has had charge except when at home on furloughs, thus Some history

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giving him the honor of serving longer than any other medical missionary in our Church.

In 1890 Dr. R. H. Campbell was associated with me for one year, and during my last furlough home the work was in charge of Dr. E. H. Hart, loaned to us from the M. E. Mission, and at present it is in charge of Dr. J. B. Fearn and Dr. J. D. Trawick. In the woman's department of this work first came Dr. Mildred Phillips, then Dr. Anne Walter (now Mrs. Fearn), and then Dr. Margaret Polk, who is now in charge.

The hospital for men was built under the direction of Dr. Lambuth and myself, and the woman's hospital under Dr. Phillips. The two hospitals adjoin, and are practically one hospital with two departments, one for men and the other for women and children.

In connection with the hospital we have a medical school and a training school for nurses. Sixteen young men and women have been graduated from the medical school, and quite a large class is now in attendance. Our pupils and graduates are widely distributed over the East, and nearly all are so far doing well. One had charge of the hospital for Chinese during the memorable siege of Peking, one (Miss Dr. Yu) is with Mrs. Campbell in Korea, one (Miss Dr. Zah) is Dr. Polk's indispensable assistant in the woman's hospital, two are surgeons on Chinese men-of-war, one is helping Brother Hendry open work in Huchow, one is in America qualifying for more extended work, and most of the rest are in good private practice. Nearly all are Christians, and at our District and Annual Conferences a large proportion of the lay delegates are doctors and medical students.

Counted as one, we stand high up in the list of the large hospitals in China in the number of visits from patients per year (being in round numbers 18,000), and in paid calls to private families we stand first of all. Fees from this source go a good way toward making the hospital self-supporting, the collections in the one month of August, 1899, being over two hundred dollars. Not only do we stand first in the matter of calls to private families, but the $2,000 fee for curing the eyes of the two sons of Mr. D. F. Tsang is, so far as I know, the largest ever received in China, if not in any other mission field. To show further what medical work can do, when the Anti-Opium League of China wished a book on the opium question, and three of us, the other

Results.

two being laymen, were appointed, the laymen at once turned the work all over to me, recognizing that a medical man alone was in position to write it, and when the Anti-Opium League wanted money I raised ten times more from the Chinese than all the rest of the missionaries in China proper, Hongkong, and Manchuria put together, this success leading to my appointment as treasurer of the Anti-Opium League. PARK.

When during the recent visit of your honored Secretary to China he and the presiding elder of the Soochow District were consulting together as to how to reach the men of position in Soochow in the interest of our Soochow University, a man of power, who had come to consult me for sickness, showed them the way, and thus through medical work was held a meeting unique in the annals of missions, when the elders of one of the greatest and proudest Confucian cities in China met at dinner at the home of a medical missionary to consult about the founding of a Christian university. Medical work and the Soochow University.

When the China Mission Conference joined in the glorious Twentieth Century Movement your medical missionary was elected treasurer, and when we started out to raise the money for the Soochow University he was able to collect in cash and subscriptions more money from non-Christians than was ever collected by any other missionary in China.

When land was wanted for the university, and Consul General Goodnow helped by calling on the Governor and Viceroy, there was one piece belonging to a guild that not even the Viceroy himself could order sold, and it remained for your medical missionary to get it by calling on the head man of the guild in person, thus securing land that our mission had been trying in vain to buy for over twenty-five years.

When difficulty arose about removing a temple on another part of the land, the grandfather of a little girl I had just cured of diphtheria, being a trustee of the temple, came forward and advised the priest to move his temple and gave a lot of land in a desirable place across the street for a new temple location.

When Soochow was made an open port, after the war with Japan, the foreign consuls and custom officials came to the medical man about renting houses, etc., because he was acquainted with so many leading Chinese; and the Chinese came to him, be-

PARK. cause he knew the foreigners and he was able to help all and gain the good will of all.

When the custom service was established in Soochow your medical missionary was made surgeon to it, and when the cotton mills and silk filatures were built he was appointed physician to them, the fees from all these sources helping to make the hospital self-supporting and adding still further to its influence.

In addition to all these duties, the hospital and dispensary patients increased, more medical students applied so that a new class had to be formed; out calls mostly to wealthy and influential families increased until we could hardly attend to them, and more people were becoming interested in the gospel, and joining the Church from the hospital than ever before.

Other results.

When Mrs. Archibald Little, President of the Anti-Foot-Binding Society of China, wished to hold a meeting in Soochow, she appealed to me, and Mrs. Park and I, by sending invitations to our friends, friends who had become so through the medical work, got together such a crowd of small-footed women from the influential families of the city as was a surprise to all who saw it. Our whole front yard and the street in front of the hospital were full of sedan chairs, and after the occupants had called at our house, where tea and cake were served, they were conducted in parties, as they came, to the chapel of the woman's hospital, where a most enthusiastic meeting was held.

When last year the edicts came down from Peking to exterminate all foreigners in Soochow, and all our other missionaries left the city, your medical missionary and his family remained, assured by the officials that they would be protected, and we only left finally when the British Consul telegraphed for all women and children to come in from the Yang-tse ports; and when peace negotiations began, Dr. and Mrs. Fearn were the first to go back to Soochow. Moreover our medical work did not stop during those trying times, for before I finally left I held a meeting with Rev. C. K. Marshall (Dzan Tsz Zeh) and the medical students, and they agreed to keep the dispensary open, and, true to their word, they kept it going, and Dr. Fearn found everything in good running shape when he reached the city after the trouble was over.

In conclusion allow me to quote from an article by Miss Grace M. Kimball, M.D., former missionary to Turkey, these words:

"I urge those of you who are thinking of the career of a medical missionary to note that there is no career more honorable, more necessary, more helpful to the kingdom of God, more fascinating in its carrying out, and, I will say, more wearing to the mind, body, and soul than that of a medical missionary. We at home need to remember that if we are going to send medical missionaries at all we should send them something like ten times as numerously and as well-equipped as we are now sending them. Let us think earnestly on this problem." PARK.

MEDICAL WORK FOR WOMAN.

MRS. ANNE WALTER FEARN, M.D., SOOCHOW, CHINA.

THE subject before us is so broad, so deep, so full of meaning, so powerful, and so far-reaching in its effects that we are powerless to present it to eyes that have not seen and ears that have not heard. We attempt to give only a few simple facts in connection with medical work. It is the one branch of the work which brings us in close personal contact with all, from the highest to the lowest; that calls forth the outpouring of the surcharged heart, be it filled with griefs or joy. It is the branch that calls for most of patience and love and endurance, that most needs the power divine to strengthen, to uphold, and to uplift.

A young girl from one of our wealthiest and most aristocratic families, when admonished for opium-smoking, replied: "What more can you expect of us? We are women like you. We have but vague ideas of a better life. We have no way of escape from the life that is death to us mentally and physically. We have women's diseases, and there are no physicians for us. When we suffer we must take opium; then we become its slave. We would read and find out for ourselves what the world is like, but we have no education; we would study, but there are no teachers for us. There is no help for us except through the foreigner; in no other way can we receive the education that will serve to lift us out of the depths of degradation in which we live. In no other way can we hope for teachers and physicians who will make us mentally and physically what nature intended us to be. Without

The Chinese woman's lament.

MRS. FEARN.

this help, there is nothing for us but opium and a life that is worse than death."

This is only one of thousands of such cases. Day after day they come to us with the same pathetic story. They tell us of the dreary monotony of their lives; they point with eloquent silence to their tiny, tortured feet; they tell us with shame and helpless misery of the dread disease that renders them unfit for wifehood and motherhood; they tell of sorrows so deep that all the world sems but a throbbing echo of the heart sobs that come with their cry for help. Is there need for women physicians in China? Ah! God knows the need, the appalling need.

The power of healing.

As an opening wedge there is no power so quick and so sure as medicine. When a dear one lies at the point of death, when the native physicians have done their best (or their worst) and all hope is gone, possibly a friend, or even a servant, will remember that strange stories have been told them of a foreign doctor, and of his or her power to heal; and, as a last resort, we are called in. Many and many have been the cases that have come to us in just this way; many lives have been saved and friends made. In more cases than we can tell have these calls come from strongly antiforeign families, and in no case where success has attended our efforts have we failed to win not only the gratitude of the family but their lasting friendship. Let medicine, then, be the key to unlock the doors of their fast-closed hearts and homes. An entrance gained is like the dawn, to be followed in His own good time by the glorious, flooding sunshine of the new day.

Visitors, after lengthy journeys through this vast kingdom, sometimes conclude that missions are futile, that China's millions cannot be touched by the tiny handful of workers in the Master's vineyard. But among the workers there are no doubters. We know what has been done. We have the faith that can move mountains, because we have the divine promise that "all nations shall serve him." Without faith in the power divine, no one would attempt to Christianize China. Nor does the work rest entirely upon the foreigner; native workers are so important a factor that without them we should be helpless. The great mass of the Chinese must be converted through the direct agency of their own people. But these agents must be fitted for the work. They must be educated and trained to live as befits the life of a soldier of the cross. There must be schools and colleges; there

Need of trained native agents.

must be medical schools and well-qualified men and women. MRS. FEARN. No one can doubt the marvelous potency of medicine as a pioneer agency in opening work, in making and keeping friends; but unless our physicians are thoroughly qualified to bear the responsibility not only of lives but of missions—yea, even of the fate of kingdoms and of empires, for from small mistakes great evils have grown—they had far better never touch a drug or handle a knife.

If we take patients into our hospitals and dispensaries, we must be prepared for any emergency. We dare not hold ourselves responsible for lives intrusted to our care, and then at a critical moment find our equipment insufficient. No other branch of the work calls for such an outlay, for such thoroughness as to the smallest detail. No other branch of the work yields such great results as are often balanced in the scales held in the physician's hands. The quick use of the knife, a timely drug promptly administered, may mean a life saved, and enmity change in one short moment to lasting friendship.

Our Chinese physicians, men and women, must have every advantage that can be supplied them. They must be able to cope with every disease; they must meet on an equal footing and consult with physicians from all nations, and physicians who hold diplomas from the highest schools in the land. Our physicians must be so well fitted for the work that we may never feel ashamed for them, that we may never fear for the results of their work, that we may trust not only our own lives, but the lives of those who are far dearer than ourselves, into their keeping. In all the work there is no greater call for thoroughness, for your sympathy, for your support. In all the work there is no responsibility so great—when the fate of nations may hang balanced on the point of a surgeon's knife. Give us well-equipped, educated men and women as teachers, and we will send out over China just such men and women—native men and women—who will do what foreigners cannot do, but who must get their training at foreign hands.

They must be well equipped.

Daily we preach the doctrine of love, but think you that we should have known the height, the depth, and breadth of love if our Saviour had not come down to live among us? He was our great Physician. He healed the sick, cleansed the leper; he walked among the poor and lowly; he loved the outcast, and he touched but to heal, to cleanse and purify. "Greater love hath

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no man than this, that a man lay down his life for his friends." Love must be the *vis a tergo* which sends the physician to plague-stricken homes. Love makes him dress the foul-smelling ulcer. Love sends him out from his home to spend night after night in cheerless houses working with those who have found life's burden too heavy to bear. Without love our burdens would be too heavy. Without love our courage would fail and the work be left undone.

Love the motive power.

Occasionally a sweet reward is the doctor's. After some repulsive work a wondering mother cries: "How great is her love!" Often we are asked: "Have you father, mother, sisters, and brothers, and have you come across the deep sea to heal our bodies?" Think you they can appreciate the Christ love that we tell them about—the love that fills our hearts, that prompts us to touch the leper, to help the fallen—unless we go down among them and lift them by the hand? If we "speak with the tongue of men and of angels, but have not love," think you that we can help them? It must be "the love that suffereth long and is kind," the love that "beareth all things," "hopeth all things, endureth all things;" the love that never faileth. "But now abideth faith, hope, love, these three; and the greatest of these is love."

In no other profession is one so often called upon to show this love as a concrete expression of Christian sympathy as in the medical. It is not often pleasant, often most repulsive, and yet how else than by doing with our own hands can we show this love? "By this shall all men know that ye are my disciples, if ye have love one to another."

Let no one suppose that as physicians we advocate the preëminence of medicine simply as a life-saving agency as a factor in the work. Without the Bible in one hand, the medicine case is useless in the other. The objective point of our work must be soul-winning; and for this, personal work is necessary. Let medicine be the means used to clear the darkened windows and open wide the door to the blessed sunshine. Let Christian physicians be but the advance guard of the army of the cross, and, as followers in the footsteps of Jesus, work but to win, endure but to rejoice in the fullness and the richness of the joy that cometh in the morning.

The object of medical work.

Section IV.

LITERARY WORK.

A SUPREME NEED OF THE WORK IN CHINA.*

REV. YOUNG J. ALLEN, D.D.

To an audience like this, composed largely of experienced missionaries, it is hardly necessary that I should speak of the position and relation, much less of the importance and value, of literary work to the scheme of missions. For by this time, it is fair to suppose, there can scarcely be one left who has any doubt for a moment that the missionaries and missionary societies are fully satisfied of its necessity and are accordingly committed to do all they can for its promotion. And that such is the case is most satisfactorily proven by the status and support so freely accorded to existing institutions, as, for instance, the Bible Societies, the Religious Tract Societies, the Educational Association, the Society for the Diffusion of Christian and General Knowledge, the mission presses, etc.

It ought not to be otherwise. "Christianity had its roots in a full and varied literature," and on making its appearance in any mission field it comes "as a force requiring suitable expression and embodiment," as a spirit seeking to inform everything with which it comes in contact. What more natural, therefore, than that it should identify itself by investment with the prospective art and learning, the science and literature of our missions among this great people?

I would note also another point of hardly less significance and importance, doubtless a product of riper experience and deeper insight—to wit, an improved harmony of opinion and expression regarding the different branches or departments of missionary work. This would seem to indicate a time coming, and perhaps now not very remote, when we shall no longer hear these spoken

Growing unity.

*A paper read before the Conference of Missionaries in Shanghai in February, 1901.

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of as if there were disparity and conflict between them; as, for instance, preaching versus teaching, or evangelization versus education, and the like. A live Church in the home land expresses itself abroad in missionary effort, which, to be aggressive and successful, must be organized, the very idea of which implies variety and relativity in unity, and no more suggests conflict than the "many members" which compose the body or the five digits which constitute the human hand.

The whole man to be saved.

Another point of diversity which is now fast disappearing is the view sometimes taken of the gospel as related to man. It is now pretty generally understood that man as a whole, soul, mind, and body, and his welfare for time as well as for eternity, embodied as well as disembodied, before death as well as after death, are equally held in contemplation and concern in the gospel, whose salvation comprises not only spiritual regeneration, but restoration of man's long lost and forfeited relationships to God, to his fellow-man, and to all created things—his primordial relation of sonship, brotherhood, and dominion.

All men.

Yet one more point I must mention in this connection. It is this: We have now reached a vantage ground in our experience and in the evolution of our work where we can contemplate with unanimity the attempt to reach and provide for all classes, even such as are styled and sometimes stigmatized as the higher classes, though, properly speaking, there is no sex or caste or privileged class known to Christianity. The terms of the commission are "all nations," "every creature."

I cannot tell you, my brethren, how very profoundly the above facts—for I believe them to be such—have affected my view of the future of our work in China. This is an aspect and proof of unity among God's people in this greatest of all mission fields worthy to be handed down from the century which has just closed, and fraught with an augury most auspicious to the century whose portals are now thrown open to our advancing enterprise.

By this token the Spirit of Christ is among us, and his people are preparing for such a testimony as cannot fail to fulfill the prayer of our great High Priest, and increase a thousandfold the scope and effectiveness of his promulgated gospel, the truth and power of which will in no small degree be beholden to such proofs of our love and unity.

Fortified by these few preliminary considerations, indicative of

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what is conceived to be a most gratifying attitude of the missionary mind toward the future expansion and development of our work, I now venture to call attention to what may possibly have impressed others as well as myself as being the supreme need of the hour—to wit, the establishment of a literary department of missions, or, if that name is preferred, a department of literature. As literary work is a necessity, and from this time forth ever-increasing demands will be made upon us in this regard, the present time, both in its relation to the calendar and in its relation to the new era which is about to be inaugurated in the history of this ancient land, would seem eminently appropriate and opportune for the establishment of such a department of missions.

The literary work.

There is not time to discuss the matter at any length; nor indeed is it necessary, seeing, as I presume is the case, that we are all pretty much of the same mind in regard to the general subject. It may not be out of place, however, to briefly indicate some of the special reasons which are known to have a particular bearing on the need for such work, and accordingly greatly emphasize the demand for such a department.

In this category it will suffice, perhaps, if we name only two—to wit: First, the mutually obligatory relations between China and Christendom; and secondly, the insufficiency of our present equipment.

By treaties already existing, to say nothing of the capitulations now in process of negotiation, China has been constituted a political and moral ward of Christendom; and by virtue of this relationship, as well as the terms of their original calling and commission, the missionaries, who are the immediate representatives of the intellectual and moral forces of our Western civilization, are called upon to assume the high and responsible position of acting as the guide, the philosopher, and friend of China, in other words as a teacher, a term which I use in its most comprehensive sense, as embracing every phase of our contact, every impression of our presence. Well might we stand appalled in this presence and wonderingly question among ourselves, Who is sufficient for these things?

China a ward.

For myself I most frankly confess that it was not until I had been in this country many years that I attained to anything like an adequate view of the actual condition and needs of China and

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its people, nor was it till then that I began to comprehend the actual gravity and demands of a situation which, one almost falters in saying, lays on us the burden of China's enlightenment and salvation.

She must learn.

Referring to China, hitherto so reluctant to accept the position assigned to her and "learn," as she has been exhorted to do, by one of her most powerful Viceroys, it may now be confidently asserted that, after the late disastrous experiences, more than duplicating those of half a dozen years previous, she will henceforth accept the inevitable, and adjust herself to meet the issues and learn the lessons not of the old but the new China. And judging by the wonderful unanimity of sentiment throughout the country in favor of reform and progress, it may be as confidently expected that, with the suppression of the recent violent reaction, there will forthwith be a renewed and strengthened expression of opinion favorable to a permanent and cordial policy of amity and peace, accompanied by the most unmistakable tokens that the country is now ready to welcome at our hands the best it is in our power to bestow, or in their capacity to receive.

The new China.

What, therefore, we have now to contemplate and prepare to meet is no longer an inert, stolid, or recalitrant China, but a China mobilized, awake, and ready for action—in a word, made willing.

What such a change in the attitude and sentiment of this country signifies to China herself, or means to us, fortunately is not left to conjecture, for already, some two or three years ago, we have received full intimation of what may now be expected under the prospect of still favorable and permanent auspices.

Details here are abundant and might be interesting, but I forbear save to emphasize the fact that the present wheeling into line of this ancient people brings us face to face with China's most urgent need—to wit, light and leading—and without delaying to argue the point further, I hesitate not in saying that, without some such provision as has already been indicated—to wit, a literary department of missions—it will be almost altogether out of our power to supply either on a scale at all commensurate with the demand.

This conclusion is rendered all the more emphatic and the establishment of such a department all the more imperative by reason of the limitations and insufficiency of our present institutions.

ALLEN.

The Bible and Tract Societies are perhaps our very greatest missionary institutions, and their services in the foreign mission field have been simply invaluable and incalculable; but they were never intended, nor do thy pretend, to cover all the needs of a field like this. Their limitations, both constitutional and otherwise, make it quite impracticable and impossible for them to do so.

Bible and tract societies.

The same also is the case with the Educational Association, which, be it never so diligent and productive, can hardly hope to more than keep pace with the demands which will inevitably come up, shortly, in its own proper limits. For, as I take it, the future educational advance both in the matter of suggestion and the required literature for the schools, must be largely provided by the Association, which accordingly will find along that line its most appropriate, congenial, and useful literary effort.

From these institutions we turn next to the Society for the Diffusion of Christian and General Knowledge among the Chinese, which was specially called into existence for a time like this, and for a work such as is now about to be called for in overwhelming measure.

But this Society also has its limitations and embarrassments. It is set to produce a diffusible literature on all subjects, Christian and general, and has done enough already to pass successfully the experimental stage and establish its name and capabilities. It thus forms a satisfactory nucleus for such a department of literature as has been advocated above. What is now wanted to complete its organization and more fully assure its status and possibilities is a larger addition to its working staff and recognition by all missionary authorities, both in the home land and in the foreign field, by which I mean their active support and coöperation.*

Christian literature societies.

As to the unquestioned benefits of such a society or department of missions, it would be almost superfluous to speak. There is no branch or department of work which would not be a sharer of its services and profit by its labors.

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*The leading missionary societies of Great Britain, Germany, and America—*e. g.*, the Church of England, English Baptist, English Wesleyan, London Missionary Societies, German Evangelical, Canadian Presbyterian, and the two great Methodist bodies (North and South) in the United States—are already coöperating

ALLEN.

Allow me, by way of illustrating the character and extent of such usefulness, to refer briefly to the history of the *Wan Kwoh Kung Pao*, or *Review of the Times*. I note the following points:

An example.

1. This periodical was established in the year 1868 to meet a definite demand which the missionaries then felt to exist; and was designed to circulate beyond the bounds of their personal influence, and particularly among the official and literary classes, whom otherwise it was apparently impossible to reach.

2. Its success has been phenomenal, surpassing the most sanguine expectations, as it was welcomed alike cordially not only in the capitals and provinces of China, but also in Japan and Korea. Through the Japanese consulate at Shanghai the Mikado (Emperor) and his cabinet ministers and also many of the high officials in the provinces became subscribers for a number of years before Japan was supplied by similar publications at home. It was through the medium of the *Kung Pao* that Dr. Williamson's very able work on natural theology was introduced to the Japanese, and reprinted there by special permission of the Emperor, who had read the chapters as they appeared successively in that periodical. In Korea it also finds acceptance and is regularly supplied to the court and a number of high officials; while in China, from the very first, it has found large access and been welcomed among all classes, both in the home land and also in all lands wherever the Chinese sojourn.

3. It has served as a persuasive preacher and led not a few to Christ and into the Church, many of whom are now preachers and teachers of the gospel.

4. Its wide circulation among the literati and other reading classes has led to large sales of our Christian books, and created an ever-increasing demand for general literature.

5. In particular, it has been widely useful to the Bible Societies, inducing many to buy and read our great and holy classic, the Bible.

6. It has also published many articles which have been afterwards reprinted in the form of tracts, booklets, etc. Also many larger works first passed through its pages, as, for instance, "Natural Theology," "China and Her Neighbors," "Political Economy," "History of the China and Japan War," "Philosophy of the Plan of Salvation," etc.

7. It has, of course, always been the ally and advocate of the highest and best education, and it has the distinction of having

led in many important phases of reform; while to-day, after the lapse of more than thirty years, all the time under one editor, it enjoys a wider confidence and wields for good a more extended and powerful influence than any time before. Thus has this periodical more than met the expectations of its founder and editor, and gives assurance of still greater results. ALLEN.

As a further illustration of the value and diffusibility of similar literature I might refer to other publications issued by the Society for the Diffusion of Christian and General Knowledge among the Chinese, but the above will perhaps suffice to indicate the character and extent of the need which such a department of missions would be required to meet and supply, while at the same time it sufficiently evidences the accessibility of the people, high and low, and their readiness to accept and benefit by our advances on their behalf. **Its publications.**

My time limit is now about reached. Further details are impossible. But before closing the subject I must emphasize the opportunity which such a favorable state of things in China and the other pagan kingdoms of the far East now presents to the Churches at home and to their agents and representatives in these foreign fields.

Nothing like it was ever seen in all the history of the Church before—such unity of sentiment, such readiness to coöperate on the part of the missionaries, and such a forward state of preparedness on the part of the peoples of these ancient lands!

And wonderful, wonderful beyond all expression, is the fact that through the medium of the Chinese written language it is possible to address our message, directly and indirectly, to nearly five hundred millions of people—the inhabitants of China and its dependencies, and Japan and Korea being almost equally accessible. **The Orient accessible through the Chinese language.**

Opportunity so favorable, so vast! What does it mean? What but an obligation equally vast and comprehensive? Think of it! The need—vast as heathendom! The opportunity—vast as the need! The obligation—vast as the opportunity and the need combined! How shall we meet them?

Is it too much to ask, and insist on it, that the Churches and missionary boards of Christendom should at the beginning of this the twentieth century add yet one more eloquent power to their great missionary agencies, and establish without further de-

ALLEN.

lay this already urgently needed department of literature for missions?

Opportunities of the future.

To the Methodist Episcopal Church, South, to the Boards of Missions and their representatives in this field, at least, no advance should be more welcome or meet with more enthusiastic support. There are many Churches and societies represented here in the far East, and a great work is being accomplished through their combined influence; but what mission, what society, what Board—indeed, I might ask, what individual representative missionary—is satisfied with the present attainments? It is the opinion of the leading men in this field that the work has but just begun, and that the new openings and wider opportunities invite a forward movement more nearly commensurate with the obligations that come to us in the revelations of the new century and the opening of a new era of missions in China.

In comparison with some other Churches and Boards our representatives in this vast field are by no means so numerous, nor do they occupy so many stations, but in point of comprehension and insight of the situation and the strategical wisdom and value of their system and methods of work, they yield to none. Our scheme of missions comprehends China and all its peoples, and while it gives first place to a wide, thorough, and persistent system of evangelization *viva voce*—preaching—it as consistently demands and establishes a great variety of schools, ranging from the primary to the college and university, these being essentially fundamental in a country like China. But that is not all. While our numbers are necessarily limited, it is possible for them to multiply themselves a thousandfold by means of a department of literature assisted by the establishment of our contemplated printing press and Publishing House for the production and distribution of Bibles, books, tracts, and periodicals; in other words, a Christian and general literature for diffusion and use among the accessible and even the otherwise inaccessible millions of this vast missionary field.

This is the scope, character, and culmination of the work now projected by our representatives in China. And should the result of the first General Missionary Conference but be the resanction and confirmation to them of their aspirations, accompa-

nied with the assurance of the Boards and the Church at large that the university at Soochow and the Publishing House at Shanghai shall without doubt be sustained, then indeed may all our people rejoice, in America and throughout our mission lands, and all unite in acclaiming the Conference to be first not only in the century, but first also in a double sense in our missionary history. ALLEN.

A GENERAL SURVEY.

REV. G. B. WINTON.

THE art of printing by means of movable types is more closely bound up with modern human progress than any other. When, after the lethargy of the Middle Ages, free thought was born again, this invention was at hand as a nursing mother. Then followed the mechanical application of steam, and with these, liberty, books, power, the framework of nineteenth century civilization was already wrought.

It is an axiom of psychology that the springs of action are in thought. The emotions swell and the will determines only as the intellect is aroused. Thus, in so far as it is potent to awaken the minds of men the printed page is a factor in human activity. In the realm of missions it may be made to stir the heart of those who have the gospel, and to flash the truth into minds that have not yet received it. It is not so potent, to be sure, in the partially civilized communities of our foreign mission fields as among ourselves. Yet it is an instrument for propagating the truth no missionary is willing to be without. We must have the Book of books, especially, in languages understood by the people.

The springs of action are in thought.

This twofold field for missionary literature divides our subject for us. We consider, first, its uses among Christians; secondly, books, tracts, and papers as a means of drawing men to Christ. These two classes of literature are separated not only by their object, but by a difference in language. The first is in English, a language which is not only used by most of the aggressive missionary Churches, but is also spreading through the world. As Greek

A twofold field.

WINTON.

gave the world its literature, and Latin its law, may not the English aspire to the still higher office of giving humanity the gospel? The second class of missionary literature is necessarily in the vernacular of the field where it is to be employed. Either department of this subject might well fill the whole space allotted to my paper.

I. The creation and use of a genuine missionary literature in English is a matter of profound importance. Our language is rapidly becoming a world tongue. In China and the Orient "pidgin English" is a monument to its prevalence in "business." In Spanish-speaking countries no young man considers that he is ready for a successful career till he has studied English. There are even signs that it is about to displace French in diplomatic circles. Certainly it is the chief medium of communication among those who are just now busiest about the world's salvation. Whatever is written in it is written for a constituency that reaches the ends of the earth.

In English.

In his address before the Ecumenical Conference last year Dr. Charles Cuthbert Hall set forth with great vigor and eloquence that all students for the ministry should become missionaries—in spirit if not in reality. They must go or send. Within a brief time it will be seen that no lower ground is possible for any Christian. All are levied for this war. We must march to the front ourselves or find a substitute.

The Church's duty.

That the Church may come to this high degree of military efficiency, two things are required: first, the clear bringing home to all that the command to disciple the nations is meant for us—each of us; and secondly, a vivid statement of the real situation as it exists upon our mission fields. Such is the convincing power of concrete facts, and such the affinity between Christian zeal and opportunity for service, that missionary fire is sure to flame up when the Church's life is fed with this fuel.

The first of these two needs—that is, the enforcement of Christ's great command upon the individual Christian—is an obligation that must rest mainly upon the preacher rather than the writer. Certainly in this day, when rapid travel, world-wide commerce, the telegraph and telephone have bound all nations into a common family, when the brotherhood of man is proclaimed by a thousand clamorous voices, when philanthropy and altruism are become a fashion, the prophet of the Son of Man ought not to

find missions an alien or uninteresting subject. On the contrary, if he is wise, he will see that an unsympathetic attitude toward this cause may make his whole ministry fruitless. Says Dr. Henry Van Dyke in a recent book: "If the modern world is to hear the message of the Cross, it must speak the language of to-day, the language of universal atonement and foreign missions." We commend these weighty words to those pastors who are haunted by the specter of an unfruitful ministry. Are they putting the message of the cross in the language of to-day? Human sympathies are very broad now. It is a superficial induction which concludes because of a few blatant objectors that the sentiment of our times is hostile to foreign missions.

WINTON.

The preacher.

Given this clear statement of Christian duty under Christ's commission on the part of those who lead our Church at home, then the needs of the unevangelized nations appeal to awakened Christian consciences exactly in the measure in which those needs are known. Here is the opportunity of the writer. Books, papers, leaflets, fugitive articles, maps even, and pictures, in illustration of those nations as a field for work, will find a glad welcome. Such is the union between knowledge and sympathy that any kind of information about a country helps the cause of missions in that country.

This opens an immense and enticing field for authors. Has a nation a history which reaches into the dim twilight of the past, and through which runs a golden thread of human interest? It should be told. The greatness of China Christianized, for example, is hinted at in her achievements by the dim light of Confucius. Every nation has its romance. The life of its people in the past, as well as their life to-day, is a theme of perennial charm. And the countries themselves, their climate, scenery, products, and possibilities; what life in them is like, and how it compares with ours at home, their houses, their roads, their rivers, their cities, their farms—all this, if clearly and brightly told, will find thousands of hungry readers.

The writer.

The preparation of such books, if prayerfully done, the writer not forgetting also the value of literary finish, is as truly missionary work as evangelizing from village to village. Our own Church has done too little of it. Where can our young people find a book about Brazil which, while describing the country and people, dwells also upon Christian work among them? Since we

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can read about a "Naturalist on the Amazon," why can we not about a "Missionary on the Amazon?" The tropic valleys, the green hills, the roaring streams, the vast forests, the flashing birds, the liberty-loving people—in such a setting the story of the gospel and its work is an apple of gold in a picture of silver. Of Cuba, Mexico, and Japan we have had fleeting glimpses, but the half has not been told. These countries are crammed with the most enticing of literary material—antiquities, natural scenery, national traits, striking political situations, engaging possibilities for the future—what more could be asked? And what shall we say of China, huge, hoary, awe-inspiring? She is as opulent of matter for the pen of a ready writer as of puzzling situations and incalculable possibilities for the statesman.

The books we need.

And so swiftly flies the shuttle of progress, so rapidly is fate's webb unrolled, that exhaustion of any of these subjects is impossible. What is written now will need to be replaced ten years hence. May we not hope that some of this golden treasure of missionary literature will soon be poured into the lap of an expectant Church?

Richer, too, than all the stories of the nations in its potency upon the heart of the Church is the unvarnished story of the life and work of missionaries themselves. Biography is history condensed. A personality ever lends a living interest. Our own Church's half century of labor in foreign lands has left us already a heritage of priceless names. The lives of these men and women ought to be written.

Still another department of literature is waiting to be developed. We lack a science of missions. Our candidates ought not to be sent to the foreign field without special training. Several books have appeared which contribute to the formation of such a science, but they are only a beginning. And especially by our own Church has little been done. The collation, examination, and classification of facts to fix the true meaning and place of self-support, evangelizing, day schools, boarding schools, medical work, Church organizations, etc., ought to go on constantly, so that at an early day we may be able to place in the hands of young missionaries condensed manuals containing the ripened judgment of their predecessors on all these vital topics. We are burning too much unbeaten oil in the Lord's sanctuary.

A science of missions.

It need scarcely be said that the production of such books as

have been described should be followed by their circulation. We lack a plan for this. Missionary libraries, somewhat after the pattern of the Student Volunteer library, might be useful. A carefully prepared descriptive catalogue and price list of books now to be had would certainly be of value. Every missionary society and Sunday school should have a constantly growing library of the choicest books on missions, and every pastor would do well to busy himself with the circulation of these bulletins of the Christian warfare. WINTON.

II. The second great department of my subject is that of literature in the vernacular. This means books, papers, and tracts for use in propagating the gospel on the foreign fields themselves.

In the vernacular.

It should be observed, first, that in the majority of countries where we are at work the people are just now awakening to intellectual life. We may lay it down as a universal rule that, while they may not wish the gospel as such, they are hungry for something to read. It is said that devout Mohammedans treasure every scrap of printing, not willing that it should trampled upon lest it contain the name of Allah. This exaggerated reverence is a symbol of the power of the printed page. Illiterate people hold the editor of a paper responsible even for the advertisements. (That is not a bad scheme, by the way.) If it is printed, it must be so. When so many of our own people yield to this feeling, how much more will the "little ones" of a country where thought has been stunted for centuries! Among them the very scarcity of printed matter makes it precious. The high price of paper, the rarity of presses, and the slight development of literary activity cause this scarcity in all uncultured countries. In many of these countries schools are just now beginning to make the ability to read general. Anything printed is immediately seized upon. A drunken, exiled Mexican major slept one night in the fodder of a corral on the north bank of the Rio Grande. In the morning he picked out of the thorny brush fence a bit of faded paper, and to while away the time began to read. It was a leaf from the Book of Life, and in his own language. That officer was afterwards Rev. Alejandro de Leon, who went to his reward in 1899 while pastor of our Mexican Church at Del Rio, Tex., one of the most honored and useful ministers in the Border Conference. That scrap of paper from the hedge of the goat corral was the

The beginnings of intellectual life.

WINTON.

beginning of his interest in the gospel which he afterwards preached so long and eloquently.

The Bible societies.

Such stories of the power of God's Word could be multiplied indefinitely. It is the choicest and most potent product of the printing press. Without the Bible in the vernacular we should be hampered beyond measure. But that Providence which has watched over this priceless legacy for so many centuries gave us at the proper time the great Bible societies. They are the pioneers of all mission work, as the Bible is its true foundation. Their agents and colporteurs are in every field, and the Bibles, Testaments, and portions with which they sow down the virgin soil are the seed of the kingdom. Our indebtedness as Churches, Boards, and missionaries to these great benevolences will never be known, much less repaid. Every day of reflection and observation increases my regard for them. Their name is as ointment poured forth. Generations yet unborn will call them blessed.

Their relations with missionaries, both in translation and distribution, are usually of the most cordial sort. A paper presented at the Ecumenical Conference in New York suggested that, in view of the increasing burdens of these societies, and the very general distribution of missionaries, it would be only a fair division of labor if they and the tract societies confined themselves to the production, while the various boards and their missionaries took charge of the dissemination of Bibles and tracts. (Report, Vol. II., page 80.) This is a reasonable suggestion.

Closely allied in their work and its importance with the Bible societies are the great Christian literature societies, of which the best known example in this hemisphere is the American Tract Society. It has brought laborers in Spanish-speaking countries under lasting obligation, as this speaker can testify, and is sending out a flood of choice reading in a large number of other modern languages.

On the fields themselves some societies auxiliary to these parent bodies have been organized, whose work has been far-reaching. Among the more successful of them are the Christian Literature Society of India and the Society for the Diffusion of Knowledge in China, an important figure in the latter being our own Dr. Allen.

Christian literature societies.

These societies, as well as superintendents of mission presses and other minor agencies in producing a vernacular literature,

have wisely included in their list schoolbooks and others of a miscellaneous character. These are the "thin edge of the Christian wedge," to use the phrase of an officer of the Christian Literature Society. They enforce the Christian standpoint; without being specifically religious books, they create respect for the religious opinions of their writers. Dr. Allen's widely read "History of the War between China and Japan" has given him to a striking degree the ear of thoughtful Chinese.

From these societies, concerned especially in the production of tracts, we pass at once to the related field of periodicals, and will revert later to books in the vernacular. The missionary periodical serves in a large degree the same purpose as a Church organ at home. It contains doctrine, news, miscellany, and, if possible, pictures. It is aggressively evangelical, and sometimes, though not wisely, aggressively hostile to indigenous religions. It is the *vade mecum* of the evangelist and pastor, his excuse for introducing himself among the indifferent but well-to-do who are able to subscribe for a paper, and his assistant in keeping converts upon the highway of progress. Times without number it has carried the gospel story to the ignorant and been a messenger of life to those that sat in darkness. So universally valuable, not to say essential, has it been found that, though it is a drain upon mission funds and among the very last of all our enterprises to become self-sustaining, no one thinks of dispensing with it. It is manifest economy, however, for several Churches in the same field to unite on one organ. Allied with the missionary periodical are the Sunday school leaflets, of which space will not permit me to speak.

The missionary periodical.

Taking up, in conclusion, the far-reaching subject of a permanent vernacular literature in the form of books, I find myself longing to give a whole paper to so important a theme. Translation will be first thought of, and many books have been translated, some well, others badly. Mistakes have been made and much labor wasted. But as experience accumulates, order is coming out of this chaos. Certain well-defined principles of procedure are emerging. It is agreed, for example, that the actual work of translation should be done by those who translate into their own tongue. No man of English speech, who attempts to turn it into a foreign language, can ever rid himself or his work of the Saxon flavor. Should his products be generally accepted,

Books in the vernacular

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they will only tend to vitiate the literary quality of the language in which they appear. We must train natives to do this. Such has been the rule of our Church in its Spanish translations, and in, perhaps, no other language have we done so well, while in Spanish we lead all others, both in the volume and quality of our product. But translations are a temporary expedient. A literature native to the soil is demanded. The ferment of intellectual life which the gospel causes is sure, sooner or later, to result in this. And there is no country which may not well hail the fresh literature which grows out of a wholesome religious awakening.

Translations not enough.

Christianity has, from the first, had to make its language. The corrupt and earthy speech of heathen nations must be purged and re-created to express heavenly things. New Testament Greek is an ever-present object lesson of how this is to be done. Writers should respect literary standards and preserve linguistic charm, but the truth is first of all. Whatever of antique and classic beauty any human speech may lose by the inroads of this uncompromising and iconoclastic faith will be more than atoned for when the seeds of Christian truth burst into blossom and that tongue is born again. Luther's Bible made modern German, and German made Goethe. The King James Version in English shares with Shakespeare the honor of molding what seems destined soon to be the universal speech.

The growth of this native Christian literature, having the flavor of the soil about it, should be stimulated. Boards must free the hands of such missionaries as are fitted for this work. Mission colleges must train apt and promising men of the native Church for grappling with this demand. Private beneficence should more and more be directed to meeting the necessary expenses.

What we have done.

Our own Board of Missions is exhibiting a commendable liberality in this department. A veteran missionary in China is giving his whole time to literary labor, and, in the opinion of competent observers, doing the most fruitful work of his life. For thirteen years our Spanish-speaking missions have had, through the generosity of the Board, the services of an official translator. And in every one of our foreign fields a Church organ and Sunday school periodicals are freely subsidized by the Board, while the work of translation is constantly carried on.

It affords me the liveliest satisfaction to report here the gen-

erosity of two other departments in our Church toward an enterprise not strictly within their purview. I hail it as an omen. One of these is the Sunday School Board. For a number of years past it has been appropriating money to aid in issuing literature for the mission fields. These appropriations reach now the considerable sum of $2,000 a year. WINTON. Coöperation.

The other is the Publishing House. For twelve years it has carried fonts of Spanish types and employed printers familiar with that language. During this time the Agents have issued attractive editions of the Spanish Discipline, Wesley's "Sermons," Paley's "Evidences," Haygood's "Man of Galilee," McTyeire's "Catechism," Hurst's "Church History," not to mention smaller works, patiently carrying on their shelves the remnants of these unproductive and slow-selling editions, issued not because there was money to be made by them but because good could be done. Perhaps sometime there may be a profit on these books. They are gradually making their way to Mexico, to Cuba, Porto Rico, South America, Spain, and the Philippines; but as yet the demand is limited. Not content with this sufficiently liberal policy, our Book Agents have also shared equally with the Board of Missions, during all these years, the burden of the translator's support. The missionaries to Mexico and Cuba are not unmindful of this generous service. Its record is in heaven. Books in Spanish.

We may, in closing, sum up our hasty survey in a word: We need books—books at home about the missionaries and their fields, books abroad about Jesus Christ and his saving grace. Papers also must be printed, tracts, leaflets, helps for the Sunday school, texts, picture cards, everything that may serve to stir cold hearts at home or abroad to lead darkened souls into the light. Money and time expended in producing this Christian literature will surely be good seed in good ground. The need.

The angel that John saw flying through the midst of heaven must have carried a book. He had the everlasting gospel in a visible form. A book is permanent. It is a loan to the future. It is an arsenal of war material. In it the writer speaks after death has hushed his lips. Through it may be poured, during successive generations, the saving efficacy of the Spirit of truth. Its fruit will not cease to be garnered till the mighty angel, himself the bearer of a book, standing on sea and land, declares that time shall be no more.

Section V.

WOMAN'S WORK.

WOMAN'S WORK AT HOME AND ABROAD.

BISHOP J. M. THOBURN, D.D.

THE most careless observer cannot have failed to notice that a change, amounting to a revolution, has taken place in the privileges granted to the womanhood of the English-speaking nations since the middle of the century which has just closed. During this period college and university privileges have been extended to men and women on equal terms; law and medicine, especially the latter, have been placed within the reach of women choosing a professional career; the obscure schoolmistress has become the accomplished college professor; public offices are filled with capable women, while in the industrial world hundreds of thousands of courageous women fill positions to which no woman dreamed of aspiring fifty years ago. The era has been one of change, and the change has been in the direction of progress. As might have been expected, this progress has affected the Christian womanhood of the world very sensibly, by expanding the sphere both of woman's privilege and opportunity. In the home field it has enabled our anointed sisters not only to assist their brethren in the Master's work, but, in some cases, to lead them into it. In the foreign field it has led to the introduction of a new contingent of most valuable workers, and the extension of missionary labor to a wide sphere from which it had before been rigidly excluded. The famous temperance crusade, the organization of the Woman's Christian Temperance Union on a world-wide basis, the formation of numerous missionary societies under the management of women, the introduction of deaconess work into the Church, the multiplication of hospitals and houses of refuge under the care of Christian women—these and other like forms of Christian labor indicate the rapid advance and wide expansion of the work of our Christian women during recent years. If

Advance during nineteenth century.

time permitted, it would be a pleasing task to speak at length of these different kinds of work, but for the present I must confine my remarks, for the most part, to two topics—namely, woman's work in the foreign mission field, and the deaconess movement in the Church, both at home and abroad.

It seems very strange that in the early years of the missionary enterprise the idea of employing Christian women in the work, except incidentally as the wives of missionary husbands, seems not to have entered the minds of any one, and that two generations of two missionary workers had passed off the stage before the thought of enlisting unmarried women for the work was seriously entertained. The first generation of this class of workers are still in the field, but the movement which they represent has passed its experimental stage, and is no longer challenged by the most conservative managers at home, or by missionaries abroad. At the outset it was challenged, sometimes with much vigor, at both ends of the line, but God has put his seal upon both the workers and the work in such a way that all parties have become convinced that the whole movement must be accepted as a token of his divine leadership.

First lady missionaries.

It was my privilege in January, 1870, to make a long journey through Central India to meet the first two lady representatives of the Woman's Foreign Missionary Society of the Methodist Episcopal Church. One of these, Miss Clara A. Swain, M.D., of Castile, N. Y., was the first lady physician ever sent into a non-Christian land by any missionary society or other association of any kind. The other, who chanced to be my sister, went out to take up educational work. Both were cordially and even joyously received; but among the missionaries generally a measure of doubt was entertained as to their ultimate success, while among medical men in the service of the Indian government the mission of Miss Swain was regarded as a wild undertaking, bordering on absolute fanaticism. An amazing number of lions in the way were seen by the excited vision of some of these gentlemen. It was said that the men of India would not permit Dr. Swain to treat their wives and daughters when ill; that many of the women themselves would fear poison and other unknown evil designs; that no lady could maintain an unsuspected character while going about among the people in the character of a doctor; and that the failure to heal might be represented as tantamount to a proof of deliberate murder. Not the slightest suggestion of any evil

Could a woman practice medicine?

THOBURN.

intent was attributed to the lady herself, but these perils were supposed to be inevitable as a result of the ignorance and prejudices of the people.

The other lady missionary was permitted to go on her way in peace; but when, on looking over the ground, she determined to establish a school for girls of high grade, in which the English language and the higher branches of a modern education should be taught, some missionaries at once began to manifest not only disapproval, but even active hostility toward the enterprise. It was affirmed that the Christian women of India would be utterly spoiled if educated above their station. I recall one good German brother who protested in the most vigorous terms against any attempt to introduce "American notions" of education among the simple-minded converts of India, and this feeling was shared very largely by intelligent Europeans throughout India generally. So strong was the hostility sometimes manifested toward any instruction in the higher branches that in later years my sister once mentioned in a great decennial conference at Calcutta that she had prudently reversed a blackboard when certain ladies in high position came to visit her school, so that they might not be made unhappy by discovering algebraic characters in which the native girls had been working out problems in higher mathematics.

The teaching of women by a woman.

I mention these two cases, in the first place, because they pertain to the two ladies who became pioneers in our own mission field, and also because, in the final results of the experiment made by them, the course of each was abundantly vindicated, and the character of the work performed by missionary women in India was strikingly illustrated. Dr. Swain, for instance, succeeded, first, in proving that she could get ready access to women of all classes without the slightest token of hostility on the part of husbands and brothers. In the next place, she also succeeded in removing the fear and prejudices of the Europeans, who were watching her course with much interest. She did not stop, however, at this point, but proceeded to select a few intelligent Christian women, and began to teach them some elementary principles of medical science. Step by step she advanced until a small class of Indian women were prepared to extend medical relief to the people of their own class, and in this way the idea of training women of India for medical practitioners was not only suggested, but practically demonstrated. At this point, after other lady missionaries

Forebodings ill-founded.

had come to the field, and one of their number had, in an audience with the late revered queen of England, suggested the idea of medical relief on a broad scale for the womanhood of India, the well-known Lady Dufferin movement was inaugurated, and effectively supported by the government of India. In other words, a quiet and unostentatious missionary lady had gone to India and inaugurated a blessed work of untold possibilities, which has since expanded, under God's blessing, into one of the greatest benevolent movements of the age. THOBURN.

Now let us turn to the results of the work inaugurated by the other pioneer to whom I have referred. She began a little school in which English was taught in the city of Lucknow. For some weeks only seven girls attended, but when the full meaning of her experiment began to be understood among the native Christian people the humble little school at once became popular, and it was found necessary to make arrangements for the reception of girls who wished to come as boarders from distant places. From the very first the results of this experiment proved more than satisfactory. Parents living five hundred and, in some cases, a thousand miles distant, and oftentimes at very great sacrifice to themselves, would bring or send their daughters to a school which promised to give them a superior education. Year after year the attendance increased, while the grade of scholarship steadily rose, until before the close of the century the little school which began with seven pupils had expanded into the Lucknow Woman's College, affiliated with a government university, and had thus won the distinction of being the first Christian college for women ever established on Asiatic soil. It was from this institution that Miss Lilavati Singh came, the young lady who recently visited the United States, and of whom the late ex-President Harrison said, after listening to a paper read by her at the great Ecumenical Conference in New York last April, that if he had invested a million dollars in foreign missions, and had never received any other return for his money than the education of that young woman, he would have felt amply repaid for all his expenditure. **The education of girls.**

I have here indicated two lines along which two missionary pioneers moved in trying to do the work to which God had called them, and in which they felt assured that he was leading them; but these were only two of many. While in the foreign field one may found a college and give young women opportunities for se-

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curing the highest culture, another may be found in charge of an orphanage, and work out a career which perhaps in the coming ages will prove to have been quite as successful, in every sense, as that of her sister who is connected with a more pretentious enterprise. The forms of labor which are offered to Christian women in the foreign field are manifold. Medical women have now become a numerous class. The recent great famines with which the world has become so painfully familiar have placed many thousands of bereaved children in the care of missionaries, and here is another door open for the missionary women of Christian lands. Then, the general education of the women in all Oriental countries must impose a severe, but most interesting, task upon thousands who go abroad, at least for generations to come. Still another sphere of labor, and perhaps in its ultimate bearings most important of all, will be the evangelistic work of Christian women in the great empires of the East.

Manifold forms of labor for women.

In India alone there are to-day one hundred and fifty million women and girls, of whom about twenty-four million are widows. Owing to the custom of early marriage, which often takes place in infancy, the so-called bride is regarded as a widow if at any time the child husband dies, and as widows are prohibited from remarriage, and are subjected to grievous disabilities, a great host of women in this pitiful condition may be found throughout the empire. For reasons which time will not permit me to state, the great majority of these millions, whether married or widows, can be reached only through messengers of Christ who represent their own sex. Thus far the way does not seem to have been fully opened for the inauguration of an evangelistic work in which women will become evangelists to women. For reasons peculiar to the country, men can get access to women to a very limited extent only, and under very unfavorable conditions, such as, for instance, speaking to an audience who are concealed behind a curtain or shrinking into darkened corners of a room where a meeting is in progress. It is possible, and I think probable, that foreign missionaries, who naturally carry abroad with them most of the prejudices or wrong motives received in the home land, have been slow to perceive the absolute necessity of forming a great sisterhood of evangelists in their efforts to reach the women of Oriental countries. One-half of the human race live in Eastern and Southern Asia, and almost one-half of these uncounted millions

The women of India cannot be evangelized by men.

are so shut off, owing to the prejudices of the people, that they can be reached freely and effectively only by evangelists of their own sex.

Shall women be ordained?

I hesitate before making the next remark, which, nevertheless, I feel constrained to make because I have become persuaded that a great wrong may yet be done to great multitudes of Oriental women when they begin to apply in large numbers for membership in our Christian Churches. Families in Oriental lands have their interests so interwoven through marriage and other relationships that proper action is often made practically impossible, and the parties concerned may feel constrained not to follow a given course, even though they wish to do so. It will thus often happen when, for instance, a woman evangelist carries the gospel to women secluded from the world that her word will find ready acceptance, and those to whom she goes may joyfully receive the Christ in whose name the evangelist comes to them, but may, for reasons imperative in Oriental countries, be unable to go to any place of worship, to receive baptism, or to admit any men not related to the family to the seclusion of the women's quarters. In plainer words, circumstances may arise, and actually do arise, in which it seems consistent with common sense and in harmony with the spirit of the New Testament to permit the same person who carries the gospel to these secluded creatures to have the liberty of administering the sacraments of the Church to those who receive the word at her mouth. To my mind, this seems perfectly simple, plain, reasonable, and scriptural, and yet I know but too well that to the mind of others, perhaps many others, the bare suggestion of such a thing may be more than startling; nevertheless, as I expect our world to become a Christian world, and as I remember that our blessed Master would have mercy rather than sacrifice, I believe that the time is coming, and is very near at hand, when we in Christian lands will have to lay aside our prejudices and our timidity, and concede to the pioneers of Jesus Christ in the great Oriental world privileges which may not be in place here, but which are perfectly reasonable and normal in other lands. If India and China are ever to become Christian empires, a time must come, at least for a generation or two, when the New Testament custom of having a Church in a house —that is, composed of the inmates of one large Oriental household—shall be permitted and become a very familiar institution.

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The organization in recent years of missionary societies under the administration of women has been one of the most significant signs of the missionary times.

While very little direct opposition to these societies has been avowed at any time, yet the movement has become so general, and those engaged in it so earnest and determined, that some have been constrained to ask whereunto these new societies may be expected to grow. It is too soon to attempt to give a complete answer to a question of this kind; but, after watching the general influence of these societies upon the thought and action of the missionary world, I incline to the opinion that God is distinctly leading in this movement, and that the near future is destined to witness the most amazing progress which has ever been witnessed in the great missionary fields of the world. If such a movement were to begin to-morrow, the men at the front would be wholly unprepared for the crisis which would confront them. Without the evangelization and enlightenment of the women, the nations, as nations, cannot be christianized, and hence God seems to be preparing the agencies which will be needed when the great day of salvation arrives. If these societies were not of God, surely this blessing would not so manifestly be vouchsafed to the societies and the work supported by them in foreign lands.

Future of woman's work.

It may seem like a very abrupt transition to turn from these thoughts to speak of deaconess work in the home land, but to my mind the change of subject seems perfectly natural. It was in the foreign field that the idea of associating a few Christian women together as workers in the Master's vineyard first suggested itself to my mind, and I have ever since looked forward to the time when the value of this form of woman's labor shall be as highly appreciated in the great mission fields of the world as among the most advanced nations of Christendom.

The deaconess.

When asked to define in as few words as possible the phrase "deaconess work," it is by no means easy to give a reply in a few words which will be clearly understood. The deaconess has long been a historical character in the Christian Church, and does not by any means belong exclusively to Christian lands or to the present generation. From the time of Phœbe of Cenchrea down through several centuries of early Christian history the deaconess was a prominent character, and filled an office which was highly prized in the early Church as late as the time of Chrysostom. The

deaconesses of the Eastern Church were recognized as women of great usefulness, who maintained an unchallenged character in the midst of a corrupt and rapidly degenerating society. The exact position filled by these excellent sisters in those remote days cannot now be clearly ascertained, but it is evident that in the best sense of the word the successors of Phœbe were servants of the Church, ministers to those who needed the services of consecrated womanhood, and in doing so supplied a want which sooner or later must be experienced in every Christian community. THOBURN. Early Church.

If we are asked how it came to pass that during so many long years after the time of Luther the deaconess failed to put in an appearance in any Protestant community, the answer is very easy. The shameful abuses of the convent system in the Roman Catholic Church during those years of dense spiritual darkness caused a reaction in the minds of the early Protestants, and generation after generation the impression continued to prevail alike in Germany, England, and America that the work and character of all Roman Catholic sisterhoods was alike bad. Indeed, when it was proposed at the General Conference of our own Church, in 1888, to authorize the formal organization of this class of workers in our Church, a cry was raised by a few doubtful delegates that the whole movement might terminate in the creation of an order of "Methodist nuns." Happily, Protestants generally are learning to take broader and more charitable views of such subjects than those which have prevailed even in comparatively recent years. Reaction from Romanism.

So much has been said in recent years about "woman's sphere," sometimes wisely and sometimes foolishly, that the mere mention of the phrase may be received with impatience; but we must all concede that while in many things the rights and privileges of womanhood are not different from those of the other sex, yet in some particulars a distinction must be drawn if we wish to ascertain, in the first place, what are the just rights of Christian women, and, in the second place, what is the full extent of their privileges. Certain differences undoubtedly do present themselves to the unprejudiced mind of many Christians. It is well understood, for instance, that there are many forms of Christian labor in which women almost invariably excel. It may not always be easy to define the sphere of action in which they excel, but the fact can hardly be doubted. They can reach certain classes who are not accessible to others; they can disarm hostility where the presence "Woman's sphere."

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of a man would be irritating, and their very weakness becomes a source of marvelous strength. Then, in the next place, every one has observed that a comparatively large number of our best women pass through life without assuming the cares and responsibilities of family life, and any careful student of modern society must soon become convinced that this state of things will continue for perhaps many generations to come. Christian womanhood is largely represented among this class, and to a candid observer it must at times appear as if God in his providence had reserved many of these women for special ministrations, perhaps as tender, and at the same time even more sacred than those assumed by a mother or a wife.

Putting these two facts side by side (first, that Christian women are endowed with peculiar gifts for certain kinds of work; and, in the next place, that a large contingent of such women are, in the providence of God, left without any special calling in life), the thought naturally occurs that out of this potential reserve force a great organization of Christian workers might be, and ought to be, enlisted, trained, and employed in such parts of the Master's vineyard as require their help. The kinds of labor in which such women could render such services are manifold. The poor, who constitute an immense majority of the human race, the weak, the fallen and the falling, the childhood of the world, the widow and the orphan, the prisoner and the outcast—these, and multitudes of others, who might be classed under the general head of the needy, are constantly within our reach, and seem to be waiting for the ministration of just such a class of workers as can be raised up from these women who are now comparatively unemployed. Nor does the demand for such an agency stop here. Tens of thousands of Christian pastors could be greatly strengthened in their work by the assistance which women of this class would be able to render. The possibilities of women evangelists have yet to be tested in the home land as well as in foreign missions. If we could only disabuse our minds of wrong notions concerning what we have come to regard as perfunctory evangelism, and give a broader and much simpler meaning to the term, it might be found that thousands upon thousands of anointed women could be employed successfully in taking Christ into darkened homes and neglected communities, where his hallowed name is never heard except in profane connections.

The call of opportunity.

It is very important that at this early stage of the deaconess movement we do not place narrow limitations upon the service of these new workers. From the first I have cherished a conviction, which has been confirmed by experience, that a deaconess should be regarded as a Christian woman called of God to an exclusive service in her Master's name, and both ready and willing to engage in any form of Christian labor in which she can glorify God and introduce Christ among the people. Hence a lady physician might make an excellent deaconess. Many are already doing good work in the character of teachers, even though the teaching may be in a school which is not distinctively religious. I have known one to be usefully employed in editorial work; and when, for instance, we get ready in the great Asiatic mission fields to create a literature for our converts in twenty-five different languages, we shall need a great working force of literary men and women for this stupendous task. In short, to quote from the action of our General Conference in 1888, the members of this sisterhood should be not only ready for employment in certain specified forms of labor, but also "to devote themselves, in a general way, to such forms of Christian labor as may be suited to their abilities."

Kind of service.

One vital point in this new service should never be overlooked. I refer to the call of the deaconess to her work. As Methodism from the first has laid more stress upon the absolute necessity of a preacher being called of God to his work, so the deaconess should regard as a solemn vocation the service upon which she enters. It is not, in any sense, an employment. If she serves the Church, or serves any class of the community, she does so under a conviction that she has received a divine call to employ herself in this particular sphere of action. As with the preacher in the pulpit, so with the deaconess among the people. Nothing but a supreme assurance that God has called a man to preach Christ to the people will enable a preacher to do his best work, and in like manner nothing but a supreme conviction of the same kind will sustain the more timid deaconess through the many trials and petty tasks which will confront her in the course of an active life.

The call.

If it be said, as it often is said, that women of this class might easily be employed as many are at the present time, without attempting a formal organization or giving them a peculiar status in the Church or in the community, it is sufficient to reply that organization is always an element of power in Christian work, as in

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all other departments of human activity. Ten trained soldiers will render better service on a battlefield than one hundred raw recruits who know nothing whatever of military drill. Why should not our gifted sisters enjoy the advantage of organization as well as their brethren who speak from their pulpits, and why should they not be trained as carefully and conscientiously as the men who are to preach or teach? We have to remember, too, that there is something about organization which seems to draw others into a movement of almost any kind. The young man who will refuse to enlist in military service when sitting alone in his room will be attracted at once when he stands at a street corner and sees a few drilled soldiers march by. The organization of a band of deaconess workers powerfully attracts others, and suggests to those who have a right spirit that they could serve the Master to better purpose if working according to an approved system and under wise direction. One condition which has usually been attached to deaconess work in recent years has caused no little criticism in some circles, and needs to be thoroughly understood. It is assumed at the outset that the young woman who gives herself to this kind of service does so for life, and that she does so with the distinct understanding that in the popular sense of the word she is to receive no compensation for her service. I use the word "compensation" in its strict sense, as something given by way of payment to the worker. For various reasons the policy for the most part has been adopted of making this rule absolute. No salary is named, but the deaconess is assured that if she gives herself, her time, and her labor to the Church she will be cared for not only while engaged in active service but in old age as well. This latter condition has not yet been formally stated, so far as I know, by any of our modern Churches, but it is observed to a slight extent, and as the work develops it must be definitely stated. In the limited space allowed me in this paper it will be impossible to discuss this feature of the subject at length, but suffice it to say that a very limited experience in very many cases has developed the fact that where a fair salary is offered by way of compensation a class of fairly good women will come forward for service; but these do not possess the conviction which a divine call from the Holy Spirit implies, and will not be found ready to assume whatever duties come to hand with the same alacrity, and with the same spiritual power, which will be mani-

Advantages of organization.

Compensation.

fested by those whose conviction has been deliberately made, and who have made up their minds to give up their lives to the calling, not because it assures them an income but because it sets them free to live and work for Jesus only. At the outset it may not be easy, nor is it indeed necessary, to make formal provision of homes for the invalided or superannuated deaconesses, but as time passes no doubt provision of this kind can be readily made. Indeed, one of the most striking results of deaconess work thus far has been a tendency manifested by the movement to create forms of help for the helpless, and places of shelter for the homeless, and that which this movement has done for others it may certainly be trusted to accomplish for its own sisterhood. Perhaps the most surprising feature of the success achieved through the deaconess movement in our Church has been its natural tendency to develop eleemosynary institutions of various kinds. For instance, in 1888, when our first deaconess home was established, our people could boast of only one hospital throughout the entire Church, and probably it would have seemed wildly improbable had it been suggested that the organization of a few bands of Christian women, who had expressly agreed to dispense with fixed salaries, and to lead simple lives of Christian usefulness, should eventuate in the creation of hospitals, orphanages, old people's homes, and other institutions of like character. The progress made in this direction during recent years has been simply amazing. Both east and west one hospital has followed another, and some of these have been made the recipients of large sums of money. We now sometimes hear people speaking of the "hospital movement in the Church." The orphanage follows close behind. With the exception of the good work done by our German brethren, who are few in number, and our missionaries in foreign lands, we had twelve years ago only one orphanage in the entire Church, and this was limited to a mere handful of children. Old people's homes had hardly been spoken of. Now all these institutions are springing into existence, and it is certain that the appearance of these benevolent institutions in close connection with deaconess work is a most extraordinary coincidence, if it is not an illustration of the law of cause and effect.

Development of hospitals.

The success achieved by the deaconess movement in the Church which I represent has been in many ways remarkable. It is not yet quite thirteen years since the movement was recognized by

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Demand for deaconesses.

the General Conference, but already one thousand one hundred and sixty ladies have become enrolled as stated deaconess workers, while no less than $1,600,000 has been invested in real estate connected with the work. Meanwhile more workers are called for in all parts of the country. A lady superintendent told me very recently that no less than ten applications for workers from as many different towns were then pending in her hands. I regard it as very important that a work of this kind should be freely authorized by the Church, and within moderate limits directed by Church authorities. It is worth more than can be expressed in figures to have a movement of this kind commended to the confidence of the Christian public, and this cannot be accomplished in any way so effectively as by making it a department of Church work, and subject to inspection and direction by the same officials who direct other kinds of Church work. I shall always feel thankful that it chanced to fall to my lot to present this enterprise to the General Conference of our Church, but in doing so I felt that the situation was extremely critical. Some friends of the movement had great misgivings lest the officials whose authority would thus be invoked might be wanting in sympathy and unprepared for a practical direction of the work. It was found, however, when the subject was fairly brought forward, that God had prepared the minds of the delegates in the General Conference in a remarkable way to view the project with favor, and it was greeted also by the Church at large in a manner which forever put to flight misgivings concerning its status as a department of Church labor.

Regularly appointed.

In our great mission fields of Southern Asia, including India and Malaysia, we were allowed a greater liberty of action, in some respects, than is given in the home land; hence from the first we have adopted the policy of having all the deaconesses appointed by the bishop in charge of a given Conference. The deaconess is regarded as occupying a definite position as a Church worker, and is amenable to the appointing power of the Church precisely as a deacon would be. Transfers are made from one Conference to another precisely as is done in the case of preachers, and no one has thus far challenged this policy; but on the other hand, the deaconesses themselves regard it as a valuable privilege which they would be extremely sorry to give up. I am inclined somewhat strongly to the opinion that in all Methodist organizations it will ultimately be found best to give deaconess workers an

assured position, with clearly defined rights and privileges. They should be solemnly consecrated after due trial, and should receive a certificate of consecration which will be recognized all over the Methodist world, so that wherever they go they will feel assured of recognition in their department of Church work. THOBURN.

At the outset many misgivings were expressed concerning the support of these workers. The Church had no fund on which they could draw, and so far were those who initiated the work from asking for assured financial support that they expressly requested that this obligation should be left wholly to local agencies. After some trial, however, it was found necessary in the foreign field to support such workers from the ordinary grant made by the Woman's Foreign Missionary Society of the Church. In the United States, while the Woman's Home Missionary Society has assumed the support, in whole or in part, of a large number of these workers, the majority—and I think a very large majority—depend altogether upon local resources. If a sister is employed in connection with a Church as a pastor's assistant, she naturally looks to the Church for her support; but if she engages in other forms of work, she must depend upon such providential aid as God may send her. Thus far very little trouble has been experienced in this direction. It is thought by many who have been close observers of the movement, or who have been personally connected with it, that it is alike better for the workers and also for the Churches that their support should be thrown upon the Christian people with whom they are most closely associated. As said before, too much emphasis cannot be put upon the fact that anything like an ordinary salary such as a lady teacher would receive would soon reduce the whole movement to a somewhat mechanical arrangement quite inconsistent with the earnest spirit which should be cherished by such workers. **Support.**

Our Saviour chided the people of his day for their want of ability to discern the signs of the times, and I often think that Christians of our era lay themselves open to a similar reproof. We live in extraordinary times, but great multitudes seem not to appreciate the fact. Very many Christians seem to be utterly unaware that the present is a time of tremendous religious activity. Many have become accustomed to the cry that revivals have lost their power, and take it for granted that a spirit of lethargy pervades the Church. It is quite otherwise. It is my delib- **The outlook.**

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erate conviction that there has not for many years been a time when so many far-seeing members of our Methodist Israel on both sides of the globe were scanning the horizon hopefully as at the present hour. New movements are coming into view, and new opportunities are opening before us. Let us welcome every movement which appears in the Master's name, and give a double welcome to everything upon which the Master has put his seal. The deaconess sisterhood in spirit dates back to the days of his earthly ministry, and follows as closely in his footsteps to-day as any who bear the Christian name or strive to do the Master's work. May God bless these excellent sisters, and speedily increase their number a thousandfold!

WOMAN'S WORK IN FOREIGN MISSIONS.

MRS. S. C. TRUEHEART.

THE woman's missionary movement is one of the most significant, as well as the most potential, agencies in the progress of the world toward Christ. It is significant because it marks woman's emancipation from her own ignorant conceptions of herself, and her high place in the mighty forces of evangelization. It is potential since she brings with herself her possibilities and endowments for uplifting the race of man, and, at the same time, in her arms she brings the children, whose training and special development, physically, intellectually, and spiritually, rests largely with her. How marvelous that woman was so slow to recognize her own worth! How many centuries passed, leaving her unacquainted with God's grandest purposes! Like the muck rake man in Bunyan's dream, she spent her time in raking together the straw and dirt and dust, never looking up to see the glittering crown the angel held so near, ready to place upon her in celestial beauty as soon as she raised her head. She has, in a measure, ceased to rake together the "little straw and dirt and dust;" and, with enlarged vision, not only looks up but looks beyond. God has touched her with power. The whole world is now embraced in the faith that honors God—in the faith that,

The slow awakening.

having heard, believes God no "respecter of persons." This thought of God inspires her soul and nerves her hand to work for the salvation of the race. She begins to see no distinctions, but labors for the African, the Mongolian, the wild tribes of America, as well as the Caucasians of the table-lands of Asia Minor, and their descendants, who now cover Europe and America. This wonderful thought of God, so clearly seen in revelation, was ignored for centuries. Woman's part in the command to disciple the nations was not understood clearly until the dawn of the last century. True, Susannah Wesley deserves admiration for her approval of her son John's first missionary venture, when he crossed the Atlantic to preach to the American Indians; and the mother of Samuel J. Mills early set him apart for the work of foreign missions; but these were isolated cases in the midst of the general dearth of missionary zeal among the women of the Church. MRS. TRUEHEART.

The year 1825 witnessed, perhaps, the earliest organized movement for foreign missions by women, the object of which was to promote education among the people of the West Indies. This was not followed by very noteworthy results, though the influence was not lost. Slowly the heart of woman was touched, her intellectual life broadened and deepened, until her conscience was aroused on the subject of missions. When the true condition of the women of the East was realized fully, their seclusion, their degradation, their helplessness, she was eager to rescue and set them at liberty. She found that only the hand of woman could open the doors of the zenanas, and she must herself go or send. To open their prison doors and let in the light of the gospel was, at first, her sole aim; later came the thought that these heathen must have all the privileges of the gospel, their children be provided with Christian schools, and the mothers with Christian homes. To be better able to educate others, she must have the best equipment herself; to provide Christian homes, she must make her own home among those she would elevate; she must learn difficult foreign tongues and master the various dialects, that she may enter their hearts as well as their homes. To alleviate bodily suffering as well as sorrow of the soul, she must enter the dispensaries and hospitals, the medical and surgical colleges, and there prepare herself. A call from God to go to work in his vineyard meant to go to work skillfully—go with the high- Beginnings.

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est equipment, go with cultured brain and deft fingers, anointed from on high.

The women who send as well as the women who go should be able to handle well the sword of the Spirit, the Word of God. The power that applies the truth must be hers also. How wonderful is this Word, working salvation in the midst of the earth! Every page of the holy text from Genesis to Revelation is illuminated by divine love. Listen to the proclamation: "Glory to God in the highest, and on earth peace, good will toward men;" "I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." The glory and crown of Christian giving is giving the divine Word. Woman's joy is more complete in such giving, because of the full measure which flows back upon herself, her home, her country.

Knowledge of the Bible.

The subject of foreign missions having touched the heart of Christian women and awakened their consciences, they discussed it in social circles, at their own firesides, talked with God of it at the family altar and in private devotions, until it found expression in organized form, and the woman's foreign missionary society became a valuable factor in all evangelical denominations. The quickened life of the Church was the first visible result of the movement, and objections and objectors disappeared, unable to stand before the wonderful impetus it gave to every other enterprise of the Church. Miss Frances Willard, of blessed memory, said on one occasion: "The woman's foreign missionary movement opened the way for the Woman's Christian Temperance Union. Women there learned to use their powers of mind and heart for God, and were soon ready for every other measure that would elevate the race."

Organization.

It was not until May, 1878, that the women of our own beloved Church sought organization. Previous to memorializing the General Conference for a Constitution, which was granted in May, 1878, consecrated, intelligent women, such as Mrs. Lavinia Kelley, of Nashville, Tenn., and Mrs. Davidson, of Baltimore, had been working as well as praying for the cause of foreign missions. In their ministrations they powerfully impressed the hearts of two noble women—Mrs. Juliana Hayes, of Baltimore, the first President of the organization, and Mrs. D. H. McGavock, of Nashville, Tenn., the first General Secretary. These two gifted women brought the enterprise at once to the front, and com-

mended it to the intelligence and support of the Church. Mrs. Hayes traveled throughout our borders, urging the formation of auxiliaries, stressing the need of immediate action, and bringing about happy results. She spared not time nor strength, nor considered her three score years. The angel of His presence was with her, and touched her lips with a live coal from off the altar. To the closing months of her life, in 1895, she never ceased her efforts. In the quiet of her sick chamber, with pen in hand, Mrs. D. H. McGavock planned and thought, bringing into play all the materials at hand, and without the "stroke of a hammer" or "the sound of the anvil" the organization was perfected, and met in Louisville, Ky., May, 1879, in its first annual session, full of vigorous life. Cautious, conservative, watching and caring for every department of the Society, holding in check lavish expenditures, she guided the affairs of the young and growing treasury, and safely piloted it over the pitfalls and rocks that threaten every new enterprise. To her, fashioned for her work by her beloved friend, Mrs. Lavinia Kelley, we owe in large measure the healthy financial policy that has marked our career. Across the seas, standing by her husband's side, was Mrs. J. W. Lambuth, an inspiration to both our leaders; and as China was upon her heart, it is not marvelous China should have been the first object of our foreign missionary undertaking.

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First officers.

The second article of our Constitution reads as follows: "The objects of this society shall be to enlist and to unite the efforts of women and children in sending the gospel to women and children in foreign lands, on our border, and among the Indian tribes of our own country, through the agency of female missionaries, teachers, physicians, and Bible readers. The missionaries, teachers, physicians, and Bible readers employed by the Woman's Board shall be subject to the appointing power of the bishop having charge of the mission field in which they labor."

Objects.

These objects have been kept in view, and encouraging results have followed. Very early in its operations plans were agreed upon for training the children to love and work and pray for foreign missions. Consecrated, qualified managers were appointed to organize these children into bands and societies for systematic work. The good results have been felt in every department of the Church; and the small fee, a condition of membership, supplemented astonishingly the funds necessary to equip and sustain

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our missions. Sunday school life felt its impulse, and more helpful and efficient measures were adopted by which it could become a powerful arm of service. The Epworth League sprang into life, and the child, previously little noticed as a factor in religious progress, became most interesting and profitable. "A little child was set in the midst" as did Jesus, and "A little child shall lead them" has been demonstrated.

Value of organization.

Organization was looked upon henceforth as the foundation stone in woman's work, and in a few years the Woman's Board of Home Missions took its place as a necessary force in the onward march of evangelization. Throughout the Church was manifest unusual activity. The operations of the General Board of Missions became more vigorous, more far-reaching. The treasury felt the effects, and a rapidly increasing number of men who could not be spared at home said: "Send me; I will go."

Incidental results.

Statistics prove that the average amount contributed to the General Board has been much greater since women, the reserve force, took their proper places in moving forward the "Ark of the Covenant." It must not be inferred that the wheels of progress felt no impediments, have had no obstacles. This was not possible; but these things have served well to stimulate activity, to make willing hands stronger. Woman's work has not been regarded as an intruder, but as a welcome helper to the General Board in bringing the world to the feet of Jesus. With few exceptions the ordained ministry has been wise to recognize the value of such organizations, and has readily taken away obstructions. In the foreign field the missionaries of the General Board have, with remarkably few exceptions, greeted with gladness the missionaries of the Woman's Board. Our Constitution is a wise instrument, with no disagreeable restrictions. The Woman's Board is not only permitted to collect its funds, but to disburse the same, and send directly to the field. "The funds of this Board shall be derived from private efforts," so reads Article VIII. of the Constitution, "from membership, life and honorary membership fees, from devises and bequests, and from public collections only at meetings appointed in behalf of the Society." More than this, the Secretaries of the General Board are accessible at all times, and ready with helpful suggestions and able counsel whenever called upon. This is as it should be. The Woman's Board of Foreign Missions forms a part of the magnifi-

cent machinery of the Church in its God-given power, and is so recognized by all the great minds of the mighty hosts. The Woman's Board of Foreign Missions is composed of six general officers, six Managers, three of whom must reside in or near Nashville, the headquarters of Church operations, where the General Secretary and Treasurer must also reside. An annual meeting of these officers, Managers, and Conference Secretaries that constitute the Woman's Board reviews each year's work, plans for the future, appropriates its funds, and extends the work. Few changes have been found necessary in our Constitution, and in twenty-three years few changes have been made in the officers and managers of our Board. Our first honored President, Mrs. Juliana Hayes, who died in 1895, was succeeded by Mrs. M. D. Wightman, much beloved, and our first General Secretary, Mrs. D. H. McGavock, whose guiding hand is still felt, though called from earth a few months after Mrs. Hayes entered into rest, has had but one successor, the present incumbent. Only one change has been made in the General Treasurer in all these years, showing in the selection of this important officer the wisdom that guides the choice of the Board. Our Board has never borrowed money, never incurred a debt, never failed in loyalty to the constituted authorities of the Church. It has sent out since 1878 ninety-six missionaries, and put into the treasury nearly a million and a half dollars. At this time we are supporting fifty-four missionaries, one hundred and sixty-two teachers and native helpers, seventeen boarding schools, sixty-one day schools, six kindergartens, two hospitals, two Bible colleges in China, sixty Bible women, and one hundred and eighty-three scholarships, our average annual collections since the end of 1880 being about $65,000.

MRS. TRUEHEART.

History.

The year following the adoption of the Constitution fifteen Conference Societies were organized, two hundred and seven auxiliaries, with a membership of 5,890. Conference Societies coincide with the boundaries of the Annual Conferences, and auxiliaries, which constitute a Conference Society, are to be organized in the various stations, churches, and preaching places. The Conference Societies were not at first divided into districts. Only $2,690 resulted from this first year's work, and this amount was mostly membership fees of a dollar and twenty cents a member a year, or ten cents a month. This small fee was made a

Rapid development.

MRS TRUEHEART.

condition of membership that no one, not even the very poorest, should be debarred the rights and privileges of the institution. Various means were used to supplement this small fee: such as life memberships, thank offerings, and a recommendation to those who were able and willing to make the monthly fee twenty-five cents instead of ten. It was decided early in the enterprise to ask a small yearly sum to meet the cost of administration. Many valuable women, quite competent to serve as officers and leaders, have not the means to meet the expenses incurred in such work; and as the Board was based upon correct business principles, as well as upon religious, this contingent fund was recognized as indispensable, and, while not as carefully collected now as in the earlier years, it has continued as a settled policy of the Board. Upon the basis of 5,890 members, a small constituency, and with the meager sum of $2,690, the Board, in 1878, accepted Miss Lochie Rankin's application, and sent her to China as our first missionary, where she found a warm welcome from Mrs. J. W. Lambuth, and immediately prepared to take part in the woman's work, which had already opened up under Mrs. Lambuth's supervision. Having a special representative in the field was a wonderful stimulus to more vigorous effort. At the second annual meeting of the Board it shows the following table of statistics: 22 Conference Societies, 441 auxiliaries, and 12,272 members; an increase in juvenile societies was also a most interesting feature. Training the children was the hope of future success, and received prayerful attention.

China.

In 1879 a second missionary was sent out to China, the lamented Dora Rankin, whose brilliant career continues still to lend a radiance to the work in Nantziang. At this time, also, steps were taken toward entering other fields. Brazil and Mexico were calling, and eager hands were held out for their deliverance. In Brazil Piracicaba became the center of operations, with Miss Watts in charge. Soon Rio was entered, then Juiz de Fora and Petropolis, until now schools have been planted and flourish not only in these important stations but in Sao Paulo City, Ribeirao Preto, and Porto Alegre, in the Province of Rio Grande do Sul. Papal lands offer fiercer opposition to the entrance of the pure gospel even than pagan countries, and the need of the truth is as great, and to give the truth to these was gladly determined.

Other fields.

Mexico, entered in 1881, the same year that Brazil was opened,

became at once an object of interest. In the City of Mexico and San Luis Potosi schools were opened, but in a short time were closed, and operations stressed at Laredo, on the United States side of the Rio Grande, which became the door of entrance into the republic, and assumed immediate importance under Miss N. E. Holding's leadership. From Laredo the Board proceeded into the republic along the lines of the National and Central railroads. Passing over Monterey, where was the Virginia Rosebuds' mission, work was opened at Saltillo in 1886, in Durango, on the International railroad, in 1889. The mission was reopened in San Luis Potosi in 1890; planted in Chihuahua, on the Central, in the same year; and on another branch of the Central, in Guadalajara, in 1895; until finally, at the apex of this triangle of stations, work was reopened most auspiciously in the capital city in 1898. From these well-equipped and well-located centers the light and power of the gospel radiate throughout the darkness of priest-ridden Mexico. MRS. TRUEHEART. Mexico.

Operations among the wild tribes of the West found ready acceptance by the Board, and Methvin Institute, with its well-selected faculty and curriculum, with its evangelical force for camp work, has brought forth very gratifying results.

Turning again to the far East, where were being garnered rich fruits in Shanghai, Nantziang, Soochow, and Sung-Kiang, in China, the eyes of the Woman's Board were directed to the hermit kingdom of Korea, with its twelve millions of souls. Women of fine mental endowments, education, and spiritual power had been placed in charge of the missions of China, Brazil, and Mexico—women whose names will forever be known in the history of our Church; such women as Miss Laura A. Haygood, of blessed memory, Miss Mattie H. Watts, and Miss Nannie E. Holding.

When Korea was adopted the Board was fortunate in having an equally well-equipped woman, Mrs. J. P. Campbell, to take charge. Carolina Institute in Seoul, woman's work in Song-do, and successful evangelistic efforts at both stations give promise of results that fill our hearts with thanksgiving. These countries, with Cuba the latest, the youngest, call out much vigorous labor, and extension in every field waits only upon the resources of the Board. Beyond occupation by the General Board we are restricted by our Constitution; yet, sad to say, our resources, up Korea.

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to the present, have not allowed our following the General Board into all the places they now occupy. Gladly would we enter every inviting open door, but borrowing to do God's work is forbidden. In seeking to increase our resources and fill our treasury, the Board has shown much wisdom. To spread broadcast missionary literature, to keep before the societies the pressing needs of the work, the God-given opportunities, the heavy responsibilities to be assumed, caused the Board to publish thousands of leaflets, which have been gratuitously distributed; to establish (in 1880) an efficient organ, the *Woman's Missionary Advocate*, and a few years later a juvenile paper, the *Little Worker*. These periodicals have been issued at a very low subscription price to place them within easy reach of all. Their mission is, first of all, to give information, to awaken a missionary conscience, to multiply societies and increase membership, rather than become a source of revenue. They do more to keep in vigorous life the whole organization, to inspire zeal, and bring in close touch the far-away fields with the base of supplies, than any other agency; and the funds paid out to supplement their cost are very small when compared to the money they bring into the treasury and the means of education they furnish the women and children. In addition to the means named for enlisting a larger constituency and supplying the information that fires the heart with holy enthusiasm, the Board encourages the adoption and support of specials by individuals or societies. These specials are selected by the Board, but the funds for their support being outside of dues, the necessary sums to send out missionaries, sustain them, build and equip homes and schools and hospitals may be appropriated by the benefactors, and sent directly to the beneficiaries. These specials include Bible women, day schools and scholarships. The reflex influence of these specials is too decided to be discouraged, and, while they cost time and thought and care, they form a powerful connecting link between the early steps of progress, and final triumph from infantile days to vigorous womanhood, in the cause of foreign missions. Native Bible women are as valuable in the evangelistic efforts of the missionaries as schools and colleges in the educational. Such women have direct personal touch with their heathen sisters, very fruitful in happy results, as all our missionaries testify; but well-rounded, finely equipped Bible women are not born; they must first be

Periodicals of the Society.

instructed, soundly converted, and trained in our Bible schools. In twenty-three years a number have been thus prepared, and have done fine work. MRS. TRUEHEART.

The Woman's Board has been fortunate and unfortunate in its medical work—fortunate in having secured for its hospitals and dispensaries such physicians as Dr. Mildred Phillips Leech, Dr. Anne Walter Fearn, and Dr. Margaret Polk; but unfortunate that a larger number of consecrated women called of God to the foreign field are not willing to prepare as medical missionaries. Medical work.

But the limits of this paper will not allow enlargement upon any of these vital points. I will close with a few statistics of operations at home. There are 35 Conference Societies, 2,290 auxiliaries, 72,644 members, the Scarritt Bible and Training School, well equipped with teachers and appliances, and two monthly papers with several thousand interested readers who grow in intelligence as well as in the grace of God.

The Woman's Board of Foreign Missions, M. E. Church, South, owe more to God, through the reflex action of this glorious missionary work, than can be reckoned in dollars and cents. With joy we to-day thank God that he has given us the gospel; has given us educational facilities; given us strong, irresistible desire to evangelize every tribe and tongue, and opportunities as wide as the world and privileges as high as heaven.

BIBLE WOMEN.

MRS. M. I. LAMBUTH.

Of them it is said, "There was a time when they were not," and that "it has taken nineteen hundred years to make them appreciated." Even if this be true, the *need* for them began nearly six thousand years ago, when the first shadow fell upon Eden; and it may be that some Old Testament women were, in their times and places, what Bible women are to us. If visits could have been exchanged, there would have been many subjects of mutual interest, and as they conversed of the "Angel of the Lord," the "Author of Salvation," the "Corner Stone," the

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"Man of Sorrows," the "Wonderful One," so long promised to the children of God, much light and interest could have been given by the Bible women, since they knew from the New Testament their fuller meaning. They could have told that the "Author of Salvation" had taken on humanity, that he had shown himself the "Chief Corner Stone" of Christianity, and that he was indeed the "Wonderful One," for had not he been the healer to many incurably diseased people? had he not miraculously fed the hungry by his divine power? was there not testimony that the blind had been given sight, and the dead had been brought to life? Yes, "he had been despised and rejected of men;" he had been "wounded for the world's transgressions," as was foretold long years before he came. More than this, there was the dreadful agony upon the cross, the death, the going down into the grave, the coming forth from the dread place in life, and the resurrection morn, when he gave to the women early at his sepulcher the command to "go tell" the wonderful tidings, and bestowed upon them the new, the grandest opportunity, with the most sublime theme, that has ever been given upon earth. Is it any wonder that on receiving their commission those honored women fell at his feet in adoration and made haste to do his will? Is it strange that from then until now women have loved to tell the story of redeeming love to those who have not heard or read it? Stranger by far will it be if woman loses her enthusiasm and feels not the need, the duty, and the privilege to help take and send the wonderful tidings whenever and to whomsoever it is not yet given, until Jesus shall come again and the need shall cease.

Bible women of the Bible.

It is inspiring to think that women in Western Asia and Southeast Europe became coworkers with the apostles of early Churches, and that they have an honorable mention in the New Testament history as examples of consecration and zealous activity in God's service becoming the Bible women of their time. It is well for us that Christianity went with women into Western Europe, Great Britain, and on to America, and that the Spirit of God ceased not to influence them to seek out and help the Christless at home and abroad to appropriate gospel blessings so freely offered to all.

We do well to cherish a high degree of gratitude, too, that the privilege of knowing and feeling for the sorrows of India's zenanas, the wail of China's hopeless and bereaved mothers, and of

sympathizing with the degradation of Africa's women, came to Christian women and caused them to go out with Bible religion as Bible women and seek to bring heathen mothers and daughters up and out from their darkness into the saving light of the gospel; to bring them from the worship of dumb idols, the belief of vain superstitions, and the observance of horrible customs that had surrounded them for ages past.

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The inspiration.

Yes, it is a special blessing to our sex that some women felt called to "go tell" of Jesus, and to break the silence, to lift the curtain that shut millions of women in from Christian light, love, and privilege.

It was well, too, that married women were willing to go and establish Christian homes and firesides, thereby proving that in them there was joy and honor such as never came to those without Christ Jesus. It was not the work of a week, a month, or a year to bring heathen wives and mothers to them, but in God's own time they came, cautiously but surely, and enjoyed being guests in a mission home. Their visits gave them opportunity to look around, and to see that they were clean; and, if not very well furnished, they were bright and comfortable as compared with the dark and cheerless rooms in which they lived. Many a time did a company of such visitors look around and exclaim, "How clean!" "how beautiful!" and sometimes, as in China, say to one another: "This is heaven." Such appreciation of a humble Christian home made its mistress feel all the more anxious to understand the language of her guests, nor was she long in becoming able to say that her home was not beautiful as she used the word, but there were beautiful homes in the mansions of God in heaven, where the good from all countries dwelt after death. Such simple words, with many precious promises and truths from the Bible, told over and over to Eastern women began, by the blessing of God, to wear away the barriers to long-closed homes and hearts, and little by little the women understood something of what was being given. At times there was little or no visible good resulting, and many methods were used to create lasting interest. Books were shown, the Bible was put into women's hands by the missionary women saying: "If you will read this book, you will find many more wonderful and excellent things than I can tell you." "Read, did you say, lady? Why, we cannot read. No one ever taught us. We do not know one word from another in books.

Chinese impressions of a Christian home.

MRS. LAMBUTH. We do not know the name of a single character. How, then, could we read? Have you never heard that reading is not for women, and that a cow or a cat might as well be taught as we?"

In 1834 Rev. David Abeel, a returned missionary, while in London, England, presented to some women there the deplorable condition of their heathen sisters, and stimulated them to organize, and a society for the promotion of female education was formed. It continues its work even now, having for its first aim to point all pupils to the Lamb of God, who taketh away the sins of the world; secondly, to enable each pupil to read the Bible for herself in her own tongue; thirdly, to impart all other useful knowledge that circumstances may render advisable; and fourthly, to train native agents to carry on the work.

Beginnings.

Mr. Abeel next visited New York City and made such an appeal to ladies there that they organized for work, but, at the urgent request of Church Boards, their society was abandoned until 1860, when Mrs. Frances B. Mason, from Burma, so effectually told the sad story of heathen women's woes and needs that there was no resisting the duty of setting to work. The late Mrs. T. C. Doremus was chosen President of the Woman's Union Missionary Society then organized, and no work ever had a truer friend or a more faithful leader. This godly woman had been interested in organized mission work from 1828. She had rejoiced in the prospect for a living society in 1834; how much more ready, then, was she to throw her whole soul into the leading of 1860's society! The first year of its existence four Bible women were supported in India, China, Burma, and a lady in Japan was helped to make a start there.

The New York society.

It was during the civil war in America that pupils and Bible women in the Methodist Episcopal Church, South, were aided by this society to continue work in and around Shanghai, China, and without such help there must have been a falling back to heathen homes and a retreat from Bible efforts. Some of these pupils have been called from earth, and one or two Bible women have exchanged service for reward. How glorious must have been the meeting with their benefactress in the glory land!

The appropriations of this society were both liberal and opportune in times and places owned and blessed of God. The Bible women of this society in India, China, and Japan are known to be

consecrated, zealous, and skillful workers, and we praise God for its organization and more than forty years of existence. MRS. LAMBUTH.

In 1869 the Methodist Episcopal Church began its Woman's Foreign Missionary Society. With strong faith in God, with but little money, brave hearts determined to advance, and when it seemed an impossibility to meet the expenses for sending out their missionary one of the committee said: "Shall we lose our missionary because we have not funds in hand to send her? No, we will walk the streets of Boston in calico dresses, and save the expense of costly apparel." It was agreed that she should be sent, and their first female worker to India was appointed. In a few months a second one was accepted for the same field. Farewell meetings were held both in Boston and New York City. In the latter place Old Bedford Street Church, from which Ann Wilkins went to Africa in 1836, was chosen as suitable for that occasion, and in it a large and enthusiastic audience gathered to give God-speed to the missionaries of the Woman's Foreign Missionary Society, "and at fifty cents a ticket, too." In the chancel, in the pulpit, on the pulpit steps, and wherever there was room, a host of ministers sat to see the strange sight of two young women going thousands of miles away into a foreign land to teach heathen women the Bible and its religion, with no other pledge of support than that of a handful of women whose first year's collections were $4,546.86 wherewith to meet the demands of the work. Those two women went, they studied, they taught, they encouraged the women, they prayed for and with them, until now India's Methodist Bible women are numbered by the hundreds. In China also (North, South, Central, and West) they are at work. M. E. Church.

In 1877 there were no regularly employed Bible women in Peking, but there was the "cloud as big as a man's hand." A mother in Shantung Province, and she a widow of unusual earnestness, living near to the birthplace of Confucius and Mencius, and four hundred miles from Peking, wanted to know "the doctrine," and made the sixteen days' journey on a wheelbarrow pushed by her own son. Two daughters went with their mother. Everybody laughed and prophesied all sorts of evil. She was called crazy, and was told that she never could learn to read. She not only learned to read, but became one of the most efficient helpers in the North China M. E. Mission, where she was employed as day school teacher, hospital assistant, Bible reader, and In China.

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traveling companion. Her son became a preacher, and her daughters exemplary Christian mothers.

Training schools for Bible women.

If the work of Bible women is so important, how necessary it is that through training schools their qualification should be provided for! Ten years from the starting out of this society a Bible woman's school in Soochow, Southern China, was opened. Eleven years after, there were forty different women in school during one year. Thirteen years after its opening, twenty-five women were taking the regular course of study. In 1893 the work of the Bible women had become so important that a native preacher was released from his Conference work to take charge of a training school in which nine women passed such fine examinations that the preachers were greatly surprised that women could do so well. The Foochow school had the honor of being requested to send a Bible woman to Nanking, the ancient Southern capital near the Yang-tse river. A timid little widow, but with a heart filled with the love of God, and whose happiness was in helping to save souls, responded and went to the distant province to lead women to Jesus. In Northern China there are also Bible training schools, the women in them chosen or selected from various districts and stations. It is told of one Bible woman there of sixty-nine years, who was faithful and gave great satisfaction, that when overtaken by sickness, and being told how necessary she was to the work, protested, saying: "I cannot help build the Master's house. I'm not a mason; I can only carry a little plaster for the masons," showing thus her meekness in those last years when her work was almost done. She was gathered home, but her influence among those who knew or heard of her led many to honor her for faithfulness in God's work.

It would be a pleasure to follow this society's Bible women in Ching Kiang, King Kiang, Woohu, and into Western China, where, far removed from the outside busy life of nations, women are more accessible than in any other part of the great empire. Time forbids, and we will add only that after thirty-two years' work our sister Church has over one thousand Bible women and other helpers, seeking to give light and salvation wherever it is not, with an annual receipt of $360,000.

The very first Bible woman of the Methodist Episcopal Church, South, in China became a Christian while living with Dr. and Mrs. Cunnyngham at Shanghai, and was baptized by Dr. Cunnyngham

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after a long probation and careful examination as to her change of faith and willingness to give up whatever of her former life was opposed to Christianity. So considerable an amount of general Bible knowledge had been digested by Mrs. Quay (for that was the Bible woman's name) that she could give the outlines of several important portions of the Old and New Testaments. Other books were not neglected, catechisms, hymns, promises, and some biographies were familiar to her, and could be quoted with ease when occasion made it desirable to do so. Having been a devout Buddhist before conversion to Christianity, she felt it her duty to make up for the years in which she worshiped idols and ancestors and observed Buddhistic ceremonies. No work was too difficult to undertake for Jesus's sake. No person was too humble for her to approach in the interest of her soul, and her home, though not large, was always sufficient to shelter the homeless and the orphan. Several such persons went from this home to heaven, leaving grateful memories of the Christian influences thrown around them there.

Quay Ta-Ta.

In the department of Church work Mrs. Quay led the women in prayer meetings and Bible classes, and sought out others to bring into Sunday schools and mothers' meetings. It was no uncommon thing for her when living in the neighborhood of a church or chapel to prepare on Saturdays food for such women as could not go home and return for Sunday afternoon service. Indeed, it became quite a usual custom for them to bring uncooked rice tied up in a clean cloth, and by putting it into Mrs. Quay's rice box make some return for her generous provision for them.

In family visitations books were taken for distribution. The Bible was a special book that she gave or sold as she could. The present of a book to a father or son in a family often made friends for the Bible woman, and left the door open to her on a return visit. It was a point with her to know the contents of a new book to be distributed, so that she could the more intelligently talk of it with her people.

The mode of procedure.

At out stations it was customary to hold special meetings for women in a schoolroom, chapel, or such other home as was available. Invitations to these meetings were given to any within reach. If they failed to appear for the one asking, another invitation was sent, and frequently a number of women would be present. A cup of clear tea, and sometimes a cake, were served in

MRS. LAMBUTH. Oriental style, and helped to strengthen a kindly feeling among them all.

There were not many of the high class women in those days to come out, nor was it only the middle class women that attended the meetings. The poor and the unlettered were sought out and urged to come also, for they needed the brightness of Christianity to cheer their lone hearts. Among them we will mention one, a poor, aged, and feeble woman. She heard how Jesus healed the sick and fed the hungry; that he was kind to the lonely and sorrowing. She understood enough to feel that it would have been good for her to have lived then, and she said: "I should like to have known that teacher." She was told that he could see her, that he would send joy and comfort to her heart even then; but she feared she was "too old," "too stupid," "too poor," to be noticed.

The Bible woman walked home with her that evening talking of Jesus. She made various other visits, and hoped that the sown seed would surely spring up and that a harvest for God's glory was not far away. Other work called her away for a short time, but as soon as she could she returned, and went at once to renew her visits to this desolate friend. The house was shut, and on inquiry a neighbor told her that the woman was dead, and that her body lay in its coffin on the ground not far from the house. Mrs. Quay, in telling me of it afterwards, said: "I was at first confused to death, but I soon asked if there was no message left for me, and if she said nothing before dying." "Well, yes," replied the neighbor, "she was all the time saying, 'Jesus, Jesus, save me; Jesus, save me!' until her body was nearly cold and her eyes fixed upon something above her, when she smiled, and was gone." To Mrs. Quay these words were very precious, and she felt sure that the gospel seed had taken root, and that at the eleventh hour there had been saving faith, and that the angels came and took her spirit home to the "house of many mansions."

A convert.

Much more could be told of this Bible woman, known as Quay Tá-Tá, but we have given proof of her faithfulness, and of her being blessed of God. She lived to be more than seventy years old, and passed away while at work in an out station, having no fears of death. Her heart was full of joy at having been allowed to help lead some of her people to the Saviour. It has been well said of her that "her faithfulness won many to Christ." Quay Tá-

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Tá's second daughter-in-law and two granddaughters are active Christians, Bible workers, making three generations of Christian workers, and four of baptized members. An incident connected with one granddaughter during last year's anti-Christian excitement in China will be allowable here, showing that God's Holy Spirit helps to make converted heathen women strong, brave, and true to their convictions. One day this woman and her friend went shopping in the Shanghai native city, and just before leaving a store a strange man rudely taunted them thus: "We know who you are; you are some of those Christians. You are marked; your dress, your hair arrangements are unlike true Chinese. Your finger nails are cut short, your feet are large like foreigners. It will not be long before the knife will pass thus across your necks," he making a gesture significant of decapitation. To those words there was no reply until his speech was finished, when the granddaughter spoke out fearlessly: "You can kill but once. You may kill the body, but the soul is in the care of God, the living, heavenly God; it never dies; it cannot be killed." The cruel man said no more, but slunk away in silence, and the women went their way unmolested, sure that the Lord was their Strength and Protector, and that he gave them words to speak for him.

Courage.

Our Woman's Board, with its consecrated workers, began in China thirty years after the Parent Board opened work, and had six Bible women as a nucleus for that department of work. Last year's report shows thirty-three such workers in China, and twenty-seven more in Mexico, South America, Korea, and Cuba, making a total of sixty Bible women employed by this one society. These sixty women are reaching a vast number—figures cannot tell the results of their visits, their conversations, their ministrations, and their prayers. Not until all are gathered home to Jesus will it be known how great the result of their work is.

The work today.

Japan has Bible women. All denominations see their usefulness. There was a time when it was thought unnecessary to give educational and religious help to Japanese women. Those days are past, and now the best is not too good, and their uplifting is helping the nation to become a model one. A religion full of the spirit of Christ Jesus can save both the men and women of Japan. It is the desire of all who are engaged in Christian work that the first year of the new century should be characterized by a great forward movement.

MRS. LAMBUTH. On every mission field the great work of qualifying for Christian leadership is going on. In the Bible schools trained and consecrated women from the home land are giving much time to the education and equipment of native women. Nor are these alone in the work. Male missionaries and native preachers in many places are teaching the Bible to classes of women, and are guiding them in the pursuit of those studies which will discipline and transform their natures, making them responsible agents in their work for God. The need of Bible women, sympathetic and loving, is the need of the heart and of the home in every heathen land. As the cry for help rises from hopes that are wrecked and hearts that are crushed in the habitations of cruelty, of suffering, and of sin, let the whole Church of God awake and respond for the sake of Him through whom the highest possibilities of womanhood have been the heritage of the world.

Outlook.

Section VI.

THE YOUNG PEOPLE.

THE YOUNG PEOPLE AND THE CHURCH OF THE FUTURE.

REV. JAMES ATKINS, D.D.

JESUS of Nazareth was the champion of youth. He threw the light and warmth of a tender, divine regard upon its untrodden paths. His view point in dealing with childhood was new and revolutionary, as much so as was his annunciation of the principles of the kingdom of heaven. He rose as far above all other masters of men in discerning and defining the value of childhood in its relation to manhood as he did above the common doctors of his day in expounding the laws of spiritual life. The effect of his doctrine was a command to the world to about face and front the cradle in the solution of its greatest problems.

Other great teachers had regarded childhood in the main as a necessary evil—as a period of weakness and worthlessness—which had to be passed over in order to reach the estate of manhood. They saw that the tiger and the lion leaped into almost instant dominion in the jungle, and that within three or four years the horse and ox became the invaluable servants of men, but they were never able to see with clearness the providential purpose in the original weakness and long-continued helplessness of the human offspring. It is not difficult to see, therefore, why it was that they were unable to throw more than an occasional gleam of light athwart the desolate darkness of unchristian childhood. If Christianity had done nothing more for the world than to lift the dark shadows of neglect and cruelty from off the cradlehood of man, it would have been worth a thousandfold more than all its earthly costs. But in lifting the shadows thence, it provided for the lifting of them from off the fields of after life.

The rationale of the kingdom of God among men is wrapped

ATKINS.

The primacy of childhood.

up in the teaching of Christ concerning the absolute *primacy* of *childhood* in the scheme of human destiny.

While the scope of this address does not allow a general discussion of this doctrine, a few fundamental statements are necessary, since the success of the Church on every line of development and endeavor depends on a right interpretation and use of what Jesus has said about children.

On one occasion, as Christ was teaching the multitude, certain mothers brought their babes to him that he might touch them and bless them. The disciples, when they saw this, rebuked the mothers. But Jesus was displeased, as the practical and candid Mark tells us (x. 13, 14), and he took them up in his arms, put his hands upon them, and blessed them. This was a marvelous scene. The impulse of parental love sought for the little ones a contact with the highest; the condescension and love of the Saviour invited them, and so soon as the opposition of adult ecclesiastics could be eliminated they came, and received the blessings and caresses of the Son of Man. While the situation itself teaches a lesson which cannot be evaded, Jesus did not leave so important a doctrine to be inferred from his acts, but said to those parents and those disciples and to the successors of both forever: "Suffer the little children to come unto me, and forbid them not."

"Suffer them." This means permit, allow them to come. Then the impulse is within them and the demand is that it shall not be obstructed. And the corresponding truth is that all the elements in Jesus are such as appeal supremely to the childlike heart. His kindness, his gentleness, his candor, his simple majesty, his profound sympathy, his self-immolating love, his lot of suffering, his tragic death, his glorious resurrection are qualities and conditions which awake all the generous love of childish hearts and draw them toward him. What the children need, therefore, most of all is a revelation of Christ through the lives and teachings of those who have the right and place of authoritative guidance. This done, and they will come to him. His terms are "suffer them," "forbid them not."

"Suffer the children."

On another occasion when the disciples, affected perhaps by certain selfish visions, came to Jesus saying, "Who then is greatest in the kingdom of heaven?" Jesus called to him a little child and set him in the midst of them. This child was almost certainly a boy, possibly a wide-eyed, gaping boy who stood on

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the inside of the circle of hearers, and with undisguised wonder of childish faith gazed up into the face of the Saviour as he taught the people. There is a tradition that this boy was afterwards St. Ignatius;* this is one of the few traditions of that day which I am heartily disposed to believe. In this connection it may not be out of place to say that the boy is the neglected and most needy element in the Church of to-day. But Jesus then said: "Except ye be converted [turn round] and become as little children, ye shall not enter into the kingdom of heaven." (Matt. xviii. 1-3.) The indubitable effect of this statement was to make childhood, which men could understand, the analogue of conditions which otherwise they could not understand, at least so well. This statement brings up a comparison of two policies: the one is to grow up and become habituated away from all that is child-like—to grow into a hardened manhood and then turn round and become a child again in order to find admittance into the kingdom of heaven; the other is to possess and indulge the qualities of childhood while yet a child. The simple question is whether it is easier to be a child when one really is a child, or to quit being a man and become a child. It is a question of acquiring by discipline against many odds what children already have through guilelessness.† In the one way or the other the feat must be accomplished. When Jesus came to answer fully the inquiry of the disciples as to who is greatest he said: "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven."

The child in the midst.

But Jesus further said in terms of generalization: "For of such is the kingdom of heaven." (Mark x. 14.) Many people to this day read it as though it had been said: "For such are of the kingdom of heaven."

The first interpretation given to this saying of our Lord was that certain childlike qualities, such as faith, love, obedience, etc., were necessary in order to salvation; a position which is true, but which had a full statement in another and entirely different situation, as has already been shown. A second interpretation was that some children, under certain conditions, might become members of the visible Church, which was a real and valuable advance, but which by no means measured up to the full mean-

"Of such is the kingdom."

* Nicephorus, II, 35.

† Enthymius Zigabenus, as cited by Meyer on Matthew xviii. 3.

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ing, which seems to be this: that when Christ's ideal Church is realized it will be a Church of children—thas is, a Church whose membership shall consist in the main of those whose entrance into it was under the natural and easy conditions furnished by childhood, and whose spiritual growth has kept pace with the physical and intellectual development until a well-rounded manhood has been attained under the laws of growth which belong to all the kingdoms of life. The interpretation does not, on the one hand, deny admittance to any individual, however aged, who by neglect or willfulness may have missed the early path, nor does it, on the other hand, squint at the doctrine of inherited holiness or any view that would minimize the necessity of being born again by the Spirit of God.

I am not unmindful that the Church began with a grown up generation. There was no other way to begin it. If the unbelief and slowness of heart of the adults had not prevented Jesus from having unprejudiced access to the children of his day, he would have had a thousand believers to where he obtained one, and they would all have been of a better quality. But that generation of grown up initiates was the last authorized edition of an adult Church. We have had no end of experiments in the evangelization of adults, and in the disciplining of them to the demands of religious life. Until recently, and, alas! too much even now, it has been an almost settled policy to allow men to grow up and test their powers of sinning until the evil in them became functioned in the life before seriously seeking their recovery. This policy must be reversed, and, as we shall presently notice, is being reversed in a very hopeful degree. The Church is now rapidly coming into the conviction which has had notable individual acceptance all along the way of Christianity, that a generation of grown up people when evangelized, or saved, is at best but half saved; first, because not half of them under the best conditions are ever reached so as to be vitally saved at all; and secondly, because those who are really converted in middle life and beyond are themselves not much more than half saved. They are plucked as "brands from the burning," but to pluck brands from the burning by no means measures the full scope of Christ's purpose in saving a soul. To be saved from a fire is a great thing truly, but to be saved from a life of incendiarism is a vastly great-

Children and the Church.

er thing. Whatever such men may be saved from, they are certainly not saved to all that to which Christ came to save them. ATKINS.

But perhaps the most far-reaching of the economic commands which our Saviour gave to his disciples is this: "See that ye despise not one of these little ones." (Mark xviii. 10.) The harshest meaning of the word "despise" is to "pour contempt upon," and its mildest meaning is "to undervalue." Undervaluation leads to contempt, so that undervaluation is the original sin, while neglect, contempt, and distortion make up the category of actual transgression. "Despise not."

This command does not declare an incidental guardianship of the Church and the family over the childhood of the race. It is, when taken in connection with other utterances of Christ on this subject, the declaration of a policy. It is the announcement of a policy which is buttressed on the natural side by analogies from all the kingdoms which have life in them, whether vegetable, animal, or intellectual, in all which the process is ever from the potential to the dynamic, from the embryonic to the fully developed, from the small to the great. But this plan is also specially buttressed by that wonderful saying of Jesus: "For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." This throwing open of the heavenly world that men may see in what estimation childhood is held there further strengthens two other declarations which correct false views of the Church and restore her to the true plane. One of these is, "Whoso shall receive one such little child in my name receiveth me;" and the other is, "But whoso shall offend [cause to stumble or fall] one of these little ones [these children and those like them] which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." (Matt. xviii. 6.) The undervalued and neglected child is itself the millstone about the neck of modern society. There has been no age since Christ in which a new era might not have been made by a literal interpretation of what Jesus said about children instead of extracting from his words a mere symbol by which to teach adults concerning themselves. The frequency with which his command to despise not the little ones has not only been infracted but ground to powder by the Church in past ages is a heart-sickening reflection. But many tokens out of the recent past and the present indicate that a new era is dawning, A policy.

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so that the atmosphere of our own times is full of hopefulness. The century which has just closed witnessed a truly wonderful revolution in this field of thought. Indeed, great as was its progress in the discoveries of steam and electricity and in the modes of their application, and in the field of the physical sciences and the liberal arts, its greatest achievement was the rediscovery of the child. A moment's survey of this process may be helpful.

Beginning of the Sunday school.

Without discounting the desultory efforts which after the Reformation were made in various lands to revive Christ's view of childhood and youth and the Church's obligation to it, it is but just to say that the true renaissance began with the Sunday school of Mr. Raikes in Gloucester, in 1780. From that small beginning of four paid teachers in charge of a handful of neglected and ignorant children, the Sunday school has grown into a host of more than twenty-four millions. More than two millions of these are consecrated teachers giving freely and joyfully their services to more than twenty-two millions of the flower of the race. It is scarcely to be questioned that out of this movement, more than from any other single source, came that inpulse toward free popular education which signalized the nineteenth century more than all other civic movements combined. As a result of the advance on these coördinate lines of religious instruction and general primary education, the latter half of the century was characterized by a large amount of literature devoted to child study in various forms, and withal not a few valuable books on the religious life of childhood and youth. While much of this literature has done little more than to give formal statement to facts and principles which were already fairly well known, it has tended to turn the attention of the home on the one hand, and the State on the other, more fully upon the importance and possibilities of the child. Dr. Starbuck,* for example, in his work on this subject, has not brought forward much that is new. And he has withal so spoken of religious experiences in the terms of the material sciences as to forbid some of his utterances from finding acceptance with a large class of religious teachers. But he has in certain regards done a valuable service; chiefly in this, that he has reënforced by scientific data some very important doctrines which the Church has long held, but acted upon too little. The

Recent studies.

* "Psychology of Religion."

chief value of his work is in the gathering and scientific presentation of a large amount of data to show that the period of childhood and early youth is preëminently the period of becoming religious, and the discovery of the physiological and psychological conditions, which it is necessary to know in order to the most successful work in securing that end. When parents and religious teachers have been led to see by such scientific proofs that a certain and effective religious life depends as much upon an early training for it as the highest skill in handicraft does upon a childhood apprenticeship and for the same reasons, they will not, they cannot but be moved to a larger concern for the early and competent religious training of the children and youth committed to them. ATKINS.

Following the Sunday school and its general effects already alluded to came the Young Men's Christian Association, the Christian Endeavor Society, Young People's Union, Epworth League, and the various special Church societies for the development and expression of the young life of the Church. This progress in the latter half of the century just closed was truly great not only in its breadth of range and its numerical exhibits, but in the preparation of a host of gifted and cultivated young leaders who stand in the dawn light of the twentieth century, ready to enter the larger fields of opportunity which the new times have brought. Young people's societies.

But we must not at this point make the mistake of assuming that we have attained. All that has been done hitherto in this way amounts to little more than an enlistment of the hosts. The larger work of training them for the strenuous campaigns which this country shall see still lies before us. This conclusion will force itself upon us if we but glance at the magnitude and complexity of the task which presents itself to the faith and resources of the Church.

It will probably be granted without controversy that under the orders of Christ and the inspiration of the Holy Spirit the chief impulse of the Church is the missionary impulse. It follows that the normal condition of the Church is one of supreme missionary activity. Over against this ideal stands the fact that within our own communion there exists a general state of apathy, and we are not below the average of Protestant Christians. Our contributions and other forms of activity are mere symptoms of a Missions.

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life which waits to be led forth into a robust and triumphant development. The accomplishment of this will require a prolonged and painstaking process of education; a process which, while it shall be addressed to all stages of life among us, must be chiefly aimed at the childhood and youth of the Church, in whom it is possible to produce an ideal in harmony with the demands of the gospel of Christ. Thus the first work which claims our attention is one of inward transformation, the creation of a new ideal as to our part in the evangelization of the world.

The magnitude of the work on the objective side is immense. It contemplates nothing less than the regeneration of Christendom and the evangelization of the pagan world.

Constant regeneration is the order of progress in the kingdom of heaven. New ideals, new issues, and new methods are the necessary outflow of new hearts. Whoever accepts Christ's doctrine of individualism and dares to rest his own progress or that of the Church on it makes a fatal mistake. The man is first, it is true; but the family, the community, the nation, the world follow in an order as natural in the spiritual world as that which obtains in the physical. It follows, therefore, that the Church of the future is to succeed or fail in proportion as it shall meet the demands of human life in all these relations. A Church which cannot or will not in the home field measure up to the sociological problems born of the new life which the gospel has inspired in man will have but little business abroad and but little power to go. Our age is thronged with problems of that nature. The field of what are called home missions is larger now than the whole field was only a few years ago, and some of the problems upon which the Church has hitherto merely looked askance and "passed by on the other side" will hereafter have to be grappled with with all the power and resources at command, and this in no spasmodic way, however Herculean, but with the same spirit of patience and long-suffering which has characterized our work in the foreign fields.

At home as well as abroad.

Among these home problems are: (1) the race problem; (2) the multi-race problem, and (3) the problem of the industrial classes.

Three problems.

1. The race problem has to do with the man among us whom Bishop Haygood very truly and forcibly denominated "our brother in black." Until recently the negro has been separated from us by chasms of tradition and politics which could not be

bridged. But now these barriers are being so far removed that the burden of the negro regeneration is coming to rest almost wholly upon the white people of the South. It has providentially come about that the Southern white man, who has ever been the negro's best friend, is now and henceforth his only friend in any sense which embraces all his interests as a race. The coming to the foefront just at this juncture of a few leaders of that race whose views are thoroughly sane and whose methods are practical is a most fortunate circumstance for all concerned, one never before presented, and which, if it should pass away unimproved, may not come again. I refer especially to Booker T. Washington and his coadjutors and the industrio-educational plans for which they stand; plans which look to the proper placement of the negro in the civilization of the future. No race has ever before occupied a place of as severe temptation to the most destructive sins as that into which the American negroes have been forced. And while I do not by far agree with the wholesale indictment made against them by one of their own race in a recent book, the situation is indeed deplorable, and extrication from it is impossible without the organized, patient, persistent help of the higher race. I venture to forecast that ere long the generous Southern people will inaugurate some plan of work by which the full strength of the Anglo-Saxon conscience and will shall be placed under this mired wheel of our civilization. The spirit of William Capers will rise again under new forms of organization and command a following even larger and more efficient than that which distinguished the records of our communion in the days when this new man in our civic order was a slave.

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The negro.

2. The multi-race problem has to do with the evangelization of the pagans who are settling on our shores from those lands to which we are sending the gospel. It is easy to see that if these are properly ministered to they will become the most available of all allies in the Christianization of their own lands. But if allowed to segregate themselves and flourish in their own pagan order in the midst of our institutions, they will constitute one of the most dangerous home elements and one of the most formidable barriers to the conquest of the lands from which they come. Already more than two millions of this element have established permanent bases on our shores.

The immigrant.

3. The ministry to the industrial classes is perhaps the most

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complex of all. The region in which our home work lies is destined to a fabulous wealth. The consequent populations will be enormous. The interoceanic canal belongs by the scheme of nature to the inevitable, and when it comes it will bring to our Southern coasts more than one Castle Garden to tax our patience and our powers of assimilation. The problems which have burdened the statesmanship of other regions will soon be ours. The management of the factory populations alone will call for vast resources of wisdom and work. A man of high position in technological training recently gave forth an estimate showing that the cotton crop of a single Southern State last year when put through its factories for coarser fabrics brought into that State $28,000,000, and that same yield, if transmuted into the finest fabrics, would have brought in $800,000,000. These astounding figures were made the basis of an argument in favor of a technological training necessary in order to a movement upward toward the finer fabrics. With such figures to indicate the activity called for in the realm of material development, how vastly larger than anything now known among us must be the activity of the Church in ministering to the spiritual life of these coming populations!

The industrial population.

And beyond these home interests lies the work of evangelizing the pagan world, now embracing half the population of the globe.

The field is the world.

This very cursory statement of what is before the Church indicates something of the magnitude and many-sidedness of the work for which we are to equip the generation of young people under our hand.

It would seem scarcely necessary to say that a work of such delicacy, complexity, and extent cannot be accomplished by a desultory movement, nor even by the best methods in the hands of a horde of unskilled workmen. It will require all the forces of the Church, under the best conditions of discipline, and animated by the highest faith and enthusiasm. To obtain this holy conspiracy will require a long-continued training. It implies the making of a generation to order, one with new ideals and new habits. For doing this Providence furnishes the opportunity. It is an awful but in some senses a glorious fact that in the order of nature the world is swept clean of its population on an aver- of three times in each century, so that every thirty-five years there is a new race in the cradle to be evangelized and a new race

of evangelizers in the cradle. Herein lies the hope of the world in both its hemispheres, that which lives in the light of the gospel, and that which lies dead under the darkness of heathenism. ATKINS. Skilled workmen needed.

The first thing demanded by the situation then is that the Church, having fully grasped the idea that the work committed to it cannot be accomplished otherwise than by a generation of thoroughly trained workmen, shall produce and operate a proper system of religious education.

The chief thing to be taught, of course, is a thorough and vital knowledge of the word of God. This is the *sine qua non* to a golden age of Christian power and progress. The revival power of Protestant Christianity, which is the hope of Christendom, rests upon it; and the inspiration necessary for the conquest of the pagan world can certainly come from no other source. This knowledge must not be merely theoretic or theological, however extensive it may be; nor merely literary, however brilliant and critical it may be. The consensus of enlightened mankind is that the Bible is the crown of the world's literature, the source of its law, the sea of its ethics, the field of its finest art, and the inspiration of its noblest activities. And this judgment is correct. A proper appreciation of the Book in any and all of these phases is a source of ennobling joy to the devout student. But it might be known and enjoyed in all these aspects without accomplishing its divine intent. A man may be enraptured by the study of the Bible as mere literature, and at the same time be so spiritually deaf as to hear no calls of God to a life of devotion, and so blind as not to see the spiritual needs of his neighbor who agonizes at his side. The Bible to be taught first.

The Bible, whatever else it may be, is preëminently the science of righteousness, which is in its last analysis the science of human salvation from sin and the ills which spring from it. To teach it as such and by methods as truly scientific as those applied to other forms of learning is the plain duty of the family and the Church. This will require a greater outlay of labor than the desultory method so long in vogue, but I rejoice to believe that the Church is rapidly adjusting into a readiness to take the pains in order to obtain the results. Systematized knowledge from an infallible source on all the problems of human life is what the world needs. This truth the Bible alone contains, and while the work of systematizing and teaching this truth in an orderly Not as literature only.

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way is not an easy one, it is altogether possible to the home and to the Church. All Scripture given by inspiration of God is profitable for instruction in righteousness, that God's man may be thoroughly furnished unto every good work in this world. This view of the Bible prevents it from being in any sense a dead book—a mere relic to be reverenced—and makes it a fountain of living waters, a granary of limitless supplies, an armory of faultless equipments, and a storehouse of implements for the husbandry of God.

In order to such a teaching of the word of God the Church must furnish a higher order of teachers. First, the teaching preacher, who shall be the head of an institute of sacred knowledge. There are now many such men who are not only holding communities from relapse, but leading a decided advance. But there ought to be one in every charge. Secondly, teachers in the Sunday school, who shall be thoroughly prepared for a great religious life work on this line. It is time for the haphazard Sunday school teacher to pass away forever. And thirdly, teaching parents, who will enshrine the truths of the Bible in all the best memories of family life, by the constant use of it in the home, and by at least superintending the study of it as prescribed by the Church.

The preachers and teachers of the future.

Along with this systematic general instruction in Bible truth there should come the inculcation of the missionary idea as revealed in the character and teachings of Christ. General information is not sufficient; there needs to be specific indoctrination accompanied by such personal contributions as will fix the cause of missions in the thought and affections of the growing child. The conception of the duty must become ingrained so as never to be lost. Men need to be taught that this great conception rightly imparted has in it, apart from its direct products to the cause of missions, an untold richness of influence on the personal life. The economic value of this doctrine and habit is, indeed, much larger than most people imagine. It is easy to implant in the young heart a great and broad sentiment—much broader, indeed, than the childish intelligence is able to measure. Such a sentiment once planted in the heart gets in due time the progressive reënforcement of the ever-enlarging intelligence. But the real fort is the heart, and a great truth like that which underlies the mission movement once lodged there, abides, and under proper

Implanting a sentiment.

culture grows with the growth of the mind. The very essence of this doctrine is unselfishness—the exact opposite of that sin from which all the evils of a sociological kind spring. If the true doctrine of missions be thoroughly planted in the heart of a child, the child itself will soon discern that it includes all minor forms of the unselfish life. A generation so furnished with the divine conception of the brotherhood of man is the only kind which will be found capable of practically solving the social problems within our own civilization. The one class of problems is clearly embraced in the other, and both alike demand what may be called the universal man. Whoever implants a broad, unselfish sentiment in the heart of a child achieves an immortal work, and makes a direct contribution to all the ends of good citizenship in this world. Whoever implants that broadest of all notions, Christ for the world and the world for Christ, makes it next to impossible for the life of the one receiving it to ever become a dwarfed, selfish, and sterile life. The highest work of each generation is to saturate the life of its children and youth with the truth and spirit of the Son of God, who came not to be ministered unto but to minister. His ideal of greatness must become ours and be imparted to our children. "Let him that is greatest among you be the servant of all," works a vast contradiction of the present order, in which children are so largely a leisured class of dependents, growing up into manhood with the notion that success is to have money with which to buy the services of their fellow-men. A corrupt tree cannot bring forth good fruit. A generation reared with a selfish view of life and set in the habit of self-indulgence throughout the period of adolescence cannot at maturity or later suddenly expand into those large views and heroic expressions of self-abnegation which are necessary to meet the demands of the kingdom of God. The Master of this kingdom, who in the days of his incarnation had not where to lay his head, whose business was to go about doing good, who said, "The disciple is not above his master, nor the servant above his lord," and "Ye are my friends if ye do whatsoever I command you," cannot be appeased in his suffering for a lost world by the sumptuous sympathy which the Church of to-day is offering him. Hitherto we have not put ourselves to serious inconvenience to save the world.

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The broadest of all notions.

In relation to all this work we need to stress the fact that the

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present standards of missionary effort will not do for the Church of the future. Our young people must be trained away from the deadly prejudices which these standards have already engendered in the public estimate of the cause of missions. We are not now very much in advance of the *per capita* contributions which marked the first few years after the close of the civil war. It is doubtful whether we have at all advanced in liberality—that is, in the amount given in proportion to numbers and resources. It must be remembered that when the war closed our land was a vast desolation. Hundreds of millions had been swept away by the cost of the war; other hundreds of millions suddenly vanished in the manumission of the slaves; and still more millions by the removal of slavery as the commercial basis on which all our material interests rested, and from which other things took their value. The chief residuum when the struggle ended was a vast estate of land overgrown with wild weeds and debts. The largest heroism of the South was not revealed by the battles in the Wilderness but in battles with the wilderness. Over against this desolation there stood chiefly two things: an indomitable courage and the discipline of long-continued want. The men of that generation had learned what the men of this generation are so prone to forget, that not only does man live by bread alone, but that not nearly so much bread is needed as men commonly think. Beginning at that point, these men of mighty wills addressed themselves to the production of means for rehabilitation and for laying the foundations of a new and enduring civilization. Their success was so wonderful that at the end of thirty-five years, or the average lifetime of a man, they had about doubled the wealth which their section had when the war began, and they have turned it as an honest heritage into the hands of the generation now coming upon the stage. Through all the years of this struggle our fathers sustained with liberality all forms of benevolent work. If those who receive into their hands this restored and enlarged estate shall be content to do no larger things for the kingdom of God in their prosperity than their fathers did out of toil and adversity, they will prove themselves the ignoble offspring of most noble sires. It belongs to the Church of this very hour to eradicate from the minds of our young people and to erase from the tables of our Mission Board the figures which, however honorable they may have been to a past generation, are unfit to measure

The former years and their trials.

A new standard for the new day.

either our prosperity or our love for men. We cannot, we dare not, we will not accept in this regard the standards of our fathers.

I have already alluded to the general religious work among the children and young people of our day. When we turn to the survey of their work with institutions of learning and in behalf of missions, the indications are of the most encouraging kind.

When the last century opened almost all the institutions of learning within our nation were under the domination of a patronizing skepticism, and irreligion abounded almost universally among the youth of the land. The whole subject of missions was a *terra incognita*, and its very shores had to be discovered to even the religious young people after half the century had gone, and most of what has been achieved by them belongs to the last quarter of the century. Now there is not a high-grade institution within our national bounds where religion is not reverenced, and in which may not be found, both among the professors and students, many of the most devout and efficient followers of our Lord. Not only so, but the spirit of missions has so far entered many of these institutions as to have wrought a revolution in the trend of religious thought. Nowhere has this spirit found a more normal and effective expression than among this class. It has also taken the most vital turn, the direction of personal consecration to the work in foreign fields. The Student Volunteer Movement is a miracle of religious progress. It was born of an organized national and international students' movement which embraces nearly 1,500 Christian Associations with a membership of 60,000. The Volunteer Movement itself has enrolled many thousands of educated volunteers for service in foreign fields. At least 2,000 have already gone. When this movement first began, many thought that it was the mere expression of a youthful enthusiasm which would soon vanish, but there has been no healthier or more solid movement in the Church of modern times. There are, moreover, in North America now 6,000,000 of organized young people who under right training and leadership are capable of doing more in the next half century than has been done by the whole Church in the last ten centuries. When we add to these the 20,000,000 of Sunday school scholars who are in the plastic stage, docile, generous, and willing to be led, we begin to have a glimpse of what the Church of the future will be if only the

Conditions in 1800.

Student volunteers.

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Church of the present will do its duty in the fear of God and in the love of souls.

At the beginning of the modern missionary movement it required all the available sympathy and resources of the Church to send forth and sustain one man; then a few; and at last many. The second step was the sending and support of a missionary by the single congregation. This new phase of the movement is growing hopefully, but however general it may become it can never meet either the demand for workers or the obligation which the gospel lays on the believer who has large means. There are now thousands of men upon each of whom rests the obligation to send out of his own resources a representative into the whitened harvest. In our education of the coming Church we need to hold constantly before it the obligation of the individual to go or to send another in his stead. A right discernment of this doctrine on the part of wealthy believers would soon tax the best statesmanship of the Church in applying the means which would flow into its treasuries. We cannot but marvel perpetually at the foolhardiness of the man who dares to die rich in this day of boundless need and of opportunity for transmuting the perishable things of this world into the enduring riches of the world to come. (Luke xvi. 9.)

Go or send.

One of the most wonderful analogies used by our Lord is that which makes the productive power of the earth to represent the divine forces which insure the establishment of the kingdom of heaven. It is also, in this day of organizations and varied machinery, one of the most neglected parables. We shall do well if, in connection with this movement, we give it a new regard and rest our faith upon its vast foundations. "And," he said, "so is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in his sickle, because the harvest is come." (Mark iv. 26-29.)

"The earth bringeth forth of herself."

The parable of the sower has to do chiefly with the varieties of soil and the relative products, and that of the mustard seed with the multiple power which belongs by the law of growth to the truth of the kingdom. But this parable is the broadest of all, and

easily furnishes room for the other two; and yet, it is the most specific in the exclusion of everything except the one point which it is intended to set forth. It assumes the soil, the seed, the sowing, and all those incidents of experience which belong to the life of the husbandman between the time of sowing and the harvest; but its specific teaching is that the earth of itself bringeth forth the seed from the sowing to the harvest. No rational treatment of the analogy can, of course, omit the usual conditions of soil, seed, and such cultivation as is due; but, these given, the harvest follows by laws that are inevitable. The parable teaches, therefore, that back of all these visible conditions and human contributions there is the tireless push of an infinite power. As silently and as forcefully as the spirit of nature sends forth the buds in springtime nor rests until the wealth of autumn is poured into its destined granaries, so noiselessly and irresistibly do the vital forces in the kingdom of God, which have their rise in the nature of God, push the truth sown in youthful hearts to its destined end, the perfection of manhood in the image of Christ. In the scheme of nature not only all changes of season in this world, but also the silent influences of all worlds, conspire to bring the harvest to perfection; and so it is in the spiritual realm. The usual incidents occur; men sleep and wake, generations live and die, kingdoms emerge and become submerged; but all things earthly, reënforced by the powers of the world, invisible and eternal, stand in the order of God's purpose and process to save the world by the truth as it is in Jesus.

ATKINS.

The work of God.

THE SUNDAY SCHOOL SUPERINTENDENT: HOW HE MAY DEEPEN THE MISSIONARY SPIRIT IN THE SUNDAY SCHOOL.

MR. JOHN R. PEPPER.

In the holy hush of these birth hours of the century thoughts about our God and round globe, interpretations of the great commission and how his truth shall girdle the globe, these birth hours of missionaries because I verily believe missionaries have been born since we have been in this place, I feel that during the

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remaining golden moments it would be more in consonance with my own feelings to sit quietly before God and have him say what he would have me do rather than say anything myself. This programme is built like a pyramid, and we have been working from the top downward. To-day's section of it lays hold on the foundation stones of the structure because it deals with youth, the very substratum of the world's hope. The key words at this Conference are *mobilizing* and *energizing*. The whole resources of the world are to be harnessed and energized for the world's conquest. As a plain merchant man much more given to the use of the world's arithmetic than figures of speech, as somewhat of a lay student of the great movements of God's Church, as superintendent of one Sunday school for more than twenty years consecutively, I do verily believe that the heathen nations can be converted to the religion of Jesus Christ in one generation if the Church will but rear in faith a generation of missionaries to do the work under his guidance. And I dare believe that the twentieth century Sunday school is to become the recruiting station and drill ground of this aggressive force of God's Church of the future. Without the shadow of seeming disparagement to the noble army now in the field, I am profoundly impressed with the fact that we will perhaps never have an irresistible, all-conquering line of royal givers of gold, silver, or selves until we rear them, and the first lessons of this culture in real honest heart-yearning for the salvation of the whole world must be received in the springs and sweet fountains of early childhood if we would see the largest yield therefrom.

In the precious moments allotted to me I desire to draw your minds clearly to two fundamental thoughts touching this subject in order to the accomplishment of the purpose contemplated by this topic:

I. Deepening motives.

II. Deepening methods.

The spiritual dictionary definition of a Sunday school is a soul-winning, soul-building, soul-impelling and propelling agency. Therefore the central figure and director, sometimes called superintendent, of an institution like this must, first of all, have deep and deepening taproot convictions as to his functions as a soul-winner and educator of soul-winners—what he has really come to such a kingdom for—before he can have any right appreciation of its responsibilities and possibilities. He must have his own spiritual sense deepened and intensified, else he can never im-

Definition.

press others. He cannot give out something that has not been born within; hence I lay down, as antecedent to success in deepening the missionary spirit of the school, the deepening, intensified superintendent. The entire genius of a Sunday school presupposes well-directed power. An organization without power is a dynamo detached and out of current line; a skeleton without sinew, muscle, or flesh; a wheel without the spirit in it. PEPPER.

Without spiritual power the chief purpose of the institution is misinterpreted and the working force of the school spends its strength upon vague and intangible ends. Worse still, the scholar becomes inured to lifeless form, and if not saved to serve during the school life is ever afterwards more difficult to reach with the claims of the gospel. Becoming familiar with holy things without yielding to them produces a hardening process, and the lack of a right understanding of this great spiritual law may in some measure at least account for the barrenness of spiritual results in many of our schools. Therefore the inquiry, "How the superintendent may deepen the missionary spirit in the Sunday school," when translated into twentieth century gospel language, means, "How can the same good news of the kingdom of Jesus Christ that saves the heathen when earnestly lived and taught be lodged in the hearts of the individual members of the home school with such expulsive power that it will force itself beyond its own bounds and comprehend in its grasp the unsaved everywhere in the world?" In answering the inquiry we would say first he must be a genuine lover of souls. No art of speech or mere observance of externals will reach the vital end in view. The missionary spirit must be begotten by the Holy Ghost in a genuine love for the souls of men, without respect to earthly station or surroundings—a love that looks beneath rags or purple, pauper or prince to the soul for which Jesus Christ yielded up his life. Secondly, the superintendent must have a personal experimental knowledge of salvation. He must be a witness who can speak of that which he absolutely knows. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us." (1 John i. 3.) "We speak that we do know, and testify that we have seen." (John iii. 11.) Salvation must be a glad, assured fact, like the experience of the blind man: "One thing I know, that, whereas I was blind, now I see." Such ex- Spiritual power essential. Fundamentals.

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perience is positively necessary in impressing and leading others into the grave work of saving souls at home and abroad.

This foundation of *deepening motives* well laid, he is now ready for *deepening methods*. When the heart is aflame with real love for souls, methods are begotten in it by the Holy Ghost. A stream that deepens almost surely widens. We do not love people or things we know nothing or little about. My deliberate conviction is that one of the reasons why we have done so little as a Church and school for missions heretofore is because we really know so little about the work, notwithstanding the labors of an army of workers who have been busy furnishing continuous information about this great work. We may just as well confess to each other now a fact which the Saviour has known and grieved over for centuries—viz., the most of us have literally been playing at the work, and have not had our deepest heart-throbs involved in it. May a merciful God forgive us for our past indifference!

Deepening methods.

When the real love for the work is intensified and intelligence enlarged the superintendent will then give special emphasis to missions.

1. By setting apart through the action of officers and teachers a regular time, one Sunday in the month or otherwise, together with Rally Day, for the regular and hearty consideration of mission work, giving definite data and specific information touching particular fields or all of the territory covered by our mission work. This may be done by having some one give an informal talk on the subject; again, by exhibiting diagrams or maps showing how to reach the different fields; how many stations in each country; how located, and the names of the missionaries occupying each place; the history of our educational, medical, and other collateral work in connection with each mission, with a picture gallery showing each station and missionary, if possible arranged in the order of establishment, developing thereby the steady progress of our work; also distributing leaflets and other literature on the special field or fields. This is the day of leaflets, and we need them in our mission work as thick as the leaves in Vallombrosa, that little by little we may drive home the truth to remain forever, and these leaflets reach the home as no spoken words can.

Geographical study.

2. At another time read some of the thrilling letters of our missionaries in the field, showing, as they so often do, the wonderful workings of God's providential and mighty hand. Also

Letters from the field.

have short school drills on all of the foregoing information from time to time. Such information may be made very effective in the deepening of the missionary spirit, if given briefly, clearly, and with the earnestness that should characterize such work. Repper.

3. By having regular native correspondents in some one or more fields from whom letters are received and read to the school at intervals, and from whom special objects are received and shown in connection with data concerning that particular work, becoming a permanent addition to the missionary museum and picture gallery of the school.

4. By having the preacher once in a while at least present the claims of our missions from his standpoint as pastor, during the regular session of the school, either at the opening or close, and especially press the claims of the gospel upon the unsaved, in order that their lives may be devoted to the saving of the nations of the earth who will probably not be saved except by such agency. The pastor's help.

5. By training the school to a large and liberal giving purely for the propagation of the gospel in the whole world, giving that will reach the home of the scholars. We must catch a world-wide view of the sweep of God's grace to every nation; we must cultivate the exquisite luxury of enlarged giving under the tuition of Him who gave all that he might make possible the salvation of every creature under the heavens, and has left us as his representatives to finish the work by the direction of the Holy Ghost, who shall guide us into all truth and methods. Christlike giving.

6. By repeated, earnest, and special prayer of officers and teachers that the Holy Ghost may separate from time to time some of our own scholars, even from our own homes, to go as missionaries. If we really believe that God hears and answers right-conditioned prayer, we must believe that he will hear us. How seldom have we heard heart-travailing prayer for the separating Spirit of God to come upon us during the past several decades! Oh, we must have more of this kind of praying in our Churches and schools! Intercessory prayer.

7. By keeping the obligation to go constantly before the young, in order that the thought may bed itself in their minds and hearts ready for the operation of the Spirit of God when he shall say, "Go, and lo, I am with you alway." Who will go?

PEPPER.

Finally, nothing would so quicken and deepen the missionary spirit in the school as a definite call ever and anon to some member of the school to go into the whitening missionary harvest field. Nothing would more surely quicken the larger pulse of love of the Church as the volunteer service of one immediately from the ranks of the school. Could the Lord God more highly honor any school than to make its work fruit in the self-sacrificing service for life of some or many of its members? The failure to have such calls may well cause us deep concern and examination as to whose image and superscription is on the coin of our service.

My prayer: May the great God and Father who called Samuel even before he knew the Lord's voice begin at once to call large numbers of our boys and girls to the high vocation of ambassadors for him even before they fully understand the entire terms of the commission! For such blessed results may we never grow weary praying, laboring, and looking! and may the great Master Workman continually keep a band in training for himself in all our schools!

THE HIGHEST ACHIEVEMENT OF THE EPWORTH LEAGUE.

REV. H. M. DU BOSE.

THE most pleasant things in life may be also embarrassing, and we have all had occasion to realize that that embarrassment increases in proportion to the advance in pleasantness of the things indulged. I have some sort of pleasure in introducing myself to this audience, but the pleasure is accompanied by a degree of embarrassment. The subject which I am permitted to discuss for a few minutes relates to that particular department of our young people's work with which I, together with the rest of you, am charged; and the particular form in which the subject appears on the programme (I announce it for the benefit of those of you who have not seen it) is "The Highest Achievement of the Epworth League."

An achievement is the complete and successful rounding of an endeavor, a purpose, or plan. The Epworth League, as an

organization, is altogether too young, and its years of service and active experience are altogether too few, to have afforded an opportunity of successfully rounding and completing any of its great plans and endeavors. But marvelous years these have been, years resonant with the music of an ongoing host, and not few have been the successful undertakings of the League, not trifling the work which it has accomplished. So I believe, if I mention some of the things that have been emphasized and well wrought, and that we have sighted with a clear vision and apprehended with a prophetic eye—if I name these as the highest achievements of the Epworth League, I shall fulfill before you the measure of my present duty. DU BOSE.

I have, therefore, the privilege of calling attention to this, first, that the League has challenged the attention of the Church regarding the rights of the young men and the young women to be employed in service. That right was not always accorded them. Not by any direct or pragmatic refusal was it kept from them, but by a sort of tradition, a sort of default in the history of Church life and Church plans. It was once thought that the lads might sow their wild oats, and the lasses might have their days of trifling and idleness; and then, after so long a time, with tears and contrition, and, alas! in some cases, with the mark of Cain on their brows, they might return with much sorrow and much wailing and much penance-doing through the door but slightly left ajar. This movement, I say, has challenged the great mother eye and the great mother heart of the Church regarding these her children, who are waxing in strength and coming to years, and their right to be employed and to be used, from the very nursery, from the pleasant walks of childhood, and from youthhood, in those services well adapted to their hands and to the affectionate outgoings of their hearts, and altogether qualified to shape them more perfectly into the image of which the great Master has said: "Of such is the kingdom of heaven." This is the Church-wide challenge, which many of the princes have been slow to heed in this form. But by degrees the boys and the girls and the young men and the young women, who constitute the body of the League, are having their opportunity, insomuch that one of our bishops has affirmed that the Epworth League is now another name for opportunity. But it is not only an opportunity to the lads and the lasses and the young men and young women nearing the estate of manhood and womanhood; it is not only an opportunity The young may work.

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to them to serve, but it is an opportunity to the Church to get services withal. She will have not only the love and the loyalty of her children, but she will have their substance and their services in those most fruitful years and hopeful years that have hitherto gone to waste or grown up with the brambles of the wilderness.

The Epworth League, in one of its highest achievements, realizes the possibility of bringing into unity this vast body of Methodist youthhood, and disciplining and molding it for service. There is no key or chord in the organ or the pianoforte that is absolute music within itself, yet when you take the community of the octavo you have all the possibilities of melody, so much so that the scale, simple in itself, which may be counted on the fingers of two hands and have somewhat to spare, is susceptible of being blended into an infinite number of harmonies. The great Mendelssohn said that he had calculated the musical scale until he had reached five hundred and fifty trillions of combinations, and had then to stop for lack of arithmetic. So in a single life of girlhood or boyhood, of young manhood or young womanhood, there will not be absolute music or completeness, it may be, of the ideas of experience and service; but bringing the multitudes of these together, the complexity and the diversity of all may be made into the harmony of a grand song that is praise to God and glory in a continuous service.

The League a school of discipline.

This, too, is an achievement of the Epworth League: It has shown the possibility of uniting the young men and the young women, not only of a great connection but of a sisterhood of connections, bringing an international Methodism into harmony, and by degrees an international fellowship of Christian young people, in the study of the Scriptures and in preparation and discipline for work. That is a distinct achievement of the Epworth League. Another fact which it has largely realized is this: It raises the standard of Church membership, not only in the matter of service and of ministry, but in the matter of experience. The prayer meeting stands at the threshold of the Epworth League—it is nothing without its devotional service. The heart that learns to pray, the life that is taught to pray, become strong in the learning. No life can be strong or sweet or find joy for itself or bring ministry to others that does not know the value of prayer; and the first object of the League, and the one which it continuously emphasizes, is the necessity of the

It unites for Bible study.

prayer meeting. These Epworth Leaguers are taught to pray. It is the continuation of that inspiration born in the nursery at the mother's knee, that breathes through those deathless words, "Our Father which art in heaven," or "Now I lay me down to sleep, I pray the Lord my soul to keep," or in those others, "Jesus, tender Shepherd, bless the little lamb to-night"—a continuation without break through the days of childhood and boyhood and girlhood and young manhood and young womanhood and on to a ripe and sanctified old age of the simple spirit of the nursery faith. It is the meaning of the Epworth League thus to bridge the dark desert ways with the span of strength and enticement, over which the shining feet of the children of the kingdom may pass.

We get genuine experience in the Epworth League. The testimony meeting of the League is the survival of the much lamented Methodist class meeting, of which many a time we have said with wailing and tearfulness: "We shall not see the like of it again." But we have seen the like of it; and there comes a successor of that old-time meeting in the testimony meeting of the younger generation that has inherited its pathos, its power, its earnestness, and its directness; and one which is free from those limitations that naturally belonged to the genesis days of our spiritual work. That is an achievement of the Epworth League. You will not forget that. Those of my brethren of the pastorate who may have grown lukewarm in their support of the League, who may have opposed it, who may have thought it the fifth wheel, and all manner of things useless, will remember that their opposition and lukewarmness concerning the Epworth League grow out of their lack of knowledge of what it is as a spiritual device. I say to my brother pastors: "If you want spiritual young men and young women in your congregation, take our League plan, which is the plan of the apostolic Church, the Church of the first century, that begins with the Church in the household. Take this plan of the Epworth League and work it out, and you will have spiritual young men and young women to your help. Give them something to do. Teach them to pray and to testify, and they will have the spirit of the Master, and will develop genuine experiences, free from cant, free from crankiness, free from those perverted and misconceived interpretations of doctrine that constitute so great a peril to the Church in these later days. Men who are converted and brought up from child-

It has revived the experience meeting.

DU BOSE.

hood never disturb the Church. It is the men who are converted after they are forty years of age that are the sources of dissension and trouble to Israel."

The Epworth League introduces a sanctifying element into the literary and social life of young Methodism—and how much that is needed! God, who gives to our childhood a quick, perceiving eye, who gives the nervous organism, who gives the retina behind the eye, who gives the fine æsthetic sense, and who gives that wondering spirit of our fancies and imaginations, fully intended to meet and satisfy all these within legitimate bounds; and if we seek to circumscribe or limit these native emotions and social instincts of the young life, we dwarf it and estrange it from us.

It refines social life.

The new movement has emphasized the possibility of bringing altogether pleasing and satisfying conditions to the literary circles of our religious youth. I had a letter from one of my fellow-workers, saying: "The League has been a social blessing. Before it came we had 'Sister Phœbe,' 'Skip to My Lou,' and all sorts of things that fought against the spirit of piety, but now the Epworth League takes the place of all these. It has brought our young people into unity. We are able to keep up our prayer meetings and literary circles, and we have all the literary and social fellowship that we need."

The Epworth League has emphasized the missionary idea in the Church, and has precipitated upon it a powerful and ramifying inspiration, so much so that for myself and my fellow-workers, and for this great company of consecrated young men and women, I am minded to claim, in large part, the credit for the spirit of this great gathering, the spirit that pervades our great Methodism. The young men and women in the hills of Holston, along the wire grass reaches of Georgia, the vast prairies of Texas, the great darkling woodlands of Arkansas, and the mesas of Missouri, and all over this great country, have contributed an inspiration to the missionary idea, and have put an inspiration into the spirit of the Church, that largely accounts for the forward movement represented in this gathering to-day.

Development of the missionary idea.

I am officially authorized to say that more than thirty thousand dollars of missionary money is to be credited to the active and separate movement of the Epworth League for missions during the last eighteen months or two years. During this time this large sum of money has gone into the treasury of the Mis-

sionary Board through the efforts of the Leagues; and I see a procession, as long as a phalanx of German words, marching out into the vistas of the future, contributions of Leaguers on golden and silvern feet, with timbrels and music, advancing to fill the coffers of the Church. And I suppose the virgin on the dollar may be allowed to dance a little with a silver timbrel of this degree for accompaniment. DU BOSE.

Some of the brethren object because the Epworth League is proving an expense to the Church. Well, this Conference has cost the Church somewhat, but did you not turn last night upon the platter a cake the dough of which was worth three times the cost of the cooking? The Epworth League *has* cost something, and it *will* yet cost something; and if I should be maintained in my humble place, and am given the right, I will see that it may yet cost something. But it will be money well invested; and we want only the brave hearts and the courageous faith of young Methodism (and that means from twelve years of age and upward, to eighty and ninety, and as long as there is a youthful heart in a Methodist bosom) to stay by us, and give us countenance and indorsement, and this work will be completed. Cost and value.

These are the things that the Epworth League has achieved and emphasized. Which is the greatest? I leave it to you to say. Meantime, I say: God bless you, and make you, many times more than you are, a great company to publish the tidings.

ORGANIZATION FOR MISSIONARY WORK.

REV. E. E. HOSS, D.D., LL.D.

THE conversion of the world to Jesus Christ is the most stupendous enterprise that was ever conceived by the mind of man. To exaggerate the difficulties of it would be almost an impossibility. Ten thousand obstacles of every character lie in the way of its successful accomplishment. Satan and his confederates and allies contest the ground inch by inch, and when they retire from one position do so only with slow and sullen steps, and only to take up another. Now as of old "we wrestle not against flesh and blood, but against principalities, against powers, against the

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rulers of the darkness of this world, against spiritual wickedness in high places."

From a purely natural standpoint the whole business is a piece of chimerical folly. But that is not the standpoint from which we are to look at it. It is essentially God's affair, and the plenitude of his energy is behind it. The great commission runs thus: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." To read this great utterance aright, we must put a due emphasis upon the word "therefore." The unlimited gift of power to the risen and glorified Lord is the only and all-sufficient reason why the Church should engage in the work of evangelization. The same thought is expressed in different language by the apostle Paul when he declares not merely that Jesus Christ is "head over all things" but also that he is "head over all things *to the Church*, which is his body, the fullness of him that filleth all in all." That is to say, his supremacy in the spiritual universe is in the interest of the Church.

Are missions quixotic?

The strength of any copartnership is to be measured by the resources of the strongest partner. As we are "workers together with Christ," we have the privilege, under given conditions, of drawing upon him for whatever supplies are needed in the prosecution of our great task. What are these conditions? To be brief, they are simply that we first make a complete surrender of ourselves and our belongings to him who died for us and rose again. Feeble as we are, and limited and scanty as our possessions, yet the Lord Jesus makes a requisition on us for the full use of every faculty and the full consecration of every groat that we own. As a few loaves and fishes, under his multiplying touch, furnished an ample feast for the hungry thousands, so the poor treasures of the Church, though seemingly inadequate for any great purpose, receive a miraculous reënforcement when they are willingly laid upon his altar and put absolutely and without reserve at his disposal. In the broadest and highest possible sense, we can do all things through Christ that strengtheneth us.

A partnership.

Consecration is an intelligent, and not a blind, act. It carries with it the conception of the rational devotion of our offerings to definite ends. We commit ourselves and our goods to God just in proportion as we discern his high purposes concerning us and enter into them. The true type of Christian piety is not that

which brings its all and throws it down in careless abandon on the floor of the temple, but rather that which sees with clarified vision some great achievement to be wrought, and wisely endeavors to transmute its material holdings and mental energies into spiritual results. If this be true in the case of the individual believer, it is still more true of the Church as a whole. Organized effort, which is the same thing as intelligent and well-directed effort as opposed to thoughtless and spasmodic activity, is supremely important in the great and age-long conflict between the hosts of light and those of darkness. The Church is not a mob, each man shouting and fighting on his own account, but a compact and disciplined army, that moves with a common step toward a glorious goal. HOSS.

There is a widespread notion, often implicitly entertained even when it is not explicitly asserted, that organization is opposed to life. But as a matter of fact true organization is always vital and not mechanical. In the animal kingdom complexity of organization is the true measure of life. Down at the bottom of the scale we find *amœba princeps*, a mere minute mass of jelly, without differentiated organs and functions, and at the top of it we see man, the most elaborate and curiously wrought of all God's creatures. Why should we not expect to witness a repetition of these phenomena in the kingdom of God? An abounding fullness of the Spirit is sure to display itself in a corresponding richness and glory of external manifestations. Let us, then, not heed the protests of those who insist that there is too much organization in the Church. In very truth, there is as yet too little of concerted action and uniform movement. What is needed is a scheme that will bring everybody into line, and put everybody to pulling in the same direction. Organization vs. life.

It is not wise nor right to belittle what has already been done in regard to missions. The record of our denomination in the days before the civil war was a particularly honorable one. Out of that terrible bath of fire and blood we came with wasted energy and broken spirit. For a few years we seemed to have lost interest in the rest of the world. Scoffed at and derided even by our fellow-Christians in America and Europe, we took up for the time an attitude of isolation, and gave ourselves wholly to our own affairs. But this did not last long. The old spirit soon began to stir, and to grow stronger with the effort. To say that for the past twenty-five years we have simply been "playing at mis- Our record.

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sions" is to use reckless and indefensible words. In that time we have largely increased our work in China, and gained a firm foothold in Japan, Korea, Mexico, Brazil, and Cuba. The contemplation of all that has been wrought ought to stir our hearts with gratitude and with hopefulness. Last year the Church gave for foreign and domestic missions nearly $600,000.

The call of the future.

But the call of the future is for still greater liberality. Unless we mean to be recreant to our duty, we must plan for larger issues. Nobody among us has yet been hurt by what he has given in time or money for the spread of the kingdom. Where is the man that has worn an old coat or gone hungry for a single day in order that some poor soul might be blessed with the light of gospel truth? The mere suggestion that we are likely to impoverish ourselves by our beneficence is an absurdity. The danger rather is that we shall incur the displeasure and wrath of God by the narrowness of our views and the penuriousness of our spirit. A million dollars a year for the work in foreign fields would be but a poor expression of our gratitude for the blessings that we have received from the hands of our crucified Saviour.

Ways and means for the future.

Can we raise such a sum as that? Yes, if we will go at it in the right way. Only let there be wise planning and faithful labor, and the consummation may be reached. Is there not a lesson for us in the methods of the Salvation Army and, nearer home, in the success that has followed the efforts of our good women? The thing to do is to enroll a standing army of contributors, each one pledged to give, as long as the blessing of God will enable him, so much every year for missions. There ought to be some among us to send in their checks for five or ten thousand dollars annually, still more for one thousand, a great many for one hundred, and a multitude for smaller sums.

The list of all these should be kept in the office of the Missionary Secretaries, and partial lists should also be kept by the Boards in each Annual Conference. As some persons will drop out from year to year, constant diligence will be necessary to supply their places with new recruits. The work cannot be finished once for all, but must be continued without pause or break from year to year. That due justice may be done, every contribution, great or small, should be credited on assessment to the particular Church and Conference from which it comes. As a supplement,

the regular collections should also be taken in every congregation, and everybody should be urged to exercise the glorious privilege of giving something, if it be only one cent, for this noblest of causes. That is the ideal to be aimed at. It will not be reached at once, it may never be reached at all; but it may be approximated in due time. HOSS.

THE RESPONSIBILITY OF THE YOUNG PEOPLE FOR THE EVANGELIZATION OF THE WORLD.

JOHN R. MOTT.

It is a most inspiring fact that the young people of this generation do not apologize for world-wide missions. It would seem that that Christian who in these days would apologize for missions is either ignorant or thoughtless, because a man who apologizes for missions apologizes for all enduring religion; for, as Max Müller has said, "The non-Christian religions are either dying or are dead." He apologizes manifestly for Christianity, because that is essentially a missionary enterprise. He apologizes for civilization, because the highest civilization of the world is found in the pathway of the missionary host. He apologizes for the Bible, because missions constitute its central theme. He apologizes for the prayer of his Lord and for the Apostles' Creed; and he need only repeat their familiar phrases to be humiliated with the thought. He apologizes for the fatherhood of God, and in doing so also for the brotherhood of man. If he is a Christian, he apologizes for every whit of spiritual life that is in himself; and, worst of all, he apologizes for Jesus Christ, who is the Propitiation not for our sins only but for the sins of the world. I repeat, he is either ignorant or thoughtless.

No apology required.

Not only do the students and other young people of our day, however, not apologize for this world-wide enterprise, but they believe in it as has no preceding generation of young people. They are believing in it with a depth of conviction, and manifesting their belief with a practical sympathy and purpose and action, such as has never been witnessed in any preceding age in the history of the Church. If you ask me to-night to give you the

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grounds of their belief, and in this way to define their responsibility for the world's evangelization, I would place at the threshold the fundamental reason that they feel their obligation to preach Christ because all people need Christ.

A needy world.

The need of the non-Christian world is an extensive need. South of this country we have not less than fifty millions of people in Mexico, the West Indies, Central America, and the South American republics. In the Levant there are tens of millions of others. In the Dark Continent, at the most conservative estimate, there are over one hundred and fifty millions; in the East Indies and the other islands of the Southern seas, fifty millions more; in India, Burma, Ceylon, and Siam, not less than three hundred millions; in the Sunrise Kingdom of Japan, over forty millions; and not less than four hundred millions in China and the states that fringe upon her, Korea, Manchuria, Mongolia, and Tibet.

Over one thousand millions! Can we grasp the number? No, indeed! It is indeed an extensive need. It is not only an extensive need, but it is an intensive one; and the intensive need of the non-Christian world is indescribably great. The Scriptures maintain this much. They show us most vividly the condition of men apart from Jesus Christ. They present to-day, as every world traveler will tell you, an unexaggerated picture of the moral and spiritual condition of over two-thirds of the human race. Not only the Scriptures but scientific observation proves to a demonstration that those peoples without Christ have a need which is very deep. Think of them to-night, living in darkness and ignorance, steeped in superstition and idolatry, in degradation and corruption; see them, under what a load of shame and sorrow and sin and pain and suffering, as they live and move on in silence to the tomb; notice the fearful inroads and onslaughts of the forces of evil. And remind yourselves that they do not have those powers of resistance which we have as the result of Christian heredity, Christian environment, and the domination of Christian ideas and ideals. They fight a losing battle. If I could take every one of you on a long journey of nearly two years, through those great sections of the non-Christian world, that you might see what I have seen, that you might hear what I have heard, that you might feel what I have felt, the last iota of skepticism which may linger in the mind of any one here as to the need of these people of knowing Christ would vanish.

Depth of the need.

Truly their need is indescribably great. It comes back to haunt me in the watches of the night; and if God spares my life and my plans can be properly shaped, I want in a few months hence to put my life once more alongside those young men who are fighting their losing fight. MOTT.

We need not to be world travelers; we need not to be missionaries; no, we need not to be profound students of the Bible—to be convinced that men need Christ. Look only into your own heart. If you and I know that we need Jesus Christ, that he has been and is essential to us, is it not presumptuous to suppose that people living in less favored lands, without the ennobling and inspiring forces and associations with which we are familiar, can get along without him? Moreover, it should be emphasized that the non-Christian religions are inadequate to meet this need. Over fifteen thousand four hundred Protestant missionaries, scattered throughout the world, present a united front on this question. There is no division of opinion among them. Standing face to face with the need itself, and, therefore, in a position to make a thorough study of the problem, they say with one voice that, unless Christ is borne to these regions, these people are without hope. I used to doubt that, Mr. Chairman, when I was studying comparative religion, and when I went as a delegate to the Parliament of Religions in Chicago several years ago. But when I had opportunity to make a scientific study of the problem (and a scientific study takes account of all the facts, and not simply of theories) all my skepticism vanished. As I went up and down densely populated provinces and presidencies and native states, as I conversed with over thirteen hundred missionaries, representing some eighty missionary societies (and I know of no university education that means more to a man than to sit at the feet of missionaries), as I talked with hundreds of civilians and native students and priests, as I visited countless shrines and temples and holy places, as I witnessed the superstitions, the abominations, the cruelties, the injustices, within the immediate confines of these sacred places, so called, the conviction became ever deeper and stronger that these nations without Christ are without hope. Yes, I believe to the core of my being that Christ some day must have sway over this whole world. He is not going to divide the world with Buddhism and Confucianism and Hindooism and Mohammedanism; he is going to have complete sway. It takes no prophet in our time to see that that

How to know it.

Only Christ.

He must reign.

MOTT.

Church which conquered the Roman Empire, which cast the spell of the matchless Christ over the nations of Western and Northern Europe, which has moved with giant strides among the nations and is shaking them to-day—that that Church will prevail. He shall reign from sea to sea. When He girds on his conquering sword all the ends of the earth shall see the salvation of our God.

I would note also that this obligation which is felt so deeply by the young people of our day is intensified by a further consideration, not only that all men need Christ, but that we owe Christ to all men. To have a knowledge of Christ is to incur a tremendous responsibility to those that have it not. You and I have received this great heritage, not to appropriate it to our own exclusive use, but to pass it on to others. It concerns all men. We are trustees of the gospel, and in no sense sole proprietors. Every Chinese, every East Indian, every inhabitant of the Southern seas, has the right to know of the mission of Jesus Christ; and you and I violate the eighth commandment if we keep this knowledge from them. You may show me the very best disciple of any one of these religions—and I have seen men living noble lives who are devotees of those religions—I say he has a right to know of the life and death and resurrection of Jesus Christ, and of his mission to mankind. What a colossal crime against two-thirds of the human race to withhold this surpassing knowledge!

Our responsibility.

The weight of responsibility becomes still greater when we stop to ask ourselves the question: If we do not take this knowledge of Christ to these people, who will? What should move us, fellow young men, and what should move the young women here, and those whom we all represent, to fling ourselves into this enterprise and bear Christ to these people? It would seem that the claims of our common humanity and of universal brotherhood would be sufficient to inspire us to go ourselves or to send substitutes. If that is not sufficient, the golden rule of Jesus Christ, by which I take it every one of us desires to fashion conscientiously his life, would lead us logically and irresistibly to do so. If that does not move us, the example of our Lord in this practical age ought to stir us to action, because those who say they abide in him ought themselves so to walk even as he walked. If that does not move us, then every thoughtful and reflecting person, it would seem, should be moved by the Great Commission or the marching orders of the Church of God. The last com-

The motive.

mandment of Christ is operative until it is repealed. We have had no intimation that it has been repealed. It is not optional, as some would assume, but obligatory. It awaits its fulfillment by a generation which shall have the requisite faith and courage, the audacity and the purpose of heart, to do their duty to the whole world. It would seem to me that every Christian who is a Christian of reality ought to be a missionary Christian; for, as Archbishop Whately has said—mark his language, note it well: "If my faith be false, I ought to change it; whereas if it be true, I am bound to propagate it." There is no middle ground; either abandon my religion or be a missionary in spirit. MOTT.

There is yet a third consideration; and that is, that the young people of our day should seek to evangelize the world because it is essential to their own best life. If all men need Christ, and if we owe a knowledge of Christ to all men, manifestly it is our duty to take that knowledge to them. To know our duty and to do it not is sin. Continuance in the sin of neglect and disobedience necessarily weakens the life and arrests the growth. What loss of spiritual life, what loss of energy and of faith, the Church of Christ has already suffered from a fractional obedience to the last command of our Lord!

Young people need a field.

The young people's movements of our day, like our own Epworth League, the Baptist Young People's Union, the Young People's Society of Christian Endeavor, the St. Andrew's Brotherhood, the Young Men's and the Young Women's Christian Associations, need nothing so much as some mighty objective to call out the best energies of mind and heart. We find precisely such an objective in the sublime enterprise of filling the earth with a knowledge of the Lord as the waters cover the deep. If we would save our Christian young people's movements from their perils of ease and luxury and selfishness and slothfulness and unreality, we must necessarily take up some great and scriptural object like this, and give ourselves to it with holy abandon.

This point comes to mean more when we remember that the largest manifestation of the presence of Christ is to those that are obedient to his missionary command. Have you ever reflected upon it that the baptism of the Holy Spirit is invariably associated with testimony and witness-bearing? Therefore we can do nothing which will mean so much to the home Church as to develop this foreign missionary spirit. If we would have the Holy Spirit working with mighty power in all our communities—

MOTT.

and is this not our greatest need?—we shall have this experience as we walk in the pathway of our missionary Leader in obedience to his command.

The obligation to evangelize the world, which presses in upon the young people of our day, is also a most urgent obligation. The Christians who are now living must preach Christ to the non-Christians who are now alive, if they are ever to hear of Christ. The Christians of a past generation cannot do it; they are dead and gone. The Christians of the next generation cannot do it; by that time the present non-Christians will be dead and gone. Obviously, each generation of Christians must make Christ known to its own generation of non-Christians, if they are to have the knowledge of Christ. But we might just as well get the Christians who come after us to love God for us, or get them to love our neighbors for us, as to be obedient for us. Moreover (and I am now speaking to those of my own generation), we are living in a time of unexampled crisis. It is also a time of marvelous opportunity. The world is better known and more accessible than in any other generation which has ever lived. The need of the world is more articulate and intelligible than it has ever been, and the resources of the Church are far greater to-day, as well as her ability to enter these open doors, than has been the case in any preceding generation. It would seem that this would impose a great burden of responsibility upon our generation; greater than upon any other generation. You and I cannot excuse ourselves by doing what our fathers did. The world is smaller to-day to us than this country was to our fathers. We have the opportunity to do larger things, and we are going to be judged by our talents and the use of them. God forbid that we should lack vision in these days to take advantage of the tide that is rising to sweep multitudes into the all-embracing kingdom of Jesus Christ.

Our own generation.

The forces of evil are not putting off their work until next generation. When I was in Japan I found that militarism and materialism said: "Let us ingulf Japan in this generation, and we shall not be so much concerned about subsequent generations." Commerce and avarice and international jealousies say: "Give us China in this generation." In India I discovered that rationalism said: "Let us have the right of way in the Indian universities for this one generation, and we will hold that great continent for several generations." In the Turkish Empire lust and cruelty

said: "Let us go unchecked in this generation." Why should not the Church of God rise in her might, and give herself to this task as no preceding generation has done? MOTT.

The world is moving.

It would seem that the enterprises of a secular or non-Christian character might stir us from our lethargy and inspire us to undertake larger things. The different governments of the world have recently united to make a magnetic survey of the whole world and complete their survey by the year 1910.

Stanley, before starting on his last trip to Africa, wanted some thirty European helpers, and advertised for that number. They were to go into the most deadly parts of Africa. Within two weeks, how many responded? Over twelve hundred young men, ready to face African fever and other perils known and unknown, that they might extend the domain of knowledge. We have read of the great rushes for gold in the Northwest in the last two or three years. You remember that there went over the difficult passes (and they were very difficult in the early days) within fourteen months over one thousand young men to the Klondike. It meant not only a great risk to them, but in a great number of cases death—and all for the love of gold. Down in the Philippines we have had at one time over sixty thousand troops. They have gone, regiment after regiment, without any particular strain upon the country. And when these regiments have returned they have met with a constant ovation from the Golden Gate until they passed to the different sections of the North, South, or East to which they were journeying. In South Africa the British army has grown steadily until now they have there not less than 250,000 men, and they have blocked off that part of the world into squares, and are sweeping over those squares every few days in their work of cornering up the forces of the Boers. We have been impressed with the way that great force was mobilized. We have been impressed with the wonderul spectacle presented of the unity and loyalty of the British Empire. Doubtless we were even more impressed to see not only the young men, but also the old men and the boys, go out from the two little mountain republics to fight the battles of their country. In recent months an international army has been assembled in China from Europe and Asia and America. But the world takes it as a matter of course. They say that these are precisely the things to do if certain purposes are to be accomplished. And yet when somebody suggests that a few tens of thousands of young men and young

Volunteers.

MOTT.

women living in this favored generation rise up and, in obedience to the last command of Christ, go out into the places where he has not been named, we are told that it would be too great a strain on the resources of the Church, and that it would handicap the activities of the Church at home. They forget the law of God: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

The children of this world.

The Mormon Church has 250,000 members, and they have over 1,700 missionaries—that is, men working outside of the Mormon community proselyting. They also have a law by which they can increase their number of workers to between seven and eight thousand if they so desire, and their young men respond obediently whenever the call comes for a larger reënforcement.

When I was in the little island of Ceylon I reviewed its history, and was deeply stirred as I thought that from that little island there went forth, centuries ago, not hundreds but thousands of Buddhist missionaries. They stormed the whole Asiatic coast; and as the result, largely of their labors, there are to-day hundreds of millions of adherents to that great incomplete and false religion.

When I was in Cairo I visited the famous university of El Azar. As I remember, there are some three hundred and seventy pillars, and around many of them I found classes of Mohammedan students seated on the pavement with a teacher in the center of each group. One of the students said to me: "We have between eight and nine thousand students here." I asked him what books they were studying, and he said that they were studying only one and the commentaries on it—the Koran. I said, "What is your object?" and he said, "We are all studying here to go out as missionaries of Mohammed." These men had come from regions reaching all the way from the Pillars of Hercules down to the islands of the East Indies to prepare themselves to be emissaries of the false prophet.

A school of the Koran.

As we think of examples like these, are not our hearts moved within us? I am looking day by day for young men and young women of like heroism and of greater consecration, touched by the spirit of the ascended Christ, who will show like loyalty in carrying out his final wishes with reference to the world for which he died.

What can we do?

How can the young men and young women of our day best discharge their obligation to the world's evangelization? Well,

manifestly we must keep ourselves informed concerning the great enterprise of world-wide missions.

The words of Christ, in an entirely different connection, suggest themselves to me now: "Ye do err, not knowing the Scriptures, nor the power of God." If there is any place where the power of God is being manifested to-day more than elsewhere, it is in the non-Christian world where the arm of God has been made bare and where we are witnessing such marvelous triumphs of the gospel of the Son of God.

We do ourselves an injustice if we do not keep in vivid touch with this wonderful missionary movement. To do the will of God, we must know the needs of man. I fail to see how any young men or young women can be perfectly sure that they are doing what God wants them to do, if they are not carrying on a thorough study of this great world. Every young Christian in the Church ought to have an ambition to know the kingdom of Jesus Christ, its great fields, its marvelous triumphs, its problems, its inspiring opportunities, and its transcendent resources. We can have no better creed than the creed of St. Augustine: "A whole Christ for my salvation, a whole Bible for my staff, a whole Church for my fellowship, and a whole world for my parish." Let us be satisfied with nothing less than the world-wide horizon of Jesus Christ our Lord.

Each band of young people should also be a center for disseminating information concerning the work of God in the world. There is a shocking amount of ignorance and of flimsy excuses and objections concerning world-wide missions, which will be banished only by an educational campaign. Therefore, let me indorse with strong conviction everything that has been said on this platform from this morning until to-night, and which has been so ably stated by the different advocates, on the inestimable importance of educating on missions beginning even with the child at the mother's knee, reaching up through the Sunday school and the Junior Department of the Epworth League, and the Senior Department, up to the ministrations of the pastor, so that we will have a generation who will have knowledge adequate to meet the opportunity that confronts this generation.

There is no subject, unless it be the study of the Life of Christ, the study of which is more broadening, more deepening, more elevating, more inspiring than the subject of world-wide missions. No subject more broadening; it embraces all mankind.

No subject more deepening; it takes us down to the very depths of the designs of God. Surely no subject more elevating. I can think of nothing that so lifts a man out of himself. And can anything be more inspiring than that enterprise which commanded the life and death and resurrection of our Lord? I repeat it, therefore, that we do our fellow young men and young women in the Epworth League, the Sunday school, and Churches a grave injustice if we keep out of their lives this sublime enterprise as a special study.

Each one of our bands of young people, whether it be large or small, should also be a band of intercession. There is an old Jewish proverb that "He prays not at all in whose prayers there is no mention of the kingdom of God." Everything vital to missions hinges upon prayer. This is one of my strongest convictions, but I pass it at this time, as I shall have an opportunity to enlarge upon it fully to-morrow night.

Every one of our organizations of young people should be a school of self-sacrifice. Believe me, there is need in our day of more heroic and self-denying giving. We need to teach young men and young women that they are the stewards, not simply of a tenth, but of all they possess, and that we are responsible, not alone for the good use of our money, whether it be little or great, but for its best possible use. Let every one of us be guided by that scriptural principle which governed the life of Livingstone, that we will place no value upon anything we have or may possess, except in its relation to the kingdom of God. This would revolutionize the habits of giving of the Christian Church.

Wesley at one time received a salary of sixty pounds ($300) a year, and was able to live upon it and to give quite a little of it to Christian work. As his salary and income increased, he still lived on less than sixty pounds, and gave all the remainder to the extension of Christ's kingdom. Not many months ago a young man in Canada (not a very wealthy young man, you would not count him wealthy at all if I could give you the estimated figures of his possessions, but a young man prosperous in his business) came to me and said that he would like to support a representative on the foreign field, and he gave $1,200 toward the salary and expenses of a foreign worker. A few weeks ago, when I was at Princeton College, I received a message telling me that I should go to New York City and see this young man. He was to take the boat on the following day for Europe. When I met him in

MOTT.

New York he said: "I have been so much blessed by helping to support that man in Japan that I should like to have a hand, if you can find an equally good man, in supporting another." I did not find it very difficult to suggest a man equally good. I held out before him two men. I said, "Here is one man that it will take about $1,200 to send, and this one about $800;" and he decided that he would improve the $1,200 opportunity. He took his boat, and less than two days ago, since I have been at this Conference, I received a letter from him, written in England, saying that as he was praying about it on the ocean he decided that he wanted to take the $800 man also. He said: "God has prospered me in my business, and as I extend my business I want to enlarge my coöperation in the propagation of the gospel of Jesus Christ. I do not need any more for clothing than I now spend. I do not need any more expensive house or furniture." That man has the idea of Christ; and if that idea can take possession of a sufficient number of young men, we shall have money sufficient to evangelize the world in a generation, with ease so far as money is concerned.

Working twenty-four hours.

We need not only more money, but also more of our best young men and young women for this work. We were all impressed by the magnificent offering of $50,000 by the delegates here last night. But there is still needed, in order to make this convention reach its highest climax, a great offering of the most consecrated young men and women of this convention, and, through the many pastors who shall go back from here, hundreds of equally consecrated young men and young women in the different spiritual centers of the South. This is needed because of the great opportunity before us. I was told by Dr. Lambuth to-night that the Missionary Society of the Methodist Episcopal Church, South, have decided that with God's blessing they will send out in the next five years one hundred new missionaries. This is a direct leading of the Spirit of God, who leads us to do large things. Where are all these missionaries coming from? I cannot conceive of any riper harvest field than the one right here, prepared by many months of patient prayerfulness. Here we have hundreds of consecrated Christians from all over this favored Church. Where have we the right to look with greater confidence for reënforcements? May we not have many here who, as the result of fighting to the end of self, shall say with glad abandonment of self: "Here am I; send me?" Remember the

Messengers needed.

MOTT.

German proverb: "The good is the enemy of the best." Let us not be satisfied with a good thing; let us have the best. Let us be content with nothing else than leaving the deepest mark on our generation. And remember also that if it is a good thing to go where we are needed, it is more Christlike to go where we are needed the most. Is there anything which reason and conscience can summon which would take issue with that position? God grant that we may step into the footsteps of our Lord, to go to the most destitute fields of our own country and the great open places beyond! May God move the parents here to-night not only not to interfere and hinder, but rather to facilitate the favorable decision of our own sons and daughters to enter upon this exalted service! O, it is a solemn responsibility for any father or mother in these days to do anything by word, or other expression or attitude, to keep a son or a daughter who is qualified from entering upon this unutterably important work of preaching Christ where he is not known. What a responsibility! I misinterpret the spirit of this gathering if there is any father or mother here who would do this. Rather, in the spirit of God, who spared not his only Son, but delivered him up for us all, we shall be willing to make this sacrifice for the sake of Christ, who has done so much for us.

What shall the parents say?

I have one word of appeal to the pastors here. You have a unique opportunity to go back and influence the young men and the young women in your Churches to devote their lives to foreign missionary service. When I was in England last year I learned of a Church of three hundred members that within ten years had furnished thirty-two missionary volunteers, and of that number twenty had finished preparation and were already on the mission field, while others were still preparing themselves. I envied their pastor. Think how he has multiplied his life. Think what we also may do to help support missionaries and to influence individual members in our congregations to go to those much burdened secretaries of our Mission Boards, our dearly beloved brothers, with gifts to the Lord of a thousand dollars, or five hundred dollars, or any other amount they are able to give to the cause to build up the fight on monetary lines as well as on lines of offering for life service.

The pastors.

Let each pastor have the true conception of his Church as not merely a field to be cultivated, but also as a force to be wielded on behalf of the world's evangelization. And my final word is to us

all. Whether God calls us to go or to stay, O my friends, let each one of us resolve that he will act as if he were the only Christian to act. That has never led the Christian into error. Act in such a way that if a sufficient number of men and women would do the same thing we could take the knowledge of Christ with faithfulness and thoroughness to the hearing of every creature on this earth. Let each one act for himself. Forget the others. If you feel the pressure of the facts and the impulse of the spirit of the living God, be serious and be obedient. It is a great thing to have dealings with the living God. Responsibility is individual, untransferable, urgent. Some day every man of us must pass before the judgment seat of Christ, and at that time we shall be judged not by what some one else did, but by what we did to serve our own generation by the will of God. Responsibility is not only individual and untransferable; it is urgent. MOTT. The duty of the hour.

> The work which centuries might have done
> Must crowd the hour of setting sun.

"I must work the works of Him that sent me, while it is day: the night cometh, when no man can work." Therefore, friends, in view of the awful need of men who to-night are living without Christ; in view of the infinite possibilities of the life related to Christ as mighty Saviour and risen Lord; in view of the magnitude of the task which confronts the Church of this generation; in view of the impending crisis and the urgency of the situation; in view of the conditions which favor a great onward movement within the Church of God; in view of the dangers of anything less than a great onward movement; in view of the great cloud of witnesses who gathered around us last night, of those who subdued kingdoms and wrought righteousness—yes, in view of the constraining memories of the Cross of Christ and the love wherewith he hath loved us, let us rise and resolve, at whatever cost of self-denial, that live or die, we shall live or die for the evangelization of the world in our day. Co-workers with Him.

TAYLOR.

HOW TO MAKE THE EPWORTH LEAGUE MOST EFFECTIVE AS A MISSIONARY FORCE.

MR. S. EARL TAYLOR.

If the Epworth League is to be made most effective as a missionary force, there will be a chosen few in each Chapter who are missionary enthusiasts; those who have met God face to face, and who, not cumbered about much serving, are willing to take time to sit at Jesus's feet and to hear his word. These will constitute the life germ of the society, and of these will be chosen the members of the Local Missionary Committee.

There will be a live chairman for this committee; the best the society affords. No mediocre man or woman can lead in a world enterprise. Those who "ought to have a place somewhere" may possibly with little harm work on some other committee, but here human souls are in the balance. The committee will not be too large. Four or five members will do more work than twice that number. Each member should be made responsible for some definite duty; for instance, let one of the strongest members be responsible for the monthly missionary meeting, another for advertising and circulating the library, another for the prayer topic on the bulletin board, another for mission study, and another for promoting scriptural habits of giving. The chairman of the committee will supervise the whole work, and will see that each member of the committee attends to the duties assigned him.

Next in importance to careful organization is the preparation of the committee. The local missionary committee should by all means endeavor to secure the visit of a student missionary campaigner or a member of the district missionary committee at the time when the work is first organized, and at least once a year thereafter. Each member of the committee should read "The Missionary Spoke of the Epworth Wheel" and, if possible, "Fuel for Missionary Fires." The members should also familiarize themselves with the books of the Missionary Campaign Library, and should by all means read the missionary periodicals of the Church and use the helps furnished in the League organ.

Preparation of the committee.

The committee should meet monthly for prayer and to check up the work that has been done, and also to plan for a further extension of the work. A prominent Christian Endeavor worker recently said in this connection: "The missionary committee has

business enough to make a monthly meeting of the committee necessary; if not, it should have a meeting to find something to do." The entire missionary work of the local Chapter will come under discussion at this monthly meeting of the missionary committee. Among other phases of work, the following may be considered: TAYLOR.

The Monthly Missionary Meeting.—In making the Epworth League a missionary force, the monthly missionary meeting is a strategic point. At this time we are able to reach practically the entire membership of the League. The mission study class will attract the few. The missionary library will not be read by all; but the monthly missionary meeting, if properly advertised and prepared for, will enable the members of the study class and those who have read the library and the enthusiast on the missionary committee to mass the batteries upon the indifferent members of the society, who must be aroused if the League is to be made a missionary force. Three years ago the young people were thrown upon their own resources for topics and for helps; but now monthly topics are printed upon the regular topic cards of the League, and there are adequate references and helps furnished, so that there is no excuse for a dry missionary meeting.

The missionary committee, by careful planning for the monthly missionary meeting, may avoid monotony in leadership and in the arrangement of the programme. They may enlist, if they desire, two-thirds of the membership of the society in preparation for each meeting by the appointment of a programme committee, a committee on decorations, ushers, collectors, etc. In Montreal a Woman's Society has for years conducted monthly missionary meetings with an average attendance of between two and three hundred. The secret of their success is that no meeting is prepared with less than sixty helpers, carefully distributed on the various committees, and each month the committees are rearranged so that at least three times during the year each member of the Church is asked to do some service in connection with the monthly missionary meeting. How to make it succeed.

By careful attention to the following details the committee will help to make the monthly missionary meeting one of real power: They will see to it that the meeting is prayerful, and hence devotional in spirit; that it exalts Christ; that the meeting is carefully advertised; that suitable charts are occasionally used,

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and also a missionary map of the world; that the leadership is effective; and that the meetings begin and end on time.

The Mission Study Class is of prime importance. That man is no patriot who refuses to inform himself about the vital issues of his country; for when voting time comes he will either trample the birthright of freedom under his feet, or else, ignorantly using it, he becomes almost as a madman with a loaded rifle. Simple loyalty to Jesus Christ demands that the Christian know something about the forward movements of Christ's kingdom. That follower of Christ who can glibly tell you all about recent military movements in the far East, but who is so ignorant of missions that he will believe all the adverse criticisms of our missionary work in China, is crucifying afresh the Son of God. As with the monthly missionary meetings, so with the study class: there is no excuse because of lack of helps.

Helps for study.

Three years ago we were urging the young people to study missions, but were suggesting no study courses, and many young people who really desired to know more about the missionary work of the Church were as helpless as a collegian would be if told to obtain a college education without the help of text-books or instructors. To-day, however, our leaders have grasped the situation, and are not only providing suitable books, but they are also preparing all necessary helps for study class work. A successful study class will not be large. The question of leadership is a difficult one, but the experience of the last two years, where study class work has been attempted, is proving conclusively that if a class is formed, and one of the number who is willing to lead in hard work be assigned to leadership, and if adequate helps for the leader of the class are furnished, the class will go on from strength to strength. It goes without saying that the pastor should never lead the mission study class, except in extreme cases, for in so doing, while he may make the class work interesting, he is dwarfing the young people themselves, and is effectually preventing the development of leadership. A successful study class will have a lay leader, an attractive place of meeting, an informal and flexible programme, a sense of the importance of mission study, and each member of the class will be given something definite to do.

The Missionary Library.—A good missionary library should be in each Chapter room; and if the League is to be a missionary force, this library must be widely circulated. Three years ago

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no missionary library suitable for young people was obtainable without much labor and expense on the part of the local missionary committee.

A prominent layman in the North went to various publishing houses and asked them if they were willing to publish a missionary library which would be reasonable in price and which would contain the best missionary books for young people. In each case the publishers replied that they were unwilling to publish such a library because the young people were not demanding missionary books. This layman then decided to financially back the enterprise, and he himself arranged for the publication of a library of sixteen volumes in special uniform binding. This was called the Student Missionary Campaign Library. For about four months very few of these libraries were sold, but this layman and his colaborers believed that if there is a *need* for an article a *demand* can be created. By judicious advertising through the Student Missionary Campaigners, the first edition of five hundred sets was sold within six months. Since that time over three thousand sets have been sold, and they are scattered over about thirty-five States of the Union. This means that over forty-eight thousand volumes of choice missionary books have been placed by this means alone in the hands of the young people of the Church in less than three years' time. So phenomenal has been the demand for this library that a number two library of twenty volumes has been published.

Student Campaign Library.

It has been easier to sell the library than it has to get the books widely circulated and read. This is not surprising when we remember that the vast majority of the young people are reading very little outside the lighter form of literature. By the following means, however, the library is being circulated under the supervision of energetic missionary committees. The pastor sometimes preaches a biographical sermon, using, for instance, "The Life of Livingstone" as his subject. He then recommends that the young people read this book, telling them that it is to be found in the Campaign Library. More frequently the pastor will use striking illustrations from the missionary library, and will tell the young people where he has found these illustrations. Sometimes a book review meeting has been held, when certain members of the society briefly review some of the more interesting books. Pledges are now being circulated for vacation reading. One pledge reads as follows: "I will endeavor to

How to get the books read.

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read during the next three months the missionary books on the following list that are marked with a cross. I request the missionary committee of the League to furnish me with these books as soon they are available." (A list of Campaign Library books then follows.) By this means one society secured sixty pledges for vacation reading.

One young lady has made it a practice for years to use her personal influence by recommending interesting books and by lending choice biographies, asking her friends to read marked portions. One lady who had thus received a book kept it overtime, but stated when she returned the book that sixteen persons had read it in the meantime. In a few cases we have known of a public dedication of the Missionary Library, followed by a system of delivery whereby the books are delivered by the missionary committee to the homes of the members at stated times. One pastor, in making his pastoral calls, left a certain book in homes he desired to reach. Whatever means is used, it is certain that a special effort must be made to get those to read who have never read a missionary book. It is better to get one such person to read than to enlist ten who are already interested.

An illustration.

A young lady recently asked a bright young man to prepare an address on Korea. The young man said he knew nothing about Korea, and that he had no interest in missions whatever, but he finally agreed to prepare. He read four books, including "Korean Sketches" and "Everyday Life in Korea," and then asked that the meeting be postponed two months in order that he might make more thorough preparation. He then wrote to the various boards for all the pamphlets on Korea obtainable, and when the time of the meeting arrived he was bubbling over with enthusiasm. In the language of one who was present, "every one felt that *that* meeting was worth while." Later, this young man sent a copy of "Korean Sketches" to all the young men of his Bible class.

Prayer and missions.

In no respect will the Epworth League be a greater missionary force than in the realm of prayer. "Not by might, nor by power, but by my Spirit, saith the Lord." More than any other one thing, not excepting money, do the missions of the Church feel the need of an ever-increasing volume of prayer. Prayer, definite, earnest, and availing, may be promoted by proper means. Many young people's societies have each week a special topic for prayer placed on the regular topic card, and five minutes of each

devotional meeting is given to prayer for missions and missionaries. TAYLOR.

A young people's society in Ohio has a large missionary map of the world, and from the local center lines are drawn on the map so as to radiate to the various mission lands where representatives from that society are at work. In Chicago there is an interesting map of the world placed on a board background, and the various mission stations of the Church are indicated by little flags with the names of the missionaries written thereupon. Such maps give definiteness to prayer. In Cambridge, England, there is a prayer book where the letters from missionaries are placed, and where special requests from the field are written. Before each meeting the leader reads briefly these special requests for prayer. In one of the theological seminaries in Virginia there are in a prayer room a series of glass cases containing the photographs of the missionaries who have gone out from the school. One missionary committee used the following plan: Pictures of missionaries were clipped from the various denominational periodicals, and mounted on uniform cards. Brief histories of the missionaries, together with scriptural quotations, were written on the backs of the cards. These pictures were presented to each of the forty-seven members of the society at the Christmas meeting, and at that time each one was asked to remember his missionary each day during the quiet hour, and the society agreed to remember them often in prayer at the public meetings. The Missionary Committee kept the members informed about their individual missionaries by cutting out from the denominational publications articles from the missionaries, and by procuring letters from the various representatives. In June there will be a meeting with the subject "Our Missionary," when each member is expected to tell the name of his missionary and what he knows of the work of that missionary. Examples.

The young people's society should by all means bestir itself to promote the scriptural habit of giving. It may well hold a public meeting where the idea of Christian stewardship is to be fully presented. This should be a meeting extraordinary, and should be very carefully worked up. Preparations should be made weeks beforehand. Members should be asked to engage in daily prayer that the meeting may be especially honored of God. A special card may be printed soliciting prayer and inviting attendance. Leaders should be carefully selected, and Scriptural giving.

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should have placed in their hands literature bearing on the subject. In this meeting especially, let us "attempt great things for God, and expect great things from God."

At the close of the meeting pledges may be taken stating clearly the amount, daily or weekly, each member proposes to give. Dr. Gordon said: "Human nature cannot be trusted to carry out its generous impulses. If I should succeed in winding any one of you up to the determination to do generous things, you would run down again before next Sunday, unless your resolution were fastened by a ratchet. That is what a solemn pledge to pay money to God amounts to, a ratchet to hold us up to the pitch we have reached."

The public meeting may be followed by a personal canvass by a carefully appointed committee, that no one who was not at the meeting may be overlooked, and that those who canvass may find out and correct erroneous impressions that may have been given. It goes without saying that collections of payments should be made regularly and promptly. Whether the envelope plan is adopted or the mite box, or whatever it may be, a great responsibility is upon the committee to see that the payments are regularly made. Those who are young and are in the formative period of life will not acquire scriptural habits of giving without much help.

District organization.

The plans which have been suggested above in outline are workable, and have been proven so, but they will not work themselves. To insure the success of the local committee, a district missionary committee should be organized with one member responsible for each five or six Chapters. It will often be necessary to supervise the district work by a Conference organization, and the Missionary Society and the Epworth League headquarters must be alert and ever ready to provide missionary topics and outlines, mission study course and helps, missionary library and literature, prayer topics and prayer cycles, plans for systematic and proportionate giving, and a never-ending stream of helpful literature. It will be no easy task to arouse our legions of young people, but it can be done and it must be done, and he who studies the signs of the times most will be convinced in his heart that the day is not far distant when the Epworth League will be, in truth, a real and adequate missionary force.

MISSIONARY TRAINING AND LITERATURE FOR YOUNG PEOPLE.

MISS BELLE M. BRAIN.

GIVING the gospel to every creature is the greatest work in the world. The young people of every denomination should have a share in it, not only to prepare them for the responsibilities of the future, but also because the actual service they can render is great beyond computation. The fifteen million scholars in the Sunday schools and six million members of Young People's Societies are a mighty factor in the operations of the Church.

The value of missionary training for the young is clearly demonstrated by the experience of the *Unitas Fratrum*, that foremost of all missionary Churches. Moravian children are trained from infancy in the belief that their Church exists chiefly for the purpose of giving the gospel to a lost world, and that every disciple must do his part, however humble. Note the result. They give one member out of every ninety-two to the foreign work, while we—the rest of Protestant Christendom—give one out of every five thousand; they send five missionaries abroad to every minister at home, while we send out one missionary to every seventy-seven ministers. We "play at missions;" they make it the dominant purpose of their lives.

The Moravians.

The missionary training of young people should begin first of all in the home. Dr. Pierson says: "I believe there ought to be education in missions from the cradle, and then, as the child's mind and heart are inspired with a desire for the uplifting of mankind, the fire to be fed with fuel appropriate to the measure of the child's intelligence." Too little stress is laid upon this, yet a study of missionary biography shows that many of the great missionary heroes and missionary givers of the world gained their first love of missions while little children through the instruction of their parents in their homes.

The history of missions furnishes no more beautiful picture of early missionary training than that of Alexander Mackay. Both parents were deeply interested in missions, especially in Africa, where Livingstone was making his great explorations. The "Proceedings" of the Royal Geographical Society came regularly to the home, and works of Livingstone, Speke, and Grant were

Mackay of Uganda.

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purchased as soon as published. On a map in his study the father traced for his boy the course of the newly discovered rivers, and discussed with him the part missionaries were playing in the opening up of the great continent.

On the long Sabbath evenings, when the father was preaching at some distant kirk, the boy's training fell to the lot of the mother. The lessons were from the Bible and catechism, but after these were over, if they had been well learned, the mother's reward was some thrilling missionary story that stirred the heart of the boy and fired him with missionary zeal. Small wonder is it that he became, in after years, the hero of Uganda, a notable light bearer to the Dark Continent beyond the sea.

In this matter of home training, English workers are in advance of us. Missionary alphabets and picture books are provided for the little children in the nursery, and missionary games for the older ones, while parents are urged to provide at least the nucleus of a missionary library for their sons and daughters going out into the world.

From the home the child passes into the Sunday school, and a little later into the Young People's Society. It is, therefore, of the utmost importance that these two great training schools of the Church should be thoroughly imbued with the missionary spirit and actively engaged in missionary work.

There are three great lines along which the young people in these organizations should be trained—three great missionary obligations which should be indelibly impressed upon them.

Bible basis.

These are tersely outlined in the following brief Bible reading: "Some can go"—"Go ye." (Mark xvi. 15.) "Most can give"—"Give ye." (Matt. xiv. 16.) "All can pray"—"Pray ye." (Matt. ix. 38.)

Some of the young people in your Church can go. You know not what great embryo missionary is enrolled a member of your Sabbath school or Epworth League. Centuries ago a quaint old man visiting a school in Germany took off his hat and bowed low to the boys. The teacher asked in surprise why he did so. "Oh," he replied, "I do not know what mighty man may yet be developed from among them." The old man was wise. One of those lads became the great Martin Luther.

We need to realize more fully the tremendous possibilities wrapped up in the young lives under our care. Nearly a century

ago at the communion season in an old Scotch kirk the only addition to the Church was a little lad. One old elder was greatly disturbed over this, and sadly replied when asked about the service: "No one came forward save wee Bobbie Moffat." Little did he guess what great things it meant for the kingdom of God in Africa when Robert Moffat gave himself to Christ! MISS BRAIN. "Wee Bobbie."

Perhaps among the scholars in your Sunday school there is a "wee Bobbie," whose tender heart is open to receive the divine impulse that by and by will send him forth a herald of the cross. Perhaps, too, among the members of your Epworth League, there are young men and women standing "where two ways meet," questioning what life work to choose, and unconsciously waiting to hear the call of God to such service. Be faithful, then, in presenting the claims of the mission field, and "pray ye the Lord of the harvest, that he will send forth laborers into his harvest" from your Church.

Most of the young people in your Church can give. The beautiful custom of the Hawaiian mothers in the early days of Christianity in the island shows that no child is too young to be taught to give. Placing a bright coin in her baby's hand, the mother held it over the contribution box. If the tiny fingers held on to the shining piece, she gently shook it until it fell, with a merry ring, into the box below. No wonder the Hawaiian Christians became such liberal and cheerful givers. "Give ye."

From their childhood young people should be trained to regard money as a trust, and themselves as God's stewards. It is said that at the present time the one thing that hinders the progress of Christ's kingdom in the earth is the lack of money. Doors are open and workers are ready to enter them, but the necessary funds are not forthcoming. By inculcating the principles of proportionate and systematic giving among the young people, and adopting some wise system of collecting funds, not only would the present need be met, but the foundations be laid for a larger giving by and by. We must never forget that in the ranks of the young people of to-day are not only the great missionaries of the future, but also the great missionary givers—the men and women who will have the control of the money power of the Church.

All of the young people in your Church can pray. In 1871 Mrs.

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"Pray ye."

John G. Paton wrote from Aniwa to the children of the *Day-spring:* "You may not be able to come and teach the heathen, or even give money to help them, but every one of you can pray for them and for us."

Here, then, is something that every one of God's children, no matter how humble, can do for the spread of the gospel. Dr. A. C. Thompson says: "Is it too much for even young children to plead in the fullest sense of the word 'Thy kingdom come, thy will be done in earth [in all the earth] as it is in heaven.'"

The Jews had a saying: "He prays not at all in whose prayers there is no mention of the kingdom of heaven." The truth of this we may learn from a study of that model prayer our Lord gave to his disciples when they asked him to teach them to pray. There should be prayer for missions at every session of the Sunday school, at every meeting of the Epworth League. A native Christian in Persia was once called upon to lead in prayer. When he arose from his knees at the close he exclaimed: "God forgive me! I forgot to pray for Miss Fiske's school." Kneeling down again, he poured forth earnest petitions for the school. Every Sunday school superintendent and Epworth League leader who omits to pray for missions has need to cry out, "God forgive me! I forgot to pray for the conversion of the world," and at once supply the omission.

The kind of prayer needed.

To be effectual, prayer for missions should be both definite and intelligent. For this reason young people should be urged to use a prayer cycle, giving special topics for prayer and praise, and a prayer calendar giving the names of specific workers in the field. It is well, too, to have a stated time for daily prayer for missions. For this purpose the noon hour observed by the Student Volunteers is probably the best. Would it not mean great things for the kingdom of God if the ringing of the noontide bells and the blowing of the twelve-o'clock whistles should become a new Angelus, calling young people everywhere to pause, if only for a moment, and lift their hearts to God in earnest petition for the salvation of the world?

One more command.

In addition to the three commands, "Go," "Give," "Pray," there is another that may be expressed by the word "Look." One of our Lord's commands to his disciples was: "Lift up your eyes, and look on the fields." Herein is our scriptural warrant for missionary literature, that most important of all factors in the mis-

sionary training of the young. "Looking on the fields," which for most of us must be done through the eyes of others, is essential to an active interest in missions. None will go, few will give, and fewer still will pray for a cause of which they know nothing. If missionary fires are to be kindled among the young people, there must be knowledge to supply the fuel, and knowledge must be gained largely through the medium of the printed page. MISS BRAIN.

The remarkable growth of missionary literature during the century has undoubtedly been one of the chief factors in the marvelous development of missionary interest. Speaking of the wealth of literature now accessible to the Church, Dr. Pierson says: "When Christ gave his last command there was not one Christian book; even the first gospel narrative was not yet written. The Church for nearly a century had no literature, and had to wait fifteen centuries for a printing press, and then centuries more for any missionary literature outside the Acts of the Apostles. To-day missionary magazines and reviews throng our mails; and about one-seventh of our religious publications deal either directly or indirectly with missions; and even our secular dailies devote columns and pages to the subject." Missionary literature.

The last decade of the century was especially rich in its contributions of missionary books. Indeed it is safe to say that a majority of the brightest and best books on the subject have been issued within the last ten years. This is clearly proved by a study of the list of one hundred best books on missions for Young People's Societies, recently prepared by Dr. Sailer, of Philadelphia, and strongly indorsed by Harlan P. Beach. No less than eighty of the books on this list—four-fifths of the whole number—have been issued since 1890.

Missionary literature in its broadest sense includes not only periodicals, books, and tracts, but maps and charts as well. In each of these forms God has set the seal of his divine approval upon it by allowing it to accomplish great things for the cause.

Carey found inspiration in the crude map of his own construction that hung above his shoemaker's bench, and Eliza Agnew, when but eight years old, decided to become a missionary while listening to a map talk given by her teacher in a day school in New York. No orator at the Ecumenical Conference spoke more powerfully than the great map that hung above the platform Maps and what they have done.

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of Carnegie Hall, its great dark patches revealing how much land remaineth yet to be possessed for God.

Every Church should have a large missionary map of the world and use it at every missionary meeting. It is a good plan, as the different fields are studied, to mark the mission stations in some conspicuous manner—by a red cross, gilt letters, or silver star—so that it is possible to see at a glance just where missionaries are at work throughout the world.

The map should be used, too, in connection with prayer for missions. With a map of the world before them the study class of a Young Men's Christian Association in one of our larger cities recently spent an hour and a half in silent prayer for the conversion of the world, taking up the fields one by one as they were announced by the leader, until they girded the globe with their petitions.

Too little use is made of charts in young people's meetings, yet they have often been the means of winning workers to the cause.

Charts

A student in a Western college declared that the black squares of the "mute appeal" so familiar to us all "had burned their way into his heart." And at a meeting of the first Student Volunteers held at the home of Robert Wilder at Princeton, when one of them said with great earnestness, "Woe is me if I preach not the gospel to the heathen!" John Forman exclaimed: "I know why Curtis feels so. Over his bed hangs a chart with black squares representing 856,000,000 heathen. Any man sleeping with such a chart at the head of his bed must decide to be a foreign missionary, or have a nightmare every night."

Distributing tracts is a form of missionary seed-sowing that has yielded a most abundant harvest. The tract, "Shall I Go?" and the booklet, "Do Not Say," have sent many a missionary to the foreign field; "Money and the Kingdom," "What We Owe," and "Thanksgiving Ann" have converted hundreds of pocketbooks and poured thousands of dollars into missionary treasuries; "Prayer and Missions" has influenced many to pray regularly for the coming of the kingdom; and "God's Box," "The Box from St. Mark's," and "Brothers in Christ" have sent many a check to home mission treasuries and many a well-filled box to overworked and underpaid missionaries in our home land.

Tracts.

Missionary periodicals are absolutely indispensable. Through their medium alone can we watch the progress of the work and

keep in touch with the missionaries on the field. The greatest problem is how to get them to read. A plan that has worked well in some of our Northern societies is to assign a special missionary to each member. Then at the monthly meetings the roll is called, the members responding by giving the names of the missionaries and late items about their work. This necessitates a study of the magazines.

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Periodicals.

Perhaps, however, the surest way to beget missionary interest in the hearts of young people is to induce them to read missionary books. Edward's "Life of Brainerd" made Henry Martyn a missionary; together with Martyn's own memoirs, it gave inspiration to Robert Murray McCheyne's saintly life. Toward the close of the eighteenth century the stories of the South Sea islanders in Cook's "Voyages" not only fed Carey's growing interest in the salvation of the world, but inspired a great wave of missionary enthusiasm throughout Great Britain which found expression in the purchase of the Duff, and the sending forth of the first band of twenty-five missionaries to the islands of the southern seas. In our own day the "Autobiography of John G. Paton" has not only sent many missionaries to the field, but inspired missionary interest in the hearts of thousands of indifferent Christians at home.

One of the most hopeful signs in connection with young people's work in the last few years has been the wide circulation of missionary books. It was stated at the Ecumenical Conference that "within eighteen months forty thousand volumes of the best missionary literature obtainable had been placed in the hands of the young people," and the end is not yet.

As in the case of missionary periodicals, the great problem is how to get these books read and studied. Wherever the interest is sufficient the problem can be solved by the formation of reading circles and study clubs. But where little or no interest is manifested other methods must be used, and an appetite for missionary reading created. Here are a few practical plans that may prove helpful:

Arousing interest.

1. Print lists of all the missionary books available (in the Sunday school library, public library, etc.). Distribute these among the young people and ask them to read a given number in a given time—two books during the summer vacation, or one every three

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months. Keep a record of all books read, either in a blank book or on a list kept hanging on the wall.

2. Make short, bright reviews of interesting books a feature of the missionary programme.

3. When new books are added to the library give "book notices" of them at the meetings, calling attention to their most attractive features.

Suggestions.

4. Have selections from famous missionary books read at the regular meetings, and at missionary socials. For the regular meetings nothing could be more interesting than such stories as "The Sinking of the Well," from the "Autobiography of John G. Paton;" "God on the Rock," from "On the Indian Trail," by Egerton R. Young; and "In the Tiger Jungle," the first sketch in Dr. Chamberlain's well-known book. For the missionary social nothing could be more entertaining than "The Korean Boy," or "The Korean Pony," from Gale's "Korean Sketches;" "Nelwang's Elopement," from the "Autobiography" of Dr. Paton; "The Spotted Tiger Foiled," from "The Cobra's Den;" and "Mackay as Undertaker," from "Mackay in Uganda," by his sister.

5. Select three stirring missionary books, and ask three persons each to read one of them and give at the meeting the most thrilling incident recorded in it. For another meeting select five missionary biographies and ask five persons to read them and give the greatest lessons to be learned from the lives of the missionaries. For still another meeting ten persons might be asked to read ten books and give very briefly instances of answered prayer found in them.

In considering the value of missionary literature in training the young we have called it the fuel by which the missionary fires are to be sustained. But we must not forget that fuel, necessary as it is, will not kindle a fire; there must also be a spark. For this we must depend upon the Word and the Spirit, with prayer to fan the flame.

Fire as well as fuel.

Helpful as is the campaign library of the Student Volunteers, and the conquest library of the Christian Endeavorers, there is, as I once heard a young pastor say, "a library far more valuable than either of these—a library of sixty-six small books, usually bound together as one great book, which has been the inspiration

of every missionary and missionary worker since the world began." MISS BRAIN.

Too little use has been made of the Bible in the missionary training of the young. They should be taught the great scriptural foundations upon which missionary operations rest; the rewards promised to those who engage in missionary work, and the danger of neglecting it; and the great promises and prophecies by which the ultimate triumph of world-wide missions is assured. Then would they become strong workers, not shaken by any temporary wind of adversity that threatens annihilation of the mission cause, but standing firm in the belief that the day will surely come when the kingdoms of the earth shall have "become the kingdoms of our Lord, and of his Christ."

Section VII.

FROM VARIOUS STANDPOINTS.

THE MISSIONARY PHASE OF CHURCH EXTENSION.

REV. P. H. WHISNER, D.D.

THE Board of Church Extension of the M. E. Church, South, was organized by the General Conference of 1882 in the city of Nashville. Rev. Dr. David Morton was elected Corresponding Secretary, and managed the affairs of the Board with marvelous success for almost sixteen years. The plan adopted by the General Conference contemplated raising and administering separately a general fund to be donated to the needy Churches, and a fund to be loaned to such Churches as should apply and be thought capable of returning the loan. The general fund contributed by the Church in eighteen years amounts to $884,789.84, to which we must add $42,668.13 raised as specials. Of this, $811,242 has been donated to Churches. The loan fund, which has been contributed by benevolent members of the Church for the most part in unconditional gifts, but in some cases on an annuity plan which was authorized by the General Conference of 1886 at Richmond, Va., amounts now to $182,933.14, and from it loans have been made to Churches amounting to $345,760.

Statistics.

The donations ($811,242) and the loans ($345,760) make a sum total of $1,157,002 appropriated to Churches in eighteen years. Of these amounts, $169,426 has been donated to Churches in Mission Conferences, and $50,135 has been loaned in Mission Conferences.

We have in these Mission Conferences, according to the General Minutes, 599 Churches and have aided by donations or loans 435, or nearly four-fifths of them. These Churches are valued at $1,041,987, and these donations and loans to them amount to $219,561, which is more than one-fifth of their value.

The arrangement made at the organization of this Board, by which it was provided that one-half of the money raised in any

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Annual Conference should be appropriated in the Conference by the Conference Board of Church Extension, looks as if it were intended that the half paid over to the General Board should be appropriated in the weak places, or in other words in the Mission Conferences, and there is no doubt that the Board has aimed, as far as is expedient, to carry out that intention; and yet it has not ignored the applications that have come from the stronger Conferences, but has done a very important service in many cases in all of them. It will very likely more and more seem wise to the Board to increase the proportion of donations in the Mission Conferences and to reduce the proportion of loans to them, and on the other hand to increase the proportion of loans in the larger Conferences and reduce the proportion of donations, so that the proportionate service of the Board to the Mission Conferences is very likely to constantly increase. The motto of this organization is and must ever be: "A Church for Every Congregation."

Gifts to the weak; loans to the strong.

We have now, according to the minutes of 1899, 17,889 societies and 14,305 churches, which leaves 3,584 societies without houses of worship, and 527 of these are in the Mission Conferences, and this does not include Cuba and Korea. The necessity for a house of worship for every congregation is imperative. There is no possibility of success in our Church work anywhere without a house of worship. We may begin, but we cannot successfully continue. It cannot be done in our own land or in any foreign field.

This statement has many illustrations in the history of the Church. Our Methodist people have often contented themselves without a house of worship till some other denomination has come in and built the first church in the neighborhood and secured an advantage which should have been ours. The state of our Church in the city of Baltimore serves to show the inestimable value of church buildings. At the close of the civil war the property was all in the hands of the M. E. Church; and, while very many of the people were in hearty sympathy with us, only the very faithful few were willing to leave their church buildings and come with us and build anew. There can scarcely be a question but that the proportionate strength of the two Churches would have been vastly changed if we had had even an equal advantage with them in the matter of houses of worship. The history of

Value of a house of worship.

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the relations of the two Methodisms in East Tennessee and the conflict between them during the last thirty-five years, out of which we are just now beginning to come with victory on our banners, is also a forceful illustration inasmuch as it is perfectly evident that that contest would have been of short duration and our victory would long ago have been complete but for the fact that the opposition had secured possession of much of the property. The following quotations from Bishop Marvin on church-building serve further to illustrate this point. Of building churches he says: "It is piety and Christian policy combined. The spiritual family must be domiciled." In regard to the state of our Church in Kentucky in the early seventies, he said in answer to the question, how is it after that magnificent country has been evangelized by such preachers as lived and wrought in those days, that in our day the battle has to be fought over again? "They did not garrison the country as they conquered it. School-house churches, courthouse churches, and especially union churches have been of untold disadvantage to our cause in Kentucky. Everything that establishes itself and maintains its footing in the world must be domiciled, put between four walls and under a roof; it must not lie around loose. If it is too feeble to get itself to the fire, somewhere, nothing can save it; out in the cold and in the tempest, it must perish, and a thing so feeble, with so little vitality, will die readily; there can be no great power of resistance, no great tenacity of life. I have known healthy Churches that had no better places than private houses or school-houses to meet in. They were, however, in new regions of country, recently settled, and were young Churches that had not gathered resources; but I never did know a Church that attempted that fugitive sort of existence as a permanency that did not fall into decay. I never knew a Church in the midst of a prosperous community to thrive without providing a permanent and respectable house of worship. In a house either too small or too shabby to be respectable, it gives evidence of one of two facts: either that it is feeble in numbers or that religion has a hold on the consciences and hearts of its members altogether too slight for reproductive power. It will soon do better or become extinct; its lack of proper architectural expression is a sign of dissolution; there is not life sufficient to maintain itself. There is a law prevalent in human society everywhere which dooms the Church to

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comparative stagnation wherever it fails to provide itself with the external conditions of prosperity. There is something powerfully conservative in real estate title. Anchor a church in the soil, and you add greatly to its fixity and tenacity; it will bear a much heavier strain than it could otherwise do." WHISNER.

A house of worship is important not simply for the reasons thus given, but there is an inspiration for the worshiper which our humanity very greatly needs. Who can measure the influence and the inspiration that come to one who takes his seat in a pew once occupied by a now sainted father or mother, who looks around upon walls that have echoed the songs of Zion from the lips of loved ones gone before, who looks up into a pulpit from which have come those warnings and invitations that have led to repentance and salvation, and those consolations that have comforted in times of sorrow and encouraged in times of despondency and have served as helps to faithfulness and dutifulness in any and all the conditions of life? Reverence for a place of worship is a very important element in human piety which must necessarily be absent from those who have had to submit to the want of a church. It is evidently not the will of God that any of his people should be without the advantage which a place of worship can give. The influence of Bethel and the use God made of it to bless Jacob serve to enforce and illustrate the truth of this utterance. Associations.

If it could be assumed that the Lord was willing to leave any congregation without a church building, it would seem that he would have indicated it in the case of the Israelites when on their way from Egypt to Canaan. Instead of this, however, he calls one-twelfth, approximately, of the population away from every other service which they might have rendered, and confines them to the service of the tabernacle. He holds the whole multitude in one position, stopping the whole movement toward Canaan a full year till the few skilled workmen, who are made skillful by divine intervention, can build a tabernacle.

Surely no reader of the history of Israel can assign to any other feature of their history an importance that will in any degree compare with the history of the tabernacle and the ark and the Levitical and priestly service. The pillar of cloud by day and of fire by night rested on the tabernacle. And when these lifted, the tabernacle must first follow. However fierce the battle, however mighty the foe, one-twelfth (the whole tribe of Levi) of the men of The tabernacle.

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Israel were at the service of the tabernacle, and not one of them could bear sword in any event.

This furnishes us a lesson, too, as to the expensiveness of the Church. Many of our people think the demands of the Church upon their time and means are excessive, but there is no Christian Church of any denomination that makes as large demands as did the Jewish. The most costly religions known to mankind were the heathen. The Jewish was far less so, and the Christian far less than the Jewish, and of the Christian denominations there never has been one whose demands were more reasonable and less excessive than the demands of the Methodist Church. We ask nothing whatever as a contribution to superstition or vanity. The demands of our Church are exclusively for what is absolutely necessary to the progress of the kingdom of God among men.

In our Mission Conferences, as well as in those that are not missions, there is and must be a constant increase in the number of organized societies, and consequently a constant demand for new churches. Rented places are always costly and always temporary and always unsuitable. If the wisest thing could always be done, every mission would be provided with the means of securing a substantial church building at every point where a society has been organized, and in some cases in advance of the organization and as a means of effecting an organization.

Renting costly.

It is and has ever been an embarrassment in our mission fields that we have not provided our Church Extension treasury with the means with which to coöperate with the Mission Board to the full extent of their need. A missionary without a house of worship and without the means to procure one is at a disadvantage which not only serves to embarrass him and retard his progress, but gives occasion to those he seeks to influence to lose all proper appreciation of his ability to bless them.

These statements are not intended to advance the material work of the Church at the expense of the spiritual. It is not unusual to claim that spirituality is the one need of the Church, and I not only admit but assert the necessity of spirituality in the Church, and the more I have to do with the material interests of the Church the more fully do I appreciate the spiritual side of Christian life. It must not be forgotten, however, that spiritual life does not depend exclusively on prayer and spiritual worship,

but along with these and of equal necessity is dutifulness at every point of personal obligation.

A religion that consists of singing psalms and making prayers, and fails to recognize the moral obligation to be a blessing to the world by serving the cause of God as we may have opportunity, is of very little value for this life or the next. It is our privilege to sing with joy when we are faithful, and to have access to the mercy seat in prayer; but if we undertake to substitute song and prayer for faithful service, we will soon find that the spirit of worship will not abide with us, and finally will find that no heavenly rewards await us.

A church for every congregation.

The need of the times is not simply a church for every congregation, but a suitable church for every congregation. It is evident that very many of our churches do not meet the needs of the congregations and ought to be substituted by better. There should not only be a suitable audience room, but also suitable and ample arrangements for Sunday school and Epworth League. Nothing less than this can be regarded as satisfactory for our people. The future success of the Church depends largely upon the promptness with which we provide the need. It is a standing appeal to the liberality and enterprise of our people. It calls loudly for the adoption of Mr. Wesley's rule to make all you can, and save all you can, and give all you can.

Two problems.

There are two very difficult practical problems before the Church in this connection. First, the maintenance of our country work, from which many of the most enterprising and thrifty members are withdrawn by the present movement of the population to the cities. Many strong country Churches are weakening from this cause. The state of society in much of our territory demands the concentration of residences for the purpose of protection. Secondly, the demand created by the very rapid growth of city population, which makes it very necessary to increase our facilities for saving souls in these centers of vice as well as of virtue.

As to the first of these problems, it is evident that good, substantial church buildings are a necessity to its proper solution. Communities for miles around can be made to concentrate on a good church well located. A shabby church will not interest any except possibly those who provided it, and these will have but little influence with capable people. The shabby church will rapidly become more so, and the congregation will soon become as

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shabby as the church. There is certainly no hope of Church success among young Americans in a shabby church. A decent church building is a religious necessity in every neighborhood in our land or any other land where we may hope to serve the cause of Christ with any good degree of success. The pious energies of the good people of any community must have a rallying point, a center of influence from which to radiate: a house of God worthy of the name.

The unit in cities.

As to the second problem, proper provision for the protection of the cities, our people in every city must learn to regard themselves as a unit. They must be members of different pastoral charges but of one Church. The whole body built the first church in the city; why not the whole body build the second, and the third, and so on? The organization of City Boards of Church Extension, as provided by the General Conference of 1886, looks to the concentration of the whole force of the Church in a city upon every new enterprise that may be undertaken. Too often a few devoted members, seeing the necessity of a second church, go to work to secure it, and find themselves embarrassed by a combined effort on the part of the first Church to prevent a proper division of the congregation, and sometimes even to prevent those from aiding the work who would otherwise do so. Such ought not to be the case. Those who propose to constitute the first Church, which has its house already built and paid for, should help to build the second house, and not leave a feeble fraction of the Church in the city to do what they may not be able to do, and thereby make the second Church to lead a feeble existence to such an extent as to fail in its purpose. Such a course accounts in many of our cities for the fact that we have weak mission chapels instead of strong city Churches.

Down-town Churches.

The tendency, too, in our city Churches is to withdraw from all but those portions of the city where the best residences are situated. This tendency must be checked. A good, large, substantial church in the business portion of the city is of untold value to the cause. The same is true of the poorer portions of the city. The poorer the people, the larger is the number necessary for the support of a Church, and usually that class of people are peculiarly susceptible to the influence of numbers. Little mission Churches in our large cities do not give promise of the success

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which the cause demands. O for wisdom from above to manage the work of God in the cities!

The readjustments needed in our country work and the supply of the growing demands of our city mission work call for large self-sacrifice on the part of all the good people of the Church. The more promptly these readjustments are made and these city demands are met, the more of success will await the Church. Delay in these matters is both dangerous and costly. To say that we are not able is to ignore the precedents to be found in the Bible and even in the history of our own denomination. We are not in the embarrassing situation that confronted Zerubbabel when Haggai and Zechariah were sent to warn and encourage him and his people, and it will be well for us to heed both the warnings and encouragements that God, who is the same yesterday, to-day, and forever, sent to them and which are equally applicable to us. I quote a few passages. While they wait and do not work they are addressed in these and other equally weighty warnings: "Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man into his own house. Therefore the heaven over you is stayed from the dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands." These warnings produce the following results: "Then Zerubbabel . . . and Joshua, . . . with all the remnants of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord." "Be strong, O Zerubbabel, . . . and be strong, O Joshua, . . . and be strong, all ye people of the land, . . . saith the Lord of hosts. According to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not." "And in this place will I give peace, saith the Lord of hosts. Now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord; . . . consider now

Readjustments in home mission work.

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from this day and upward, . . . even from the day that the foundation of the Lord's temple was laid, consider it. . . . From this day will I bless you."

At the same time the Lord by the mouth of Zechariah said to Zerubbabel: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. . . . The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; . . . for who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel." The honor that God attaches to the work of church-building, and the blessing that he confers on those who are engaged in that work, are in these cases thus set forth, and should serve to excite in all God's people an all-absorbing zeal to be participants in the work and sharers in the promised blessing. If so, who can doubt that soon we would have every congregation in our Church at home and abroad suitably housed, and the means at hand when needed to house every new congregation as soon as formed?

Scripture models.

In the days of Ezra King Artaxerxes said: "Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons?" If the inspiration of the Almighty in the olden times made such an impression on a heathen king, what should be the impression of the complete revelation of God upon the Church of our time?

We offer you from the Scriptures a model for universal use in taking Church Extension collections, whether by those who are about to build or to help others to build. This model is found in 1 Chronicles xxix. It is the account there given of David taking a collection for the building of the temple. The spirit of David serves as a model for any pastor, whether in the mission field or at home. It is given in these words: "Lord, remember David and all his afflictions: how he sware unto the Lord, and vowed unto the mighty God of Jacob; Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to mine eyes, or slumber to mine eyelids, until I find out a place for the Lord, a habitation for the mighty God of Jacob."

Let it be remembered, too, that this is a model collection in the

fact that it is taken up before the work is begun and is not merely a subscription, but a donation. It is a model, too, in the willingness with which it is done and the emphasis which is put upon this willingness. It is a model, too, in the rejoicing that was indulged in as the result not only of the amount given but of the willingness with which it was given. I give you the words of the record: "Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, and iron for things of iron, and wood for things of wood; onyx stones, and stones to be set, glistening stones, and of divers colors, and all manner of precious stones, and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, even three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver. . . . Who then is willing to consecrate his service this day unto the Lord? Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers of the king's work, offered willingly. . . . They with whom precious stones were found gave them to the treasure of the house of the Lord. . . . Then the people rejoiced, for that they offered willingly . . . to the Lord: and David the king also rejoiced with great joy. Wherefore David blessed the Lord before all the congregation: and David said, Blessed be thou, Lord God of Israel our father, forever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine, . . . and thou art exalted as head above all. Now therefore, our God, we thank thee, and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? . . . As for me, in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here, to offer willingly unto thee. . . . And David said to all the congregation, Now bless the Lord your God. And all the congregation blessed the Lord God of their fathers. . . . And they sacrificed sacrifices unto the Lord, . . . and did eat and drink before the Lord on that day with great gladness."

THE FUTURE OF MISSIONS IN ASIA FROM A LAYMAN'S STANDPOINT.

THE HON. JOHN BARRETT.

GOING out to Asia seven years ago as a United States Minister, I was, in a degree, prejudiced against missionaries. Returning to America six years later, I was convinced of the practical value and importance of their work. Four years' official residence in Siam, a year or more in China and Japan, and another in the Philippines, aroused me to an appreciation of America's mighty responsibilities and opportunities, missionary and commercial, in the far East. Just across the seas from our Pacific shores are 600,000,000 of human souls and $2,000,000,000 of commerce.

Two views of mission work.

In other words, careful study of missionary work and thorough investigation of commercial effort, during a period of six years in China, Japan, Korea, Siam, Burma, Java, and the Philippines, leave no doubt in my mind that our Churches and our chambers of commerce should labor in coördinate, and possibly coöperative, endeavor to advance their respective interests among Asia's uncounted millions. There may be faults—grave faults—in our present missionary methods, but faults are to be found among merchants and diplomatists as well as among missionaries. On the whole, however, impartial critics must admit that the measure of praise and credit far outweighs the measure of censure and criticism. The chief feature and failure of anti-missionary comment is the tendency to select isolated or exaggerated cases of mistakes and incompetency and describe them as characteristic of all missionaries.

And right here I would pause in the discussion of this question to make what, in my mind, is one of the most important suggestions of my humble address. In the presence of you 2,000 lay and clerical delegates from all parts of Dixie—men not only concerned in the evangelization of a foreign China, but in the social and material development of our own home Southland—I desire to say an earnest word touching upon the personal side of the Administration and the influence of its personal element on our great national policies.

Attitude of the Administration.

At this critical period of the Chinese negotiations the South has as much at stake as any other section, and will, therefore, directly appreciate what is said upon this phase of the subject.

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With the fate of your wide field for missionary labor and your growing markets for cotton goods hanging in the balance, you naturally are anxious to know the real or personal quality of the concern which the Chief Executive feels in this serious situation.

Summed up in a word, the statement is justified that you men of great Christian and commercial interests can have full and complete confidence in the honest intentions and efforts of President McKinley to protect and advance what you have at stake in China. There is no adequate measuring of the good to the country, South and North, that comes through having a man of his sturdiness of Christian character, his broad, nonsectional statesmanship, and his firm grasp of international relations, guiding our foreign and home affairs at this time. He is as unselfishly devoted to the protection and well-being of your Southern interests as he is to those of the North and West. He is as hopeful of maintaining the "open door" in China for Christian effort as he is for commercial intercourse. Possessed of all the information that is forthcoming on the Chinese crisis, while yours and mine may be limited, and intent upon safeguarding the extended variety of American interests in China, he is to be trusted and supported in his policies by all your Southern Churches and commercial organizations.

The President and his Secretary of State.

With no ax to grind myself, beyond that of telling the truth, I believe that President McKinley's administration of eight years, during most momentous and trying times, will rank in history with the administrations of Lincoln and Washington in the successful meeting and mastering of mighty issues affecting the lasting weal of the nation, of South and North alike, and involving difficult problems abroad and at home.

Another word in this connection. As we look through the cabinet of strong men associated with the President as his advisers, we find in Secretary Hay a man who is bending every energy with a comprehensive knowledge of the situation to conserve the missionary and commercial interests of America in China. He is fully in sympathy with what you men of the South have at stake in the far East, and you can have complete confidence in his direction of our affairs in Cathay. And right here it may be fitting to add a word about the agent of the state department now in Peking. Possibly you may attribute more weight to what I say when I frankly admit that I was hopeful of being sent on the mission which he is now carrying out. Mr.

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Rockhill, I am informed, has been attacked by some sincere, but, I fear, wrongly informed, people. He has been described as hostile to missionary work, and hence unsuited to his present responsibilities. Permit me, in all fairness, to say that it is my honest belief that you can have confidence in his ability, qualifications, and in his intentions and instructions to guard faithfully missionary as well as commercial interests.

A layman's general view.

The layman, like myself, who has been in Asia and studied the field takes a general view of the situation and notes that such eminent statesmen as Marquis Ito, in Japan, and Chulalonkorn, the king of Siam, have declared unreservedly in favor of missionary work. Ito states that Japan's marvelous progress and development are largely due to the influence of missionaries exerted in right directions when Japan was first studying the outer world. Chulalonkorn, whom Li Hung Chang described to me as one of the ablest statesmen in Asia, and who is at the head of one of the most prosperous and progressive countries of the far East, freely aids, in every way possible, missionary effort. Such eminent Chinese as Li Hung Chang, Sheng, Chang Chi Tung, Liu Kin Yi, all told me that they and their people did not object to missionaries as a body, nor to Christianity as a religion, but to a few imprudent and tactless men, working for the promulgation of Christianity in such unfortunate ways as to undo the good done by the majority, and to develop prejudice against men and methods that were prudent and tactful.

The expansion of missions.

Again, it is noted that missionaries, contrary to common assumption, have accomplished a great work in conversions throughout China. In 1877 there were only 13,033 Chinese Christian communicants and an associated Christian element of 40,000; in 1890 there were 31,000 communicants and 100,000 observing Christian practices; in 1900 there were 80,682 communicants enrolled in fifty-four separate Protestant Christian mission societies in China, a wonderful increase in ten years, while fully 200,000 Chinese were under Christian influence. There were also in 1900 some 30,000 pupils in Christian day schools, and 5,000 in institutions of higher learning.

If we add to these totals the number of Roman Catholic Christians, it can be stated on the best authority that previous to the recent outbreak and massacres there were 250,000 Christian communicants and a Christian community approximating 500,000 souls in that vast empire. This number is small in compari-

son to China's total population, but it shows a healthy increase, and is the beginning of limitless possibilities. The growth of Christianity in China has, in fact, been no less than that of commerce, though the latter may be more tangible. We shall not withdraw the messengers of Christianity in China until we withdraw the agents of commerce. The ministers of our faith will remain as long as the ministers of our government. BARRETT.

Summarizing in the briefest terms possible some points in favor of missionary work from a layman's point of view, we enumerate the following:

1. In my experience as a United States Minister, one hundred and fifty missionaries, scattered over a land as large as the German empire, gave me less trouble than fifteen business or merchants.

2. Everywhere they go, in Siam or Burma, in China or Japan, they tend to raise the moral tone of the community where they settle.

3. They are the pioneers in education, starting the first practical schools and higher institutions of learning, teaching along lines that develop the spirit of true citizenship as well as of Christianity. Some advantages.

4. They develop the idea of patriotism, of individual responsibility in the welfare of the state.

5. They carry on extensive medical and surgical work, build hospitals, encourage sanitary measures, and have been the chief agency throughout Asia to check the spread of diseases like smallpox, cholera, and the plague.

6. They do a great work of charity, and teach the idea of self-help among masses otherwise doomed to starvation and cruel slavery.

7. They are helpful in preparing the way for legitimate commercial expansion, and almost invariably precede the merchant in penetrating the interior. What the missionaries do.

8. They have done more than either commerce or diplomacy to develop respect for American character and manhood among the countless ignorant millions of Asia.

9. They are a necessity to the Asiatic statesmen and people to provide them with that instruction and information required to undertake genuine progress and development.

These points, only a part that could be named, are the practical ones noted by the layman, aside from the chief consideration that inspires the whole missionary movement—the spread of Chris-

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tianity and the consequent uplifting of the human race. That in all its ramifications is not for me to discuss. Your missionaries and other able exponents cover that argument.

Next we ask, what can the layman suggest for the betterment of the work, or in frank criticism?

1. No man or woman should be sent to the great, difficult field of Asia, with its strange religions, languages, customs, precedents, racial tendencies and governments, who would not be deemed a man of the highest competency in America and who could not succeed in the home field.

Valuable suggestions.

2. While Christian zeal and devotion are of primary importance, there should be invariably combined with them good judgment and rare tact to meet and master the unparalleled complications just mentioned.

3. No man or woman should think of going to Asia as a missionary just to secure a salary or have an occupation, but rather as undertaking a responsibility which the following of no profession or calling in America involves.

4. So important is the work and so difficult the field that, as far as possible, a thorough training and education in languages, customs, and government of the foreign people should be required of candidates before they enter the missionary life.

5. This leads to a suggestion that has often come to my mind, that there should be established in the United States a great missionary preparatory institution or college, where all intending missionaries could be properly trained, and where only the fittest would be chosen.

Proper preparation.

6. Every effort should be made to increase the force of native workers or missionaries to carry the work into the interior, and not depend on foreigners, for only with stanch native clergy and teachers can the advance of Christianity be permanent and wide-reaching.

7. Missionaries on the field should avoid mixing in local politics, although it is admitted that in so far as they teach the meaning of justice, honesty, and good citizenship this cannot be avoided.

8. Many claim that no unmarried women or girls should be sent into the foreign mission field, because of native prejudice and misconception of their character, although there is a noble record to the credit of this class of missionaries.

There is no greater mistake than to lay the blame for the Boxer outbreak at the door of the missionaries. That was an anti-for-

eign, not an anti-missionary, demonstration. The missionaries were the chief sufferers because they were the only foreigners in large numbers open to attack. Had there been colonies of foreign merchants in the interior, they would have been attacked and murdered without discrimination. Railway engineers were killed where missionaries were spared.

The Boxer outbreak.

The Boxer outbreak finds its cause, in my opinion, more in the material greed for territorial aggrandizement on the part of foreign powers than in the missionary zeal of evangelization. The seizures of Chinese territory at Port Authur, Kaichow, and Wei-Hai-Wei alone would be sufficient cause for this anti-foreign feeling. Add to this influence the severe famine and drought which prostrated North China, and which might be termed the occasion of the outbreak, and we have two most important considerations that lift the blame largely from the missionaries.

In this connection it should be remembered that missionaries seldom meet with persecution where there are honest native officials; that the native masses have naturally little anti-missionary feeling, unless it is fostered by such officials or unscrupulous leaders, and that honest viceroys, taotais, and mandarins welcome rather than discourage the presence of missionaries in their cities and provinces.

Nature of anti-missionary feeling.

Why, it is often asked, is there so much opposition to and criticism of missionaries? This question can be briefly answered as follows: First, much criticism is superficial and not based on actual information and knowledge; secondly, an instance of a bigoted or narrow-minded missionary is too often described as characteristic of all; thirdly, it seems to be the fad in the clubs and society life of the treaty ports to criticise the missionary, so that travelers and others hearing this unconsciously absorb a spirit of criticism; fourthly, often the most violent opponents of missionaries are young men living lives that could not bear the scrutiny of the average man, not to speak of the missionary; fifthly, the prejudice of the native is not against Christianity and Christ, but against a certain limited class of men and methods employed in missionary work; sixthly, a careful analysis of anti-missionary feelings among the natives, moreover, discloses the fact that, inasmuch as the missionaies teach honesty of acts, dealings, and judgment, they make themselves obnoxious to the corrupt element, which uses every means to embarrass and cripple their work; seventhly, the missionary logically teaches ideas that un-

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avoidably clash with the ancient superstition of the natives, which, however, must be eradicated if a new and powerful nation would be evolved.

It now remains for missionary work to be continued through the broad, liberal attitude of both foreign missionaries and native officials. Mutual concessions must be made. Missionary and mandarin must realize that the present system has its faults on both sides, and that great good for the foreigner's religion and for the native's government can be accomplished by mutual confidence and coöperation.

What makes trouble.

It may be well to remember what Sheng Taotai once said to me: "Give me a tactless missionary and a dishonest official, and I will show you trouble. On the other hand, give me a tactful missionary and an honest official, and I will show you a condition of mutual confidence and no trouble whatever between missionaries and natives."

Unfortunately, it would seem that the dishonest officials far outnumber the tactless missionaries, but let us even correct this fault on the foreign side, and then the responsibility will rest upon the Asiatic.

America's new position.

In conclusion I wish to say a word in regard to America's new position in the far East. In that way you may better understand the great responsibilities that are upon us and the wider opportunities that there will be for extending missionary work. The United States is an entirely different power in China and the far East from what it was before Dewey's great victory on the first of May, 1898. Before that remarkable event which stirred the world, America was considered among China's uncounted millions as a third or fourth rate power. Our Ministers and Consuls had not the influence of their European colleagues. We were standing far down the line, behind the British, the French, the Russians, the Germans, and even the Belgians.

The change.

But with Dewey's victory there came a mighty change. There swept up and down the Asiatic coast a tidal wave of American prestige which seemed to reach back even to the foothills of the Himalayas and from Siam to Siberia. For the first time in the history of our relations in the far East, America was recognized as a first-class power. Our Ministers and our Consuls stood shoulder to shoulder with the representatives of other countries, and their influence at once became paramount at the different courts where they were located. The American flag had a new

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significance. The word "America" meant something which its use never conveyed before.

We who had been a long time in Asia, and had lived and served our country under former conditions, recognized at once the new prestige and position that had come to our country and our countrymen. If this revolution was accomplished by a great incident or war, and if it is ushering in a new period of material ascendency for the United States in the Pacific and in the Orient, it means just as much for the moral advancement of China and her Asiatic neighbors. A new field is open for missionary labor as it is for diplomatic and commercial effort. There never was a time in the past like that of the present in the responsibilities devolving upon American missionaries throughout Asia. They will be watched as never before. Their influence will be far greater than at any time in former years.

Openings and obligations for the future.

Let us hope that diplomats, consuls, missionaries, and merchants, who are representing the United States and her manifold interests in Asia, will work together for the achievement of those results which will make America respected everywhere as an ideal world power.

LESSONS FROM MASTER MISSIONARIES.

BISHOP C. B. GALLOWAY.

I HAVE been appointed to discuss this evening not the gospel of missions, but the gospel of the missionaries; not the faith once delivered to the saints, but the faith illustrated by the saints. The man rather than his message shall be our prayerful study. The personal character of the apostle, and not his divine commission, will be our object lesson, and a lesson, I trust, that will be both an edification and inspiration. Important as is the Word of God, it is scarcely of more value and virtue than the character of the *man* of God who is to be its ordained exposition and illustration. The messenger more or less affects, if he does not determine, the power and influence of his message. The accredited ambassador of a great government is the personal and moral as well as official expression of the character and genius of its people. And so the kingdom of the Lord Christ is best known and most accurately

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measured by the character of its representatives in all the lands of earth.

Dr. Fairbairn states a portentous truth when he says: "Every good that enters the world enters through an individual—a conscious, reasonable, moral man; and it depends on the quality of the man what measure of good he brings." The character of the messenger, I repeat, largely determines the power of his message. "The world moves by personality." Great as an idea may be, yet to be potential it must be embodied. Truth is mighty and will prevail, we are told, but it is never mighty and all-conquering until it is incarnated. Doctrine must be transmuted into life before it becomes a force in the world. Tennyson beautifully expresses the idea in these exquisite lines:

> And so the Word had breath, and wrought
> With human hands the creed of creeds,
> In loveliness of perfect deeds
> More strong than all poetic thought.

An apostle's life is the best commentary on the gospel he preaches, because it is most easily understood. A child cannot make doctrinal distinctions, is unable to grasp the metaphysics of theology or define the terms in the "Shorter Catechism," but that child can feel the weight and might of character as readily and savingly as the profoundest philosopher. There is infinite wisdom, therefore, in the fact that Christianity is the religion of a *Person*. Its doctrines are the teachings of a Person; its spirit is the life of a Person; its history the story of a Person; its power the inspiration of a Person; its crowning triumph the resurrection of a Person; and its apostles are simply the revealers of a Person. And the more perfect their reincarnation of this divine Person, the greater will be the redemptive and triumphant power of their life and ministry.

A person.

This stupendous spiritual fact finds double emphasis in heathen lands. The missionary sent to preach the gospel will be more constantly and critically studied than the gospel he preaches. He must, therefore, become in himself—in the consistency and purity of his own unselfish, consecrated life—God's unanswerable argument with the heathen to forsake his discredited idols and turn unto the Lord and Giver of life. And for such unveilers of our Lord the heathen world pathetically pleads. A distinguished na-

tive of India once said in the agony of his inquiring soul: "What we ask of you is not Christianity, but *Christians*." Another said: "What India requires for its regeneration is not so much Christian Bible passages, sermons, and addresses, but the presentation of a truly Christian life." An intelligent Japanese gentleman uttered this sad lament: "The conduct of the foreigners, with the exception of the missionaries and a few laymen, is a scandal on the name of Christianity and of civilization, and retards the progress of both." "If all the Englishmen lived such lives as Donald McLeod," said a Hindoo, "India would soon be a Christian country." GALLOWAY.

Such declarations evidence the supreme value of *character* in a missionary. His pure personal life is as potential a gospel as the divine oracles he is ordained to declare. And, thank God! the men and women sent out to the different and distant fields have abundantly vindicated the choice of the Church and the guidance of the Holy Spirit. Some of them have become the master spirits of the centuries, the massive and majestic figures of the ages. Theodore Parker was not extravagant when he said: "Had the whole missionary work resulted in nothing more than the building up of such a character as Adoniram Judson, it would be worth all it has cost." **Value of Character.**

And the world is beginning to share in this generous appreciation of missionaries. Their names have been so interwoven with the histories of the countries to which their apostolic lives were devoted that they have become the most conspicuous figures therein. In the story of Africa what names are written in largest letters? Not the governors of provinces and generals of armies who have guided the affairs of government and carried the English flag in triumph; but the names of Robert Moffat and David Livingstone.

In India, viceroys and generals may be forgotten—Hastings, Lord Clive, and the rest—but Carey and Swartz and Martyn and Marshman and Reginald Heber and William Butler and scores of others shine resplendent as the stars in the blue vault of heaven.

Bishop Thoburn, our honored guest on this great occasion, once made this eloquent statement: "During a residence of a dozen years in Calcutta I met many tourists from England and America. Among them all I recall but one who wished to see the house in which Macaulay had lived; one asked to see the house in which Thackeray had been born; and two or three inquired for the **Grave of Carey.**

GALLOWAY.

residence of Warren Hastings. But, literally, scores upon scores have asked to be led to the grave of William Carey, and the little burying ground in the old Danish settlement at Serampore has become like a pilgrim's shrine to which Christian men and women come from all parts of the world."

What missionaries have been.

A scholarly and distinguished gentleman, in a letter addressed to the American Board, paid this eloquent tribute to missionary character and courage: "The missionary appears to me to be *the highest type of human excellence* in the nineteenth century, and his profession to be the noblest. He has the enterprise of the merchant without the narrowing desire for gain; the dauntlessness of the soldier without the shedding of blood; the zeal of the geographer but for a higher motive than science." And like appreciative tributes have been paid by eloquent tongues and pens in all lands where the brave apostles of our Lord have borne the flag of their faith. Lord Lawrence, when viceroy of India, made this emphatic statement: "However many benefits the English people have conferred on India, the missionaries have accomplished more than all other influences together." Mr. Darwin, the great scientist, after his observations in the South Sea Islands, said: "The lesson of the missionary is the enchanter's wand." At the feet of these mighty apostles of our God let us reverently sit this evening and "hear what the Spirit saith unto the churches."

Redemption and civilization.

The statue erected to David Livingstone in Edinburgh represents the great missionary as standing upon a lofty pedestal, with the calm confidence of a conqueror, his eager eyes turned toward Africa, with a Bible in one hand and the other resting on an ax. Those are the suggestive symbols of what all missionaries stand for—the world's redemption and civilization. They have made the echoes of the woodman's ax keep time with the story of the gospel in preparing the nations for the coming of the King. Industrial empire has followed the steps of their apostolic wanderings; commerce has reaped the fruits of their faithful sowing; civilization has been built upon the foundations of their wise planning and planting; nations have been the beneficiaries of their splendid and unawed daring. They have opened hospitals, established orphanages, founded schools and colleges, and introduced the great doctrines of personal and civil liberty. They have taught the tribes of earth the use of plow and plumb line, saw and hammer, compass and trowel, steam and electricity, and all the triumphs of

immortal mind unfettered and inspired by the spirit of the living Christ. GALLOWAY.

And all this they have done with an almost reckless disregard of personal comfort or even life itself. The difficulties they have mastered, the dangers they have encountered, the opposition they have overcome, the friendships they have won, the martyrdoms they have suffered, and the achievements they have wrought, make a story that reads like a perpetual miracle. In some instances they had to construct a language and then preach in it; they had to create a moral sense and then appeal to it. Difficulties and discouragements never dreamed of in the home lands they have had to meet and master. **What missionaries have suffered.**

And many of their fiercest battles had to be fought alone and in a dark room. No man, however masterful and resourceful, ever becomes independent of personal sympathy and support. Even the mighty and majestic St. Paul himself suffered most from the loneliness of leadership and the loss of friends. These brave souls have often to prosecute their Lord's work without even the cheering, sustaining presence of the loved ones in their own homes.

I know of no picture more pathetic than that of Mrs. Judson, standing in the doorway of her home by the sea in Burma watching the ship sail away that was bringing her children to America for their education. The long-dreaded hour had come, the most painful hour in the life of every missionary mother. She must be separated for years, if not for life, from the dear ones of her heart in order that they may have the advantages of collegiate training in a Christian land and a Christian school. She had to make selection between separation from her children at a time when they needed her most, or leaving her husband alone in a heathen land to prosecute his work and bear the awful burden of anxiety and isolation. She chose to give up *her* children and serve the needy children of her Lord in Burma. With many a long and warm caress she had bidden them good-by and the great steamer had turned her prow to the open sea. The almost broken-hearted mother stood and watched the vessel until through the mist in her eyes it had ceased to be even a speck on the distant horizon, and then, turning into her room, sunk into a chair and exclaimed: "All this I do for the sake of my Lord!" Glorious spirit of martyrdom, the martyrdom of mother love! How it transfigures ev- **A sacrifice.**

GALLOWAY.

ery service that fills the life of duty with a minstrelsy as sweet as the angels sing in heaven!

The promise of leadership.

Master missionaries have taught this encouraging lesson and given this inspiring assurance—that *the Church will never lack for leaders to meet the emergencies of the Lord's kingdom.* They have illustrated the sublime readiness and eagerness of God's apostles to coöperate with the Holy Spirit in opening and redeeming the regions beyond. When the ages call, the heroes come. The man and the hour are made to meet. However perilous the enterprise or threatening the danger, when God calls, prophet and apostle are ready to obey. While the fields are ripening the Holy Spirit is preparing the husbandmen; while the war clouds are gathering the passionate fires of patriotism are kindling in many a brave soul. This is the divine statesmanship of the Holy Ghost. Eloquent and suggestive are those words spoken by a great student of the history of God's kingdom: "You can point to no critical epoch since the foundation of the Church—whether it was the downfall of the Roman Empire, or the incoming of the new races, or their settlement in the new homes, or the bursting upon Europe of the sea rovers from the North, or the moving of the Slavic races to their present localities, or the discovery of the new world, or the present age during which science has given to the political organism a new circulation, which is steam, and a new nervous system, which is electricity—when the spirit of missionary enthusiasm has not been rekindled just at the juncture when it was most needed." There was never a port unlocked that a missionary boat was not ready to cast anchor; there was never a gate flung open that one of God's intrepid apostles was not the first to enter.

Nature of the divine call.

And the passionate eagerness of these brave missionaries with tongues of flame to go up and possess every opened land has given a new interpretation to the great doctrine of a divine call to the ministry. It is no longer a providential compulsion or a reluctant yielding to the stern demands of dreaded duty, but a grateful and joyful readiness to hear the voice of God. Bishop Thoburn's experience is becoming universal. "It was not so much," said he, "*a call to* India that I received as *an acceptance for* India." Dr. Alexander Duff, the great apostle of education in India, in giving an account of his divine acceptance for missionary work, uttered these thrilling words: "There was a time when I had no care or concern for the heathen; that was the time when I had no care or

concern for my own soul. When by the grace of God I was led to care for my own soul, then it was that I began to care for the heathen abroad. In my closet on bended knees I then said to God: 'O Lord, thou knowest that silver and gold to give to this cause I have none; what I have I give unto thee, I offer myself; wilt thou accept the gift?'" That heroic spirit, that inspired patriotism, that sanctified loyalty to the divine kingdom and its King, are becoming the rapturous experience of the modern Church. GALLOWAY.

Master missionaries, by the successes they have achieved and the wide fields they have opened, *have enlarged the sense of divine responsibility* in the Church of God. The doctrine of our spiritual obligation to the whole world has had to win its way in the Church by conquest. National, racial, and geographical prejudices have put limitations upon the divine scope and mission of religion. But few faiths have aspired to become world-wide. In the early days of the Church, God had to employ miraculous agencies to broaden the conceptions and inspire the obligations of prophet and apostle. That was the meaning of the vivid experience of Jonah and the vision of Peter at Joppa. Jonah's prejudice had first to be conquered before he could preach the gospel of hope to Nineveh, and only after three commands from heaven not to call anything common or unclean that the Holy Ghost had sanctified would Peter receive the Roman centurion Cornelius into the Church. Dr. Ryland commanded William Carey to "sit down" and leave God to take care of the pagan world. The Scotch Assembly characterized the idea of world-wide missions as fanatical, dangerous, revolutionary. Why missions are modern is only answered in this way. But, thank God! the times of such ignorance are no longer to be winked at. **An enlarged sense of responsibility.**

The heroic and unfaltering labors of apostolic missionaries have deepened the conviction and enriched the experience of the Church with a more vivid apprehension of universal redemption and *universal obligation*. With every demonstration of the gospel's perfect adaptation to the needs of another people there is a corresponding enlargement of obligation to speedily provide them with the means of salvation.

The sublime achievements of God's master workmen in the distant fields have wrought another needed revolution in the thought of the Church—they *have abolished the arbitrary and unscriptural distinction between the cause of religion at home and abroad.* **Home and foreign.**

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The work is one. There are not two commissions. Christ is not divided. The principles are identical and the same Spirit inspires. The particular field entered is determined only by present and imperative needs. Our mission is to God's neediest children in their greatest need. Wherever that need is most urgent, whether in pagan China or priest-ridden Mexico, whether in the jungles of Africa or in the slums of an American city, whether to the dreary and desolate lands of Mahomet or to the supremely unconcerned and skeptical of our own fair land, there the call is loudest, and in response to its authoritative voice we should hasten with swiftest foot.

They have taught the Church new lessons in *personal consecration*. Not the consecration of mere profession, but of prodigious and unselfish service. Not simply the claiming of ecstatic experiences, but the joy of giving light to those in darkness, the blessed luxury of seeking and saving the lost. This is the joy of the Lord that giveth strength.

Consecration to God is service to man.

With the extension of Christ's kingdom into the distant regions and among the most degraded peoples increased emphasis is given the great truths that *consecration to God is service to man* and that the only way to serve God is to help man. God, who is self-existent and infinite in all his perfections, has no lack that we can supply, has no need that appeals to our sympathy. But the needs of man are his needs; their sorrows are his burden. By ministering to them we serve God.

And the grandest types of Christian character are developed amid the activities of such a strenuous life. They are not the noblest disciples with the purest faith and in most perfect harmony with God who live under the shadow of a cloister or the shelter of a nunnery. You may raise flowers of gorgeous and glorious tint in a conservatory, but they are of delicate fiber and fade at the gentlest touch of the earliest frost. But trees that are to become monarchs, strong and enduring, out of which cities and navies are built, must be rocked by storms and toughened by the changing seasons of the revolving years. So the grandest characters—purest in faith, noblest in life, attempting and accomplishing greatest things for God—are those who grapple with the hardest problems of every day, and who dare, under divine guidance, to walk steadily into the thick of any battle.

And these heroic men have been an inspiration to their fellow-

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laborers in other mission fields. To the example of certain flaming and fearless apostles of God the earlier missionaries looked for encouragement in their self-denying and perilous labors. To his coadjutors William Carey used to say: "Let us often look at Brainerd in the woods of America pouring out his very soul before God for the perishing heathen without whose salvation nothing could make him happy." Indeed it was the story of Brainerd's toils in the forests of this new world that stirred the heart of Carey on his shoemaker's bench and caused him to ask: "If God can do such things among the Indians of America, why not among the pagans of India?" It touched the heart of Henry Martyn, the young student at Cambridge, and helped to make him one of the greatest missionaries in the world. Edward Payson, when twenty-two years of age, wrote in his dairy: "In reading Mr. Brainerd's life I seemed to feel a most earnest desire after some portion of his spirit." This evening as I pronounce his precious name every devout soul looks up and instinctively exclaims: "My father, my father, the chariot of Israel and the horsemen thereof!"

They are an inspiration.

The achievements of master missionaries have quickened and enlarged the *expectations of the Church*. That sublime exhortation of William Carey, "*Expect* great things from God," has become the experience of these later times. The skepticism of the past is the faith of the present. Hope has become the habit of the Church. There is less amazement at the report of mighty results. Victories are our daily expectation. Indeed, it has come to pass that the Church is disappointed if every day does not bring good tidings of great joy from the distant and different fields. These splendid successes are divine assurances for yet grander triumphs. "History is also prophecy." Current events predict if they do not predestinate what will occur to-morrow.

They have raised our expectations.

Never in all the history of our planet have spiritual and secular forces so conspired for the conquests of the gospel. Every invention and agency designed for the furtherance of commerce give speed and wing to the apocalyptic angel carrying abroad the message of salvation. International treaties and relationships make possible and give encouragement to spiritual fellowship. The electric cables that interchange daily, if not hourly, the market reports of the world also flash across seas and continents the glad tidings of gospel triumphs. Doors are open and fields are white everywhere.

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What mighty displays of pentecostal power have been witnessed! Every day brings joyful tidings from some field where a great victory has been won. The Lord's hosts are being recruited with valiant forces ready and eager for service. The valley that Ezekiel saw covered with bleaching bones now glitters with the blades and trembles with the tread of an "exceeding great army." If, then, it be true that "each one counts two," that each trophy is prophecy and promise of another—that every Andrew will bring his brother Simon Peter to Christ—how inspiring is the prospect to-day!

Joyful tidings.

Though progress has at times seemed to be very slow and often discouraging, we remember that "each one counts two." The winning of one heathen from his idols is only securing a multiplier whose multiplicand is the exhaustless grace of God. It is the entrance of light that will give abundant life.

But if expectation is bright, responsibility is correspondingly great. The work is before us and necessity is upon us. A door is never opened without a command to enter. Into every whitened field our Lord calls both reaper and gleaner. "Go ye into all the world" is the standing order of heaven, never to be repealed until the last conquered banner has been furled and the last lost sinner redeemed.

Other helpful and inspiring lessons from master missionaries in many fields I cannot even mention. If time allowed, I should like to note how they have given us a larger interpretation of providence; how they gloriously illustrated the doctrine of answered prayer; how they have reënforced the divine origin of Christianity by attesting its fitness to become the one universal religion; and other lessons that are but successive unfoldings and unveilings of God's glory and power—a series of epiphanies of the risen and reigning Lord.

Many lessons.

And the men who wrought such wondrous things are worthy to be kept in everlasting remembrance. Mighty leaders of the nations and the generations, how tenderly we cherish their precious memories; how reverently we pronounce their noble names; how ardently we ought to follow their apostolic examples and reincarnate their variant virtues! With such a heritage of faith and achievement and answered prayer, and such examples to incite us to holy endeavor, we ought to speed the triumphs of our Lord's kingdom. Let me call the names of a few of the master mission-

aries of the past and invoke a double portion of their spirit to descend upon the Church of to-day. GALLOWAY.

There is David Brainerd, the apostle to the North American Indians, whose spirit was as saintly as a seraph, whose life was a joyous martyrdom to duty, and whose early, triumphant death was the descent of another chariot of fire. Traveling through the dense and trackless forests, destitute of all creature comforts, denied the companionship of a single human being who could speak a word of English, living on the coarsest fare, he moved among the savages of the woods like an angel of light and taught many of them the way of life. It is said that his prayers in the depths of the forest were so intense that "his garments were saturated with the sweat of his intercession." "Fatigues and hardships," said he, "serve to wean me from the earth and, I trust, will make heaven sweeter." In the agony of his anxiety to be more useful and successful he exclaimed: "O that I were a flame of fire in the Lord's service! O that I were spirit that I might be more active for God!" In the thirtieth year of his age, and after only four years of prodigious labor and suffering, the seraphic spirit went home to rest. David Brainerd bequeathed to the Church the lesson *of sublime and entire consecration to the Master's service.* David Brainerd. A lesson of consecration.

There is William Carey, whose very name is the synonym of a forward movement in the kingdom of God, and who will ever stand as the most majestic figure in a generation of giants. He awoke the slumber of the Church, and infused into its withered veins the crimson tide of a new, triumphant life. His marvelous, unawed faith was equaled only by his peerless purpose and untiring labors. His love for the heathen became a consuming passion. For forty-one years he labored among the darkened millions of India, and was never so happy as when leading some dear soul into the glorious light. The "consecrated cobbler," by dint of his devotion to God and his own unconquerable purpose, rose from obscurity to world-wide and enduring fame. Lord Wellesley, in acknowledging an address presented by William Carey, said: "I esteem such a testimony from such a man a greater honor than the applause of courts and parliaments." He became the "Wycliffe of the East." With his own tireless hand he translated the Scriptures into four different languages. Others he critically supervised, until twenty-eight versions were issued from the press at Serampore. His liberality was equaled only by his stipend. William Carey.

GALLOWAY.

His Work.

When his income as professor in Williams College amounted to £1,500 he reserved £50 for personal needs, and gave all the rest to the cause of God. He sleeps in a hero's grave at Serampore. Standing there and recalling the wonderful incidents of a great history, the scenes of an epochal life—scenes that changed the map of the world—we are reminded of Thomas Carlyle's reference to the birthplace of Martin Luther. "There was born here," said he, "once more a mighty man, whose light was to flame as the beacon over long centuries and epochs of the world; the whole world and its history were waiting for this man. It is strange, it is great. It leads us back to another birth-hour in a still meaner environment eighteen hundred years ago; of which it is fit that we *say* nothing; that we think only in silence; for what words are there? The age of miracles past? the age of miracles is forever here." William Carey has left the Church the lesson of *a dauntless faith united with the profoundest humility.*

A lesson of faith and humility.

Thomas Coke.

In this company of God's great missionary worthies is a man of short stature, well-knit frame, nervous movement, fiery nature, open-handed and open-hearted, and with an energy that seemed never to have had a suggestion of weariness. The father of Wesleyan foreign missions, his zeal for the world's conquest has won for him the title of "the foreign minister of Methodism." That man is Thomas Coke. No knightlier soul ever obeyed the trumpet call of God or wielded with braver arm

> "a two-edged sword
> Of heavenly temper keen."

His ardent desire for the world's conquest was voiced in his own loud exclamation: "I want the wings of an angel and the voice of a trumpet, that I may preach the gospel in the east and in the west, in the north and in the south!"

His life has all the fascination of a tale of chivalry. He crossed the Atlantic eighteen times at his own expense, and traveled up and down this new world preaching the gospel with all the fiery earnestness of a prophet of the olden time. He gave his large patrimonial estate to the cause of Christian missions. A veteran of more than sixty years, he stood before the Wesleyan Conference and begged that he might be sent as a missionary to India. He overruled all objection, chartered a vessel at a cost of $30,000, secured a few fellow-laborers, and sailed for India, but died on

board the vessel and was buried in the wide and boundless sea. Before starting he remarked: "I am dead to all things but India." At Portsmouth he thus addressed the little group of brave spirits who were to accompany him: "Here we all are before God, six missionaries and two dear sisters, now embarked in the most important and glorious work in the world! Glory be to his blessed name that he has given you to be my companions and assistants in carrying the gospel to the poor Asiatics!" Thomas Coke has left the Church this lesson: a *divine impatience for the salvation of the world.* GALLOWAY. A lesson of divine impatience.

There was Henry Martyn, an honor graduate of Cambridge, as frail as a flower but as heroic a soul as ever led the hosts of God to battle. He went to India, preached like a seraph, translated the Bible into three different languages, traveled over many lands, and died when only thirty years of age. Christ crucified was his ruling passion, and he seemed to have unbroken communion with God. Henry Martyn.

> "The thought of God
> Filled him with infinite joy; his craving soul
> Dwelt on him as a feast."

The burden of Christless souls was ever on his great heart. He cries out: "How dreadful the reflection that any should perish who might have been saved by my exertions!" At Dinapore we find this in his dairy of a single day: "Morning in Sanskrit; afternoon Bahar dialect; continued late at night writing on parables in Bengali. The wickedness and cruelty of wasting a moment when so many nations are waiting till I do my work." His thirtieth birthday found him traveling on foot to Persia. He was pale, very emaciated, and too weak to speak except in a whisper. He lived only by force of his imperial soul. In his journal he says: "I am now at the age when the Saviour of men began his ministry; when John the Baptist called a nation to repentance. Let me now think for myself and act with energy. Hitherto I have made my youth and insignificance an excuse for sloth and imbecility; now let me have a character and act for God." Shortly thereafter the exhausted saint sunk down and never rose again. In a far-away missionary grave he sleeps, while God's good angels keep loving and wakeful sentry. The lesson of Henry Martyn's life is *perfect self-renunciation in a compassionate love for mankind.* A lesson of love.

GALLOWAY.

How beautiful is the epitaph written by Lord Macaulay:

His epitaph.

> Here Martyn lies! In manhood's early bloom
> The Christian hero found a pagan tomb!
> Religion, sorrowing o'er her favorite son,
> Points to the glorious trophies which he won.
> Eternal trophies, not with slaughter red,
> Not stained with tears by hopeless captives shed,
> But trophies of the Cross. For that dear name,
> Through every form of danger, death, and shame,
> Onward he journeyed to a happier shore,
> Where danger, death, and shame are known no more.

Mellville Cox.

At a Methodist Annual Conference in session at Norfolk, Va., with Bishop Hedding in the chair, a young man was sitting modestly in his place eagerly watching the proceedings, pale, sad, and evidently making a heroic fight against mortal disease. He had recently buried his fair young wife, and his own failing health had compelled him to leave his work and spend the harsh winter months in the far South. But in his brilliant eye there was the spirit of heroic daring, and in his great heart the quenchless fires of a passionate love for souls. That young man was Mellville B. Cox. He sought an interview with the Bishop, and said: "I desire very much to be sent as a missionary to South America." "Why not to Liberia?" asked the Bishop, who had been trying to secure a man for that far-away and dangerous field. After a prayerful pause, he replied: "If the Lord will, I think I will go." Shortly thereafter he said: "Liberia is swallowing up my thoughts." A few days later he exclaimed: "I thirst to be on the way. . . . A grave in Africa will be sweet to me if He sustains me." Writing to an intimate friend, he said: "If it please God that my bones shall lie in an African grave, I shall have established such a bond between Africa and the Church at home as shall not be broken until Africa be redeemed." And that prophecy is being fulfilled. The missionary's heroic grave has bound the heart of the evangelical Church to the Dark Continent. When the young hero lay dying with the African fever, he repeated with pallid lips the eloquent words he had uttered before leaving America: "Though a thousand fall, let not Africa be given up." Mellville Cox has left this lesson as a glorious legacy to the Church—*that love for Christless souls is stronger than love of life.*

Love is stronger than life.

Among all the sons of the mighty there is no nobler figure than David Livingstone. A native of Scotland, converted at twenty,

and for forty years a missionary in Africa, he worthily sleeps in Westminster Abbey amid the "bonny dust" of the United Kingdom. He prepared for work in China, but was providentially directed to Africa. When consulted by the London Missionary Society as to what field he preferred, he said: "I am ready to go anywhere, provided only it be *forward*." His last public utterance in his native Scotland was to a school, and these were his concluding words: "Fear God and work hard." That was the inspiring motto of his laborious life. As either explorer, traveler, geographer, astronomer, botanist, zoölogist, physician, or missionary, he would have been among the most distinguished of men. He added to the known regions of the world a million square miles. His labors knew no bounds. When entreated to rest, he replied: "Death alone will put a stop to my efforts." So deep and pure was his piety that savages trusted him, the world admired him, and his friends almost adored him. When we think of this man, decorated by geographical and scientific societies, offered the freedom of great cities, publicly thanked by Queen and Parliament, sleeping on the coarse, damp grass, eating bird seed, roots, and African maize, forty times scorched with fever, his arm torn by the tooth of a lion, and all to serve and save the savage tribes of the Dark Continent, he stands out transfigured like one of the tall angels Isaiah saw next the throne of God. Three scenes in his noble life are most prominent and pathetic. First, when he turned away from his dear Mary's grave at Shapanga in 1860 to "find the only balm for his broken heart in seeking Africa's redemption;" second, when in 1863 he expected recall from the field and his great heart protested, crying out, "If I am to go on the shelf, let that shelf be Africa;" and the third, when, though feeble and nearing the grave, he resisted Stanley's entreaties to return with him to England, bade his dear friend good-by, and turned back in the wilderness to labor for a while and die on his knees in prayer. David Livingstone has left the Church the *lesson of an incarnated conscience.*

GALLOWAY.

David Livingstone.

The lesson of an incarnated conscience.

But time would fail me to tell of Robert Morrison and James W. Lambuth, of Adoniram Judson, of James Calvert, of Robert Moffat, of J. W. Koger and R. W. MacDonell, of Dora Rankin and Laura Haygood and scores of others who have wrought righteously, and whose immortal achievements are written in the

Other heroes.

GALLOWAY.

chronicles of the skies. Lord God of these ascended Elijahs, be our God and answer *us* by fire!

My brethren, the conviction grows on me that momentous issues are before the Church. We are facing a wonderful to-morrow. Mighty changes are taking place in all Eastern countries and with marvelous rapidity. The sons of God, girded with new power, must be up and doing. If this transition period is slighted or unimproved, another century of sin and sorrow may be our condemnation.

A vision: who shall have China?

A letter written by one of the returned missionaries attending this Conference, referring to a great work of grace in his charge and to the rapidly changing conditions in China, uttered these words, which have the quiver of power: "The kingdom is under the hammer, and the devil is an active bidder." What a figure—"under the hammer!" A mighty nation of four hundred million immortal souls on the block! The spiritual and political destiny of the oldest and largest empire of the world about to be knocked off to the highest bidder! My brethren, when I read those words from that warm-hearted and strong-souled missionary, I had a vision. I saw the day of sale when a mighty nation with a long history and almost infinite resources was about to change hands. The scene was in Pekin, the capital of the vast empire. The Genius of History, standing on the ruins of an old Buddhist temple, with the golden mace of authority in one hand and the blank form of a title deed in the other, acted as auctioneer. Around him gathered on one side the representatives of every false religion and every form of skepticism, while just behind them stood the great enemy, alert and eager, and full of fiendish suggestions lest the kingdom over which he has long held sway should slip from his grasp. On the other side were the representatives of the Christian Church, men and women of many names but animated by the same spirit; and behind them stood the Lord Christ with divine anxiety, watching the result of the contest, waiting to see what his children will do with his inheritance, the priceless purchase of his blood. Over them hovered a great cloud of witnesses—the spirits of those who had toiled and suffered and died for the heathen of many lands. There were William Carey and Adoniram Judson, Thomas Coke and Dr. Duff, Mellville Cox and David Livingstone, Robert Morrison and James W. Lambuth, Mrs. Judson and Dora Rankin, and a vast company I could not num-

ber, all bending low their eager ears to hear the final result. The Genius of History stated the terms of sale. It required a vast outlay in order to secure this magnificent possession, adjust it to new conditions, and garrison it against foreign invasion. It was a supreme hour, an hour on which eternal ages seem to hang. The representatives of the Christian Church had it in their glowing hearts to offer any terms, to call out the highest figures and claim the inheritance, but were afraid the Church would not indorse the purchase. Often they had appealed in vain for help in adding another province to the Lord's kingdom, and now in an agony of anxiety knew not what to do. And just then, in that moment of awful suspense, the vision mercifully vanished. But, my dear brethren, the fact remains and the mighty responsibility abides. I believe it is in the power of the Church to secure that uttermost part of the earth for our Lord's possession. Shall we redeem that purchase of his blood or allow the devil to renew his lease for another mournful century? If we cannot do more, let us make the purchase and give bond for payment. Is there not another Wilbur Fisk who will rise up in the majesty of a sublime faith and say: *"I'll be bondsman for the Church!"* The security on such a bond will never suffer; that paper will never go to protest. The men and women are ready and eager to go, and I believe the means will not be withheld. Heaven grant that Zion may be equal to her sublime opportunity!

GALLOWAY.

The Church is able to buy.

That was a thrilling story brought to us yesterday by Mr. Gamewell. During the recent siege in Pekin an old cannon, afterwards called the "international gun," was brought into use. Everything available was utilized during those awful days of strain and peril. Hands unused to labor were active in providing means of defense. Missionaries became military engineers, and every living soul was either a sentinel or a soldier. Weapons were comparatively few, and some unfit for use. One old discarded cannon, however, has become historic. It was brought out and made ready for service. Mounted on an Austrian carriage, loaded with German powder and Russian shells, the old English six-pounder was fired by the skilled hand and trained eye of an American gunner. So all the Powers united in the fire of that old gun against a common enemy. O how I wish there could be such a concert in the now desperate conflict with the enemies of our Christian religion! I would have every projectile fly with the mo-

Value of unity.

mentum given by the united prayer and faith of the whole Church of God. I would have every standard of our holy faith defended in its place by the strength of all our hearts and all our hands. O, brothers of our Elder Brother, brave spirits of the East and the West, pastors and people, missionaries and members, men and women, let us join in one supreme effort to plant our flag in every land and give the whole world the gospel during the opening years of this new century.

II.

FOREIGN FIELDS.

General Review.

I. China.

II. Mexico.

III. Brazil.

IV. Japan.

V. Korea.

General Review.

THE HISTORY, POLICY, AND OUTLOOK OF THE FOREIGN MISSIONARY WORK OF THE M. E. CHURCH, SOUTH.

W. R. LAMBUTH, D.D., SECRETARY.

THE growth and development of the foreign missionary work of the Methodist Episcopal Church, South, has been a remarkable record of human effort and divine leadership. It is true that we have been engaged a full half century in the great work of evangelizing the world, but circumstances over which the Church had little or no control left us, at the close of the first period of twenty-five years, with one feeble mission and two married missionaries—almost where we began. It was from the inception of the second period that an era of expansion opened, leading to the establishment of five additional foreign missions and the gathering of a great host. May the good work go on, under the guidance of the Holy Spirit, whom we come to honor this day, until our standards are planted in every waste place and the gospel shall be preached to every creature!

On the 24th of April, 1848, just fifty-three years from the opening day of this great Missionary Conference, our first missionaries to foreign lands, Charles Taylor and Benjamin Jenkins, with their wives, sailed from Boston to Shanghai, China. As the little ship Cleon, of only 390 tons burden, swung from her moorings, the missionary hymn floated out over the harbor. It was sung by the Northern Methodist friends on the wharf, who a few minutes before had commended them to God in prayer. Only four years had elapsed since the Church had divided, but in this reunion of kindred spirits we catch the prophecy of that fellowship in work and in suffering which, on the foreign field, has ever demonstrated our oneness in Christ. On reaching Shanghai they were received and entertained by the missionaries of the Southern Baptist Convention, who assisted them in renting a house and in procuring a teacher—another illustration of the spirit which animates the missionary brotherhood.

Beginnings.

LAMBUTH.

The South Carolina Conference may well be styled "The Mother of Missions." On the marble shaft which marks the resting place of Bishop William Capers in the city of Columbia are the words: "The Founder of Missions to the Slaves." The zeal of the Methodist preachers in that section for the salvation of the negroes was an inspiration to all the Southern Conferences. "The annals of missionary toil," writes Dr. I. G. John, "can furnish few nobler evidences of heroic sacrifice than were found in the self-denying efforts of those men who labored on the negro missions. On the rice plantations of the Atlantic coast and the sugar and cotton plantations of the Gulf States they bore the message of life to the cabins of the slave, teaching the children and training their parents respecting the doctrines and duties that must govern a Christian life. Every Christian master and mistress coöperated gladly in the work. . . . In 1860, when the war disturbed our labors among these people, the Methodist Episcopal Church, South, reported a colored membership of 207,776, or nearly as many as the entire number of communicants that, in that day, had been gathered into Church relations by all the Protestant missionaries at work in the heathen world. When the record of the evangelization of the sons of Ham is written by the pen of an impartial historian, the work of the missionaries of the Southern Methodist Church will appear chief among the agencies employed by our Master for the redemption of the African race."

Among the slaves.

Capers may also be regarded as "the pioneer of Methodist missions among the Indians of the Southern States." In 1822, six years before systematic effort was organized for the negroes, he was appointed the first superintendent of Asbury Mission among the Creek Indians, with Rev. Isaac Hill as missionary.

It was to this man, then a presiding elder, of catholic spirit and world-wide vision, that Charles Taylor, who had joined the South Carolina Conference, opened his heart, saying: "If the Church decides to establish a mission in Persia, India, or China, I am willing to go where I am needed most." In William Capers the Lord had provided a wonderful organizer of missionary movements; in Charles Taylor we have a man providentially qualified for laying foundations that will abide. Hewn from the granite rock of Massachusetts, it was his character, pure and crystalline, which won the Chinese. An honor graduate of the University of New York, where he assisted Professor Morse in his first experiments in telegra-

Our first missionary to China.

phy, a teacher in the Conference school at Cokesbury, S. C., and junior preacher on the Darlington Circuit, he was, in scholarly and scientific attainments, in medical training, and by personal piety, singularly adapted to the work to which he was called. LAMBUTH.

Taylor and Jenkins were followed in 1852 by W. G. E. Cunnyngham and wife, and in 1854 by J. S. Belton, D. C. Kelley, J. W. Lambuth, and their wives; while in 1859 the mission was once more reënforced by two married missionaries, Young J. Allen and M. L. Wood. These last would have brought the number up to sixteen, at the end of twelve years, had the others been able to hold their ground; but four months of close confinement aboard ship, during which time they twice passed through the tropics, the deadly climate of Shanghai, then a malarial swamp, and constant exposure to attacks by day and alarms by night from the Taiping rebels, led to the complete breakdown of one after another until, at the opening of the civil war, the mission had dwindled down to its original number. His successors.

Few can realize the odds with which those early missionaries contended. Mails from home came only three or four times a year, and those brought inadequate funds; the written language was an unknown quantity, and there were few helps to its exploration and mastery; the Chinaman himself was even more difficult to understand; malarial fever, cholera, and smallpox preyed upon the little band; the Taiping rebellion paralyzed local effort; and, as if to give the *coup de grace* to the struggling mission, the civil war in the United States cut off, at last, every avenue of support. Early trials and obstacles.

The curtain falls, and for ten long years there is an ominous silence. Rarely, in the annals of missionary effort, has there been a more tragic record. In the Western Hemisphere the Church is turned into a soldiers' camp, her homes despoiled, her altars broken down, and her ministry busied with the dead and dying strewn over the field of battle. In the Eastern Hemisphere, on the picket line, two heroic men stand alone, not knowing how to sound a retreat. Ten thousand miles away, and for a decade almost lost to view, they seem to have been abandoned; but God was with them and their wives through all that long night of toil. Up from the wrestling till the break of day has grown an unconquerable faith which has "subdued kingdoms, wrought righteousness, obtained promises, and stopped the mouths of lions." An ominous silence.

The first twenty-five years closed in 1873, when we occupied only

LAMBUTH.

End of first period.

one foreign field—China—and our missionary force consisted of only two missionaries and their wives, three native preachers, four Bible women, seventy-four native communicants, and a contribution of less than $100 for all purposes.

Record of the second.

The second period of twenty-five years has just ended with our occupation of six foreign fields—China, Japan, Korea, Brazil, Mexico, and Cuba. In these fields we have 193 missionaries, 100 native traveling preachers, or twenty-six more than our entire membership twenty-five years ago; 10,959 members, an increase of 856 during the past year; 65 Bible women; over 5,000 women and children under instruction; 6 hospitals and dispensaries, in which more than 13,000 patients are treated annually; mission property valued at $898,803, with $31,287.31 raised for all purposes last year, which includes $12,252 already paid on a Twentieth Century Thank Offering of $30,000 (United States currency). Surely we can thank God and take courage.

Mexico.

The opening of the fields, one by one, after the planting of our work in China was a succession of wonderful providences. Alejo Hernandez, a soldier and an avowed infidel, wandering on the north bank of the Rio Grande, meets with a book containing quotations from the Scripture, and is led to Christ. At Brownsville, Tex., upon hearing a hymn sung by a devout congregation, he burst into tears, and afterwards wrote: "I felt that God's Spirit was there; and, though I could not understand a word that was said, I felt my heart strangely warmed." One thousand miles to the south of the Rio Grande, in the City of Mexico, Sostenes Juarez, who organized the first Protestant Church in the republic, was at this time preaching every Sunday in an upper room to a group of earnest believers, who, like himself, had been brought to Christ through the prayerful study of a "French Bible brought into the country by a Catholic priest" who accompanied Maximilian's army. Juarez and Hernandez met later, after Bishop Keener, in 1873, had laid the foundation of our mission in Mexico, where we now have three Annual Conferences, 60 Mexican preachers, and 5,788 members.

Brazil.

In 1874 a wide and open door presented itself in Brazil. Through the labors of Rev. J. E. Newman, who, journeying thither at the close of the civil war, had wrought so faithfully in the schoolroom and on the coffee plantations, an urgent plea came to the Church to send out missionaries. Rev. J. J. Ransom volunteered, and rendered heroic service in organizing and superintending a mission

which, in the early years of its history, he was largely obliged to support with his own hands. The Brazil Mission Conference numbers to-day 12 native preachers and 2,785 members, with a gain during the past year of 429, or nearly half the increase on all our mission fields. LAMBUTH.

Japan has fast become a determining force in shaping the future of China and Korea. Bishop Keener offered the resolution which led to an appropriation for opening a mission in the empire in 1886, and Bishop McTyeire, then in charge of our work in Asia, appointed J. W. Lambuth, W. R. Lambuth, and O. A. Dukes to this promising field. Within eight weeks of their landing in Kobé, July 26, 1886, T. Sunamoto ("the converted pilot") returned from San Francisco in quest of his old Buddhist mother, praying earnestly that he might lead her to Christ. His appeal to Dr. J. W. Lambuth in behalf of his people in the great city of Hiroshima drew the attention of the mission to the Inland Sea, where the work has gone on until a cordon of stations has been thrown around that body of water, which gives us access to a population of 15,000,000. Our 12 native preachers and 688 members are pressing the battle to the very gates. Japan.

The conversion of T. H. Yun, in Shanghai, and his subsequent appeal to enter the Hermit Kingdom, became to us a Macedonian cry. Like Daniel of old, this man of plain living and high thinking has for years held up before his people, and even in the court of the king, the loftiest standards of personal character and official administration. While Minister of Education it was said of him by enemies and friends alike: "He is the only Korean official who is too honest to become rich." Appointed superintendent by Bishop Hendrix in 1895, Dr. C. F. Reid, in company with the Bishop, established a mission in Korea, which has been pronounced "the most promising of all our fields." Korea.

Our first work in Havana was organized in 1896, and in 1898 Cuba was taken under the control of the Board as a regular mission field. We are establishing ourselves firmly on the island, as is shown by the erection of a substantial stone church in Matanzas, and the purchase by Bishop Candler for $15,000 of a centrally located property in Havana, well adapted for church and school purposes. The work has grown steadily, there being a marked increase over last year. We have now a membership of 499, with collections for all purposes amounting to $3,777.92. Cuba.

The missionary fires kindled by faithful women upon the altars

LAMBUTH. of our homes in Baltimore, Md., and in Nashville, Tenn., in the years 1872 and 1874 were used of God to stimulate the whole

Woman's work. Church to renewed effort for the evangelization of the world. In 1873 the Mexico Mission was founded; in 1875 A. P. Parker reached China—the first reënforcement in ten years; on February 2, 1876, J. J. Ransom set foot in Brazil; and in 1878 the Woman's Foreign Missionary Society was organized.

Such was the influence of the intercessory prayers of women like Mrs. Margaret Lavinia Kelley, Mrs. Juliana Hayes, and Mrs. D. H. McGavock. The Woman's Board at once sent Miss Lochie Rankin to China as its first representative. With tireless effort, unselfish devotion, and great wisdom these women have carried forward their work until their missionaries, to the number of 55, are laboring in five of our foreign fields, sustained by 35 Conference Societies and 73,000 members at home, who contributed $82,718.96 during the past year to the work in the schoolroom, in the hospital, and in the field, where Bible women are carrying the story from house to house.

Principles of mission work. In a recent volume on "Present Day Problems of Christian Thought," Rev. H. M. McKim, D.D., of Washington City, gives his ideas of a policy in the development and administration of foreign missions, which Dr. Mudge has condensed for us. The statement is so admirable that I quote it: "(1) A prominent place should be given to the larger and braver use of native Christian evangelists; apostolic precedent is certainly in favor of recruiting agents in the country which we seek to conquer. (2) The substance of the teaching needs to be carefully watched. We are not sent to teach a moral system, an ecclesiastical system, a dogmatic system. Not these, but the personal, living Christ, the Christ of the Gospels. In too many cases we have unconsciously Europeanized the image of Christ. . . . He is the Son of Man; we must not represent him as the son of a race or even of a civilization. (3) The right men must be sent to preach Christ to these people—the best, the ablest, and most broadly cultured men, specially trained for the work. (4) The ultimate purpose of our missions must not be to establish a new branch of this or that denomination, but to plant the seed of the kingdom in the soil, and let it develop that form of Christianity best suited to the genius of the country in which it is planted. The great fundamentals, of course, must be safeguarded, but beyond

these limits the utmost freedom of development both in ritual and ecclesiastical order should be allowed." LAMBUTH.

These are broad statements, and should not be misinterpreted. The author seeks the spirit and not the letter, the substance and not the form. Our Board of Missions has a missionary policy. In the foreign field it is that of intrenching its forces strongly in strategic centers, pressing the evangelistic work, developing a trained native agency, and the encouragement of a spirit of self-support as a means to the building of character in the native Church and the wider propagation of the gospel. This policy embraces, moreover, the coördination of the evangelistic, educational, literary, and medical departments, making them interdependent in relationship and a unit in action. It was not formulated in the beginning—it has been a growth. Our policy.

Some mistakes have been made in the administration of work covering so much territory and involving so many problems. From the inauguration of our first mission there has been an inadequate equipment for work, entailing a loss of efficiency and power to the worker. We find Dr. Taylor in Shanghai constantly sending his patients to the London Mission Hospital from lack of funds and accommodations. Our missionaries in Korea and Cuba have been on meager appropriations from the beginning, and in Brazil, Mexico, and Japan we have been sorely handicapped from the same cause in our educational and publishing enterprises. Inadequate support.

In some cases undue emphasis has been laid upon educational work, and in advance of the growth of the native Church. In others magnificent opportunity has passed unrecognized or been inadequately provided for. The power of the press and of medical work as a pioneer agency has been underestimated, while much valuable time has been wasted on unauthorized translation, and in efforts which were purely experimental, whether on literary lines or in the occupation of fields afterwards abandoned.

I am convinced, after long and careful study of the subject, that the organization of missions into small Annual Conferences has in several instances been premature, and resulted for years in arrested development. The loss of efficient leadership in a young and vigorous mission under a central administration is not sufficiently offset by the autonomy secured for a weak and struggling Conference which continues to be subsidized by the Board of Missions. Again, where the native membership in a small Annual Conference out- Doubtful measures.

LAMBUTH.

numbers the missionary force, who naturally constitute the teachers and guides of the infant Church, the cause of Christ has suffered more than once from zeal without knowledge and the ill-directed efforts of irresponsible leaders.

A last mistake, and one which applies to several of our missions to-day, is the transfer of the machinery of the full-grown Church at home, with its almost numberless societies and collections, to the native Church abroad in its immature and undeveloped state. The result has been almost complete paralysis from over-stimulation.

After this brief review of the history and policy of our foreign missionary work, it may not be inappropriate to make a few recommendations suggested by the study of the situation:

Recommendations.

1. Readjustment in the composition of the Board, providing for a larger representation of laymen; a closer relation between the Annual Conference Boards of Missions and the General Board; the holding of midyear meetings in every Annual Conference, in which the presiding elders, Epworth Leagues, and Sunday schools shall be represented; increased emphasis placed upon the preparation and wide dissemination of literature adapted to meet the demands of a new era in missions; and the organization of classes for the systematic study of missions in our colleges, Woman's Missionary Societies, Epworth Leagues, and Sunday schools.

The Board itself.

2. That the Board of Missions extend its annual sessions to at least three days, and meet from year to year in different sections of the Church; that two or more carefully prepared papers be read at each meeting, to be followed by a conference rather than by a discussion—leading to the adoption of definite and helpful action.

3. A more thorough organization of the office force, securing a well-furnished bureau of information; a staff of assistant or departmental secretaries who can be trained for the work; a larger clerical force of skilled workers; and an equipment which would bring the administrative department abreast of any business office in the country. The Church must provide twentieth century equipment, if she would grasp twentieth century opportunity.

Equipment of the Central Office.

The Illinois Central Railroad, with its central office in Chicago and its division headquarters in New Orleans, controls 5,000 miles of track; we work in six great mission fields, two of which are larger in area than the United States. They show a passenger list of 16,000,000, while we have a population of 50,000,000 within that portion of the fields we occupy. In the Illinois Central the one item

of stationery amounts to $34,000 per annum, while we expend less than $4,000. The salaries of the officials of this road aggregate the sum of $157,000; ours amount to only $6,800. The sum total of the salaries of the clerks and attendants of the railroad is $206,057 per year, while that of the employees of the Board of Missions is $2,700. Their office expense and supplies amount to $102,000; ours is less than $20,000. In the New Orleans department or division office there are forty employees, while our central office in Nashville is supplied with but two clerks and one stenographer. The contrast becomes too painful to be carried farther. Equipment for world-wide evangelization in the light of such figures is reduced to an absurdity. Let the Church look the facts squarely in the face, and provide means commensurate with the enterprise before us. I trust I may live to hear the click of fifty typewriters in our missionary office.

A comparison.

4. The establishment of a system of city missions under the auspices of the General Board: the administration of these missions to be under the supervision of the central office through an assistant secretary; the missionaries to be accepted for service by the Committee on Candidates, as in the case of foreign missions; their appointment to be made by the bishops in charge of the Annual Conferences in which they are to be employed; their support to be assumed by the Churches of the city or town in which, under suitable conditions, the mission is to be established, and the relation of such work upon the part of the General Board to the Woman's Home Mission Society to be thoroughly sympathetic and coöperative at every point. Is this a new departure? We face "a condition, not a theory." The expansion in the South of the last three years in our commerce, foreign and domestic, in our iron and steel industries, in our manufacture and exportation of cotton goods, and recently in the marvelous output of petroleum, is but a prophecy of what is to be. The wealth of our soil, of our climate, of our waterways, and of intelligent enterprise will attract populations until the cities of the Gulf, of the Mississippi Valley, and of the South Atlantic coast will be among the greatest cities of the republic. Such a day is not far off. Let us grasp the situation, and, by masterful plans growing out of broad and statesmenlike views, prepare to meet the issue. The objection that this is not foreign missions is both feeble and captious. The foreigners are at our doors. We

City missions: a system needed.

LAMBUTH. must give them the gospel or perish—both ourselves and our children. God is no respecter of persons.

5. The inauguration by the Board of Missions of an Educational Campaign or Forward Movement, to begin upon the adjournment of this Conference, the threefold object of which shall be prayer—unceasing prayer—to the Lord of the harvest, personal work in soul-winning, and missionary collections in full. The Board, in this campaign, is to enlist and secure the coöperation of our presiding elders, pastors, laymen, and the women of the Foreign and Home Missionary Societies, together with our young people in Sunday schools and Epworth Leagues, until every charge and every member is reached. It ought to be done, and what ought to be done can be done. Let us set about it. The Master calls. Let the response from a million and a half of Southern Methodists be: "Speak, Lord, for thy servant heareth."

Forward.

As for the outlook and the future, it is with the God of our fathers, who has so wonderfully guided us in this Conference. This is the day of his visitation and of his power. Our hearts have been made willing. We leave the future with him who has "provided some better thing for us"—ever "looking unto Jesus, the author and finisher of our faith."

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Ta-ku
PAO-TIN-FU
Port Arthur
Ta-lien-wan
Gen-san
SEOUL
KOREA
Che-fu
Wei-hai-wei
SHAN-SI
TAI-YUEN-FU
Hwai
TSI-NAN-FU
SHAN-TUNG
Kiao-chow
Fu-san
LAN-CHAU-FU
SU-CHUEN
Yellow River
KAI-FUNG-FU
HO-NAN
Grand Canal
YELLOW SEA
SIN-GAN-FU
Hwai
NAN-KING-FU
Shang-hai
CHUNG-TU
Yang-tse
HU-PEH
WU-CHANG-FU
KIANG-CHOW-FU
TIBET

CHINA
SHOWING MISSION STATIONS OF THE
M. E. CHURCH, SOUTH.
Engraved Especially for the Board of Missions
by
E. M. GARDNER & SON, Nashville, Tenn.
SCALE OF MILES.
0 25 50 100 150 200
Stations are indicated by red stars.
YUN-NAN-FU
KWEI-LIN-FU
CAN-TON
Hong-kong
FORMOSA
HAI-NAN
YUNNAN
KWANG SI
KWANG TUNG
KWEI CHOW
FU-CHOW-FU
NAN-KING-FU
Chiu-kiang
Tan-yang
Zing-kong
Yang tse Kiang
GRAND CANAL
Kiang-yen
Yang-she.
Chang-chow
Kin-tang
Wu-sih
Li-yang
Ye-shing
Pang-ka-jao
Chang-shu
Ta-tsong
Ka-ding
Pau-sun
Tsung-ming
Nan-tsiang
Chuen-sha
SHANG-HAI
Nan-huei
Sung kiang
Fung-hien
Cho-ling
Kin-san-bien
Wong-da-bien
Cha-pu
Hai-yi
Ka-shing
Ka-zi
Hu-tsung
Hu-chow
Nan-tsing
Pung-wong
Ni-yang
Kuang-te
Chang-shu
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I. CHINA.

THE MISSIONARY OUTLOOK IN THE FAR EAST.*

REV. YOUNG J. ALLEN, D.D.

I APPROACH the discussion of this subject to-night with profound embarrassment and awe; not because of the complexity and difficulty of the subject, not because of the overwhelming presence of this large congregation, but because I feel the overshadowing presence of Him whose arms are never unequal. God is in the situation, and as face answers to face in a mirror, so this Conference is a fitting counterpart and reflection of the situation in the far East.

The details of the situation are numerous and complex, and it is by no means an easy task to so present them as to render the outlook perspicuous and intelligible. However, reference to a few of the main facts may help us to an intelligent apprehension of the actual condition of affairs in the far East.

One of the effects of the war between China and Japan was the profound humiliation of the former, followed by a corresponding awakening of the government, and especially of the Chinese people, who almost in a national sense were *made willing* to throw overboard their long-time obstinate conservatism and opposition to modern progress. Reforms were forthwith projected, and a new era for China was confidently proclaimed. But alas! this movement, so spontaneous and promising, was suddenly arrested by a counter movement or reaction, which had for its object and purpose not only the suppression of the reform movement among the Chinese, but at the same time the total expulsion of foreigners from the country and the extirpation of every vestige of their influence. It is this reaction which has given rise to the situation as we are now called to consider it. And just here it is necessary to carefully note that the ruling authority in China is the Manchu Tartars, a usurping

Results of the war between China and Japan.

* Stenographer's report.

ALLEN.

dynasty which has been on the throne since 1644, and that the present complication involves, first, a repressive conflict between the conservative Tartars and the more enlightened Chinese, who, ever since the Japan war, have agitated for a relaxation of despotism and the substitution of a free constitutional government; secondly, and fundamentally, it is a conflict between the respective civilizations of the East and the West. Such a conflict was inevitable, was long ago foreseen, and is now welcomed as the final arbitrament of the question whether Christ or Confucius is to ultimately dominate the ancient East.

Reform.

But in order to understand the situation and to be able to comprehend and interpret the outlook, there are certain points to which your attention must be directed. First, its origin. China is an old country; it is a civilized country; it is a cultured and literary country; it has done great things during the days of its long existence; and it still exists in one sense unimpaired. It may be arrested in its development, but its potentialities are still there. This great country is conscious of its long existence and of its achievements. Its egotism, its conceit, its pride, are commensurate with its achievements. It is called the Middle Kingdom, because it supposes itself to be the center of the world, and all the kingdoms round about it are *suburban*, if you please. It is also called Chung Hwa, or "the civilized people." That also refers to its surroundings, because the Chinese consider themselves as civilized and enlightened, while all surrounding people are in darkness. It is also represented as a universal dominion under the title of Tien Sha, or "all under heaven's concave." It claims that there is but one sun in the heavens, and that upon earth there is but one ruler, and that ruler is the Emperor of China. They have, therefore, expressed themselves in almost every form possible magnifying their importance, their achievements, and their glory; and correspondingly they have belittled and minified the world outside. They are the sun; from them or from China radiates the light; she claims to be the light of Asia. As Japan is but little removed, therefore it approximates China, and Korea approximates China, and other adjoining countries approximate China; but when you come to foreign countries, European countries, and countries of the New World, then they are in the outer darkness. They are so far away that the Chinese maps have no knowledge of them; and when they are mentioned at all—I don't speak of the maps of the present date, because

Chinese conservatism.

they have recently adopted good maps and correct maps—but consulting their ancient maps you will find that after they heard of England and Spain and Portugal and other remote countries, they simply represented them by small dots away out in the northwest sea; and, therefore, we have always been known as "sea monsters." Some people translate it as "foreign devils," but the original meaning of *yang kwei tsz* is "demon" of some kind, a kind of bogy connected with the ocean, an "ocean devil," if you like.

"Foreign devils."

That is the idea they had of us, and in speaking of us they gave us the name of "barbarians" in their literature; and that name sticks to us yet.

With a situation like that, though China stand still, though it has not budged for nearly two thousand years, it is impossible that our Western civilization should not sometime overtake it. Looking now at ourselves, we claim also to be somewhat, and when we speak of ourselves in the light of our own apparent biblical divine destiny, we claim no less than the whole earth. In the first chapter of the Bible, I take it, we get our idea of what we are to be. Man, when he was originally created, was created to possess the earth; and the command was to be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over it.

Such, my dear friends, as I understand it, is one element of this aggressive civilization of ours. And here is another, the great commission: "All power is given unto me in heaven and on earth. Go ye therefore, and disciple all nations."

And so these two great composite, complex forces are the representative forces of Christendom; and taken together they mean simply this: that we are to take the earth and subdue it, and replenish it, and have dominion over it, and send forth over it, under the great commission, the gospel of our Lord. And there is not an island in the seas, not a mountain in the continents, that we are not to seek if there is a soul there to be saved.

Warrants for our expansion.

So you see our commission is the universal command, and these are universal forces. And I have said to a Chinese more than once in discussing the present situation: "You might as well undertake to dam up the waters of your great river Yang-tse (which is bigger at the mouth than the Mississippi) by plucking the bulrushes on its banks, as to attempt to fetter the footsteps of commerce or stay the progress of the gospel."

ALLEN.

Referring now to the situation, the Chinese received considerable "startlement" when India was taken possession of by England. It brought the truth home to her very close. When the Roman Catholics in China had friction among themselves, and began to quarrel over certain terms in their theology and in the terminology of the Chinese, the matter was referred to the Pope on the one hand and on the other hand to Kang-Hi, who was Emperor at the time, a very able man who reigned for some sixty years. The Pope decided against the Emperor. The question was as to what term should be used for "God." The missionaries preferred a certain term, but the Emperor was in favor of another. The Pope decided with the missionaries. The Emperor resented it, and wanted to know who knew Chinese better, the Pope or himself. And when he found that his authority was being questioned in his own dominions, and a decision derived from the Pope was to be accepted in preference to his own, he determined to put a stop to any such proceedings. That was the beginning of it, and you know they were able to put the Catholic missionaries out and to keep them out for nearly two hundred years. The same thing happened in Japan, and so China and Japan were in close fellowship in this matter.

Pope and Emperor.

Coming on down, we find other conflicts arising, which did not originate with the missionaries, but out of the persistent intention of the Chinese government to keep everybody else out of the empire—those who had been put out and those who wanted to get in. You know, many years before they had raised the great wall of China, fifteen hundred miles long. It was a very substantial structure, and it kept the Tartars out for many years, but finally it gave way and China was conquered, first by the Mongolians and subsequently by the Manchu Tartars, who now occupy the throne. So that, therefore, the wall became obsolete.

Chinese and Tartars.

They thought they were safe on the sea side; but, behold, from afar came the great sea monsters in big ships. They thought at first that these people were like fish, all right in the water, but once on the land their capture would be easy, and so allowed them to land. They thought they did not have any joints in their knees, but they soon found out to the contrary.

After these first appearances of the foreigner from the sea, it is true that the Chinese did keep them out of the empire a long while, and confined them to one single port, Canton, for many years. As already said, the question was not about any one in

the country disturbing the peace, but it was their determination that no one should get into the country; and they tried to erect what I might call a marine prohibition, thinking by proclamations and other dispositions toward the foreigners to keep them at bay. ALLEN.

Time went on. When the foreigner first went there he went on private business. He wanted to sell his goods and buy others in return; but so many embarrassments, oppositions, and difficulties were imposed that finally the English government had to interfere. But the Chinese were not prepared to recognize the authority of any one from beyond the sea of whom they had never heard and did not know; and so they treated the envoy of the King of England, sent at the time, simply as a supercargo, a man who had charge of the merchandise on the ships, and refused to recognize his authority or that of the King of England. And so the condition of things was such that the conflict was on and could not be avoided. It has been called the "opium war;" but while opium was incidentally mixed up in the matter, the true question was that of access or non-access to China. Other foreigners.

The conflict went on and on until finally war landed England triumphant in Nankin, and there the first treaty was made, and Chinese ports opened. The beginning of foreign intercourse with China was in a sense now inaugurated with the opening of five ports. When I first went to China there were only these five ports open, and around them were limitations—thirty miles, or as far as one could go out and back in a day; that was the limit of our admission to the country.

Another matter is necessary in order to explain the situation; and that is that China at present, while we call it "China," embraces eighteen provinces which are China proper, and the outlying territories of Manchuria, Mongolia, Tibet, and some other smaller places; and all of these together are called the Chinese Empire. Sometimes people misunderstand or misinterpret the title "China." A most notable illustration is recorded in the recent understanding of the treaty or agreement between England and Germany. They entered into a treaty to the effect that neither of them would attempt to profit by the present distresses in China, and that they would resist or resent the attempt of any other nation to do so, and that if any other nation so attempted to profit itself they reserved to themselves what they should do, either jointly or severally. Now the question came up for solu- What is China?

ALLEN.

tion in Berlin, and the German Prime Minister, Von Buelow, said he didn't consider Manchuria a part of China. That treaty was made on the basis of the empire, but in his interpretation he restricts it to China Proper, which is the eighteen provinces. Geographically, Manchuria is *not* a part of China, but politically, and certainly in the sense in which England made the agreement, it is part of China.

So I say, here we must make a distinction between the Chinese and the Tartars. The present government and dynasty, the Emperor and Empress Dowager, are all Tartars; and it makes a big difference in our situation. When the Tartars first came in, two hundred and fifty-seven years ago, they got in surreptitiously, in a sense, and they have no right there at all, except what they have acquired by the consent of the people for these two hundred and fifty-seven years. Some men say that the consent of the governed is sufficient. Well, the Chinese have accepted the situation in large part; but there have always been secret societies in great abundance everywhere in the country, and especially among the Chinese out of China, as in San Francisco, Honolulu, Singapore, the Straits Settlements, Australia, and New Zealand. In all those places there are Chinese who reject the dynasty, and would gladly see it relegated to its original ancestral hills in Manchuria. I make this explanation here because I am now going to refer to the war between China and Japan. That was perhaps one of the most prodigious events in all history. It was a comparatively small thing from a military point of view, but it was one of those things that determine the dominion or domination of a civilization.

Opposition to dynasty.

Japan, according to Chinese ideas, was a renegade. It had left off the old Asiatic civilization, and gone after the Western civilization. It was, therefore, denounced by the Chinese and by the Tartar dynasty. It was true Prince Kung pointed to Japan, and said that China ought to learn, for there was a small country which had sent its students to England and America, and which is already cutting loose from the old civilization and taking on the new; and he said that it was no shame to follow others and keep pace with them if not before them, but it was a great shame for a great nation to fall behind. He was a great man, but he died before the war. When the war came on the Chinese saw the fulfillment of his prophecy. Japan conquered China with

A prophet.

hardly a show of force. Then they began to realize what foreign power meant and what a foreign civilization meant. ALLEN.

Now the effect of this was that the *Chinese*—not the Tartars, *but the Chinese*—were awakened; and you will pardon me right here for saying (many of you know it perhaps) that I carefully compiled and wrote a history of the war between China and Japan, because I saw it was an opportune time to awaken a great people. Officials like Li Hung Chang and others contributed details from their own offices, and gave me *carte blanche* to use them. The history comprised sixteen volumes. They were reprinted in Japan and in Korea and four or five places in China, and circulated broadcast. They promoted reforms among the Chinese, and exhibited to them such a spectacle of humiliation as they had never seen before. And so the Chinese demanded of the Tartar government that all these old and obsolete systems should be done away with. Chinese government, you know, is based on a civil service, on education, and their nobles are carefully trained in literature and classics, and examinations are held all over the country, with a view of selecting the very highest attainments and preserving them for the government's use. The Chinese said in their memorials: "What we study is not what we use. We are studying obsolete books. We are learning things that are fanciful, beautiful as to rhetoric, but non-consequential and not pertinent." So they demanded a change in the curriculum of their great institutions. Some of these men were viceroys, some of them the ablest men in China, and they all demanded these reforms. Chang Chi-tung, the great viceroy and the ablest literary man in the empire, wrote a book on the subject. The point was "Learn." The Emperor took this up and had it reprinted, and circulated it by the million copies. Some of these men got access to the Emperor. He received their messages and their suggestions with favor. They told him that they had been reading our books—the books of the Society for the Diffusion of Christian and General Knowledge, etc.—and those books had opened their eyes, and they would like to see some of their suggestions carried into execution for the benefit of their country. The Emperor approved, sent for some of the books, and read them himself. He got our Bible and read it, and it is said (though we have no proof of the fact, for they would keep it from us if possible) that he is a reader of the Bible and that he prays to the true God.

History of the war.

"Learn."

ALLEN.

Now, the Emperor is a Tartar, but the Chinese accept him. They say he is more of a Chinaman than he is of a Tartar; and some of these secret society men told me, when I was passing through San Francisco and Honolulu on my previous visit, that they were willing to cease all opposition to the dynasty and abandon their secret societies if the Emperor would only take up this progressive movement and favor the development of China.

The Tartars are described by the Chinese as men who study astronomy from the bottom of a well. They are obsolete; they won't learn, and they are trying to keep the Chinese from learning. And so, while there are points of difference between the Chinese and foreigners, there is just as much hostility between the Chinese and the Tartars. These latter fear that the Chinese want to abolish the Tartar dynasty and overthrow their power and eradicate them altogether, and suspect that the foreigners are their abettors, largely because of the influences of our books in promoting the reform movement among the Chinese.

Further details here might be interesting, so I will add that our books are being circulated in China, and are accepted by the millions and read everywhere. One of the results is that the hostility to foreigners and to missions has broken down in one of the very worst provinces, the very hotbed of hostility, and they invited us into Hoonan with our books and our schools. One of the examiners in the province told me that at first there was not one man in a thousand who had read our books, and they said they would not read them. "But," he said, "you must read them; the government requires that you should take a wider curriculum, and understand all these questions; and you must read them." And three years later I got a letter from this same examiner, and he said that now, in the third year, there was not a man who came before him who had not read our books. That accounts for the fact of their raiding our bookstores and stalls at Shanghai, and buying every book they could find.

Introduction of books.

Now, then, here comes another element into the situation, and a very serious one. The Tartars, being alarmed for their supremacy, were willing to snatch at almost anything by which they could raise some excitement to their advantage. There were many things against them. For instance, there was a total eclipse; and they always interpret total eclipses as having some sinister meaning. They said, "The sun is the Emperor, and the moon is the Empress. This, therefore, pertains to the Emperor, and it sig-

Dethroning the progressive Emperor.

nifies that he is to be dethroned;" and they set to work at once to make it true. And why? Well, the Tartars wanted to get rid of the Emperor because he had turned Chinaman, and was in favor of reform, etc. ALLEN.

Well, we go on farther, and by and by another alarm takes place. The Chinese, you know, reckon by the lunar months, and every eight years, about, there is an extra month. They do not add the odd month to the calendar and make it thirteen, but they just stick it in wherever their calculations lodge it. Sometimes it is the third month, and they double the third month; sometimes it is the sixth month, and they double the sixth. This last year it happened to be the eighth month. The Chinese are very careful chroniclers, and so they went back in their history to see what portent there was in an eighth intercalary month. They found it was sinister always; that something evil always happened in this intercalary eighth month. So they foresaw that it portended distress and disorder and trouble to the dynasty; and they at once set to work to make that true too. So, you see, the Chinese and the Tartars together wrought confusion. Just here in this connection the reformers and the Emperor were very much in evidence, and great was the alarm of the Tartar clan. The Empress Dowager was invoked to come back and take the authority again. She had been Regent for two reigns. The Emperor had accepted the advice of the reformers, and begun to promulgate decrees that looked toward the regeneration of the country. The Tartar clan in Peking became alarmed, and they therefore went to the Dowager and implored her to return to Peking. She was then at her private palace outside of the city. She came back and made the Emperor invite her, on the plea of ill health, to take the power into her own hands; and as soon as she got it into her hands she dethroned him and shut him up in a little island in the palace grounds. You know those grounds are very large, about a mile on every side, and in this inclosure there are palaces and offices and pleasure grounds and lakes and islets and the like. Well, they shut the Emperor up on one of these isolated places in a palace, where he could have no intercourse with anybody; and then they turned upon the reformers, and every one they could get hold of they at once executed without trial. And one of these men, on being led out to the place of execution, said to them: "You may cut my head off, but for

Return of Empress Dowager.

ALLEN.

every man that falls in this cause, a thousand will rise to vindicate it."

I must now refer to the foreign side of the question. I have spoken of the Japanese war. That war resulted in the conquest by Japan of the lower part of Manchuria, or what is called the Liao-tung peninsula. That didn't suit Russia at all, so Russia and France and Germany, by a sort of secret treaty, or, at any rate, by an agreement, undertook to compel Japan to render back to China the territory which had been signed away by the treaty for a consideration of thirty millions of taels.

Conquered territory.

Russia had now, so to speak, a clear hand, and Germany and France were in a position to claim some compensation for their services. I have not the time to tell you all the details of these things, but I have been over there long enough to get behind the scenes.

Russia fishes in muddy waters; you don't see her hand, but she gets the fish all the same. She asked China, in view of the services that she had rendered, to allow her to run her Siberian railway across Manchuria in a direct line to Vladivostok, which was the lowest port south that Russia had. That was granted. Now here were France and Germany. They want something, too. They are not acting disinterestedly, you see. Germany wanted a naval station.

Russia.

Now, just for a moment. These details are very exhausting, I know, but you can't understand this question without explanations. Why is Germany out there fishing around in China? Because Germany has large world-wide interests that she is trying to cultivate, with a view to an extended commerce and colonization; but when she is away from Germany she is absolutely dependent upon England. England is the only country that can go around the world and ask nobody's leave. You start from London and you go down through the Bay of Biscay, and you run into Gibralter at the entrance of the Mediterranean; you go on a little farther, and you stop at Malta; a little farther, and you come to Cyprus. All these are in the Mediterranean Sea. You come out from Port Said to Suez, and you enter the Red Sea, and at its extremity is a little island called Perim that effectually shuts up the door of the sea. You go on and you come to the southern part of Arabia, and there is Aden, and that belongs to England; and she has a place there where she stores coal for her navy. Then you go to India, to Bombay, to Ceylon, to Cal-

England's possessions.

cutta; and everything there belongs to England. You go on to Penang, and then you enter the straits at Singapore. It is a large place of trade. You go from there to Hongkong, and from there you go to her last possession, Wei-Hai-Wei, in North China. So that I say that England can go all round the world without saying "By your leave" to anybody. France? No. Germany? No. It is everywhere: "Will you please let us have a little coal?" ALLEN.

And so Germany aspires to be a great commercial power, but how can she be a great commercial power without a suitable naval base and coaling station? It is impossible, and especially so in turbulent times. And it is the same way with France. And so Germany went fishing up and down the coast trying to catch an island. Finally a little incident happened. Now you would not understand these things by simply reading the newspaper dispatches; they don't come that way. Germany found an occasion to accomplish her purpose, and it was just to her taste. Formerly the Roman Catholics in all heathen countries from Turkey eastward fell under the hand of France, who was the eldest son of the Church, and occupied the place of authority in all these countries over Catholics and the Catholic Church, both converts and priests. France had claimed that power in China. The Pope wanted a nuncio, but France objected, and he wasn't sent. But after the war between Prussia and France and the establishment of the German Empire, Germany said: "We will have no more protectorates over German subjects by France." And so in China Germany announced that hereafter all the German priests and religious people that were in the country were amenable to the German government. (That question is not settled yet. France still contends that she has the right over the Catholics in China; and that is one of the questions that is the cause of conflict and collision.)

Germany.

Protection of Catholics.

But to go on. Germany, after she had been fishing for this island for some time, heard the news that two Catholic missionaries had been martyred or killed in Shantung. Now I don't mean to say that every missionary who is killed over there is a martyr, by any means. These missionaries were killed by a band of pirates and robbers known by the name of the Big Knife Society. They were originally the same society that had been opposed to the dynasty a hundred years ago, and which had been supposed to have been exterminated. But here at this time they revive again, and make a raid on the Catholic mission and kill

A murder.

ALLEN.

these priests. I mention these men particularly now, because they are the Boxers, though they were not called Boxers then, but the Big Knife Society.

Reprisal.

Well, the German Minister telegraphed the news home, and Emperor William, who is wonderfully alert, instantly telegraphed to his admiral: "Take five of your biggest men-of-war and go to Kiao Chow Bay." He had already been fishing there, and now he is ordered to take possession of the place. That was the beginning of the reward which Germany claimed for her services. At once Russia saw that she hadn't done enough in simply taking the privilege of a railroad across Manchuria, and so she responded to that move by taking Port Arthur and the neighboring bay, Ta-lien Wan. Now England comes into the question, and permanently occupies Wei-Hai-Wei. The beautiful bay called Kwang Chow Bay, in South China, is next in order occupied by France. And so these powers have fastened themselves on the mainland.

These are facts that help to make up the situation, which is in part Chinese and in part foreign. The Tartars, therefore, seeing that the foreigners were aggressive, and that the Chinese were always clamoring for reform, which means in some measure an alliance with foreigners, found that they were in a bad case; and so they were anxious to use any means possible to get out of this trouble. And the means they adopt is this same Big Knife Society that killed the priests down there in Shantung.

Two kinds of fists.

Emperor William, the Kaiser of Germany, sent his brother Henry out there with the "mailed fist." These poor peasants in Shantung responded to the challenge of Germany by calling their unarmed band the "Loyal Fists." They were not armed with anything foreign at all. They discarded everything foreign, and they killed every Chinaman they could get hold of that had anything foreign on his person, or had had any relations with the foreigners. They armed themselves simply with pieces of iron made into a sort of knife or sword in any roadside blacksmith shop; and these people, that were at one time put down as bandits and robbers, now became loyal subjects, and their services were accepted by the Empress Dowager.

Now I want to hold you to this point. The Chinese told the Empress Dowager that these were bad people, that they were vicious bandits and robbers, and not to put any trust in them. The Empress was not content to receive the Chinese view of it,

because she was afraid of the Chinese, and so she sent her henchmen, Kang I and Li Ping-heng, and others down to investigate the matter and report to her. They came back and said to her: "These are glorious loyal subjects; and, furthermore, they are invulnerable." (They went through a kind of hypnotic influence that they said made them invulnerable.) But they hadn't tested it, you know; they had simply taken the words of these people for it. They said that they were invulnerable, and that neither bullet nor sword nor bayonet could penetrate them; and the Empress believed it. And further they said: "These men have access to heaven, and they are promised thousands of heaven's soldiers to help them." So the Empress Dowager accepted these statements, and all the assurances and warnings of Li Hung Chang and Lieu Kwên I and other great viceroys and governors in China Proper could not prevail upon or deter her. She insisted on believing all these stories; and her minions told her: "Now is the time to strike."

The Dowager and the Boxers.

They intended to strike in the eighth month, but this was only June. Their eighth month, you know, would be our September. But now it was only June, and they didn't want to strike yet, but these Boxers, breaking out from Shantung and going on to Peking, precipitated the struggle, and the dynasty had to bow before it. So they said: "Well, we must go to work now, but we have the advantage in these invulnerable people. They will lead the way, and our soldiers will follow behind and finish the work."

So the orders went forth that all foreigners were to be exterminated. That order went unobstructed through Manchuria, and they actually moved troops over there to attack the Russian officials and to pull up the railroad and the telegraph and destroy every vestige of foreign civilization. But when that decree came down south, Li Hung Chang, who was at the time Viceroy at Canton, denounced it at once as a very bad thing. He telegraphed to the respective viceroys at the north and in Middle China to disregard the order, and not to attempt the extermination of the foreigners, because the result of such a movement would be to hang the country higher than Haman.

Courageous Viceroys.

So you see that the *Chinese* understand these things. They are implicated in some cases, because some of these leading Chinese were appointed by the present government. Some of them have been heard to say: "I believe in reform, I believe in this, that, and the other." Some of the reformers want to go too far, and

ALLEN.

to precipitate a representative government, and all that sort of thing. But these men say: "If you have your way, and reform this government by a revolution of that kind, we can't go with you. We are now viceroys and governors, and have good fat positions; but if you have your way, where shall we be? We are old, and would be obsolete, according to your system; and, therefore, we cannot follow you." The Chinese leaders are enlightened men, who are guided largely by what they have read and learned of foreign countries through the late history of the Japanese war and by what they have read in our books. I make a point of that, because it is in the situation; and it is very important always to remember that the Chinese are Chinese, and the Tartars are Tartars, and that the former are with us, while the latter are against us and jealous of our growing influence among the Chinese.

Chinese and Tartars.

Now I intended to say something about another point. I have been speaking about the origin of this thing, but there are so many details that I almost despair of getting them all in. However, I must say a word here before I stop in regard to the significance of this movement; and on Tuesday I shall speak again, and then I shall try to give you the real outlook, the real issue; but I wish, when we get to that position, you will then understand that all this that I have been relating to you is no child's play, but is the foundation of the most glorious revolution in the history of the world.

It appears that the present movements may cause the Tartars and the Chinese in some sense to be reconciled, because the great viceroys are insisting already that the terms of peace shall be such that the Tartars shall cease to dominate China after the fashion in which they have so long done it. It is one of the inevitable consequences of this movement, and the Chinese are strong enough to insist upon it. The viceroys at the south made an agreement with our consuls at Shanghai: "If you will not invade us, if you will not land your troops in our territory, we will hold the whole south of China solid and peaceable." And they did it. We know now, as a matter of fact, that the Chinese can never say again that they can't do it, because they have done it, under most distressing circumstances. These great viceroys have held China in the south and in certain parts of the north in such peace and restraint that they have had hardly any trouble at all. So we know now what they can do.

A reconciliation.

ALLEN.

Another thing is the restoration of the Emperor. That means the reform of that great country; it means the development of its resources; it means that it shall be put on a proper footing of intercourse with foreign nations; it means that China, like Japan, shall aspire to admission into the comity of nations; and I tell you, when you once get that ambition stirred up, when you once get them to feel the indignity of the extraterritorial jurisdiction exercised in their country by all foreigners, when you once get them to see the stigma and to feel the humiliation to which they are subjected, they will be like Japan, and will want to throw it all off. And how will they throw it off? Why, they will inaugurate the grandest reforms you ever saw; reforms involving the entire country and all its relations, but of which time fails me to speak at this time.

The Emperor should be restored

Well, we shall have something else, and that will be toleration. We have never had tolerance over there. They are afraid of foreign governments, and therefore they have never done themselves justice; and all these troubles, I say, are because the Chinese are cursed in their government. They don't know their treaties, they don't know their own rights, they don't exert themselves to administer justice, and so bring trouble upon themselves. But all that will be rooted out, and we shall see the inauguration of a new era in the history of China and her intercourse with the nations of the West. There are some other points here that are so great and so important that I hardly know how to drop them, but time fails me.

Toleration.

I want to say, however, in conclusion, that this country has done more for China than nearly all the other countries put together, and that the larger part of the situation in China is here in the United States of America. And I mean that just as much for the commercial people as I do for the Church. We ought all, commercial men and representatives of the Church, to work together for the regeneration of that empire, for it is your next-door neighbor, and when you get your great isthmus opened, and get a highway from the Atlantic into the Pacific, my prophecy is that America on its eastern side, and this great city of New Orleans, will double itself; and not only here, but throughout Texas and throughout the inland States, you will feel the impulse of the situation in China.

Now I have heard people talk about expansion. Well, if you speak of the gospel I am an expansionist down to the whole

ALLEN.

world, down to every living creature; and when you speak of commerce—well, my dear friends, what is America for but to find its place and its work in this wide world everywhere? The other day, when I was coming across the ocean, I found myself thousands of miles away in sight of Uncle Sam's territory. Look at this map. Here, far out in the middle of the Pacific ocean, is the 180°. Well, you would hardly expect to see Uncle Sam out there, but as I came along I did see him. North, there are Alaska and numerous islands called the Aleutian, which run out beyond the 180°, while down here at the south you see that string of islands leading westward from the Sandwich Islands, and also extending beyond the 180° meridian. There was a question at one time as to whether Uncle Sam owned them or not, but Japan was quickly informed that Uncle Sam claimed them, and accordingly he has appropriated them. And when I passed there I saw the flag of our country flying there. The first island nearest Honolulu is called Bird Island, and then next Pearl Island and the Midway Islands, which are a group that goes out beyond the 180°, more than a thousand miles beyond Honolulu. And as I looked upon all these possessions of ours, I thought of that old hymn of Montgomery, or somebody else (I know it was an Englishman that wrote it, but I appropriate it):

Opportunities for America.

> Breathes there a man with soul so dead
> Who never to himself hath said:
> "This is my own, my native land?"

Behold, then, the possessions of Uncle Sam. The situation has to be developed, and it depends upon whether America is prepared to avail herself of the opening situation in China. O that I could tell you what it means to you commercial men, who have got to develop this country by helping to develop that! And, my dear friends, you know what your Church demands of you. The issue of the future in China is largely dependent on the attitude and action of this country—in Church and State.

Supplementary Address, April 30.

Seeing that my time is limited to a narrow twenty minutes, I have jotted down a few notes that I hope to get within that space of time.

The meeting on Sunday night has put new courage in my heart and new strength in my bones. The opportunity created by the crisis in China has met with a fitting response, and I now

shall return thither confident that the Church will not fail in this her high duty toward China. ALLEN.

The persecution has massacred some one hundred and eighty-three of our Protestant fellow-workers—sixty men, seventy-five women, and forty-eight children; and three others have been added since my arrival here. It has destroyed much property, but we cherish no desire to revenge ourselves, save by love exhibited in more strenuous efforts for their salvation. And that you may the more thoroughly join us in the work, there are a few points of supreme importance to which I desire to call attention in this brief survey of the work.

First, the Chinese people are with us politically as well as socially, and are in favor of reform and liberal government. This they have demonstrated by a wonderful unanimity of sentiment and action. Now, mark it, friends, I want to lay this foundation deep in your hearts: China is a different country from that of the Tartars; we are dealing with the Chinese people, who have been long dominated by a despotic Tartar dynasty, and I wish you to note the gradual emergence, so to speak, of the Chinese from beneath this long-dominant yoke, and their emancipation into the liberty of the children of a great nation. First, they resisted the attempts to dethrone the Emperor; secondly, they resisted the idea of naming a successor. The fact of naming a successor, according to Chinese custom, would indicate that the Emperor was dead. They resisted, therefore, the inference that the Emperor had been dethroned and was dead, and a successor had to be appointed. Then they resisted the idea of declaring Putsing Emperor. He is the son of Prince Tuan, who, with the Empress Dowager, has raised this great trouble, because he wanted to put his son in the place of the present Emperor. The Chinese resisted that, and insisted that if he was named as a successor it should not be as the successor of the previous Emperor, but as the successor of the present Emperor, whom they wish to dethrone. It was this attitude of the Chinese, together with the strong hand of the viceroys and governments in the south and middle of China, that preserved the country from a destructive war, and confined the disturbances almost exclusively to the north and those places where the Tartar influence was predominant. There was war with the Tartars, but not with the Chinese. There was a riot, and the allies said, "We come to help you put it down;" but, unfortunately, the riot was headed by the Empress

Chinese favor reform.

ALLEN.

Dowager herself. And she fled away, and they haven't got her yet.

The Chinese, I repeat, are in sympathy with reform and progress; and there is but one thing that could now stir them to political hostility—to wit, the attempt to partition their country. This was exhibited as I was leaving China, when a public meeting was called to protest against the government's signing a treaty with Russia, involving the disintegration of the empire. The Chinese never have been conquered. They have been overrun by the military power of the Mongols and the Manchus; but Chinese civilization has conquered the conquerors, even as Grecian civilizatian, art, and literature conquered Rome; and in the present instance China would seem to be recovering her political influence from the Tartars, who are a vanishing dynasty from this time henceforth. Mark it well. Liu Kwen I, who is the great viceroy at Nankin, advises that the distinction of Tartar and Chinese be henceforth abolished. Now the Tartars are about as twelve millions to four hundred millions; and if, according to this request, you abolish the distinction between Tartar and Chinese, and place the Tartar on the same level as regards education and as regards industry, and make those people (who have been simply parasites living upon China) earn their living, you will see the Chinese dominant throughout.

Opposed to partition.

We are now face to face with the great Chinese nation; and, as I said before, the conflict is clearly defined between Confucius and Christ for the domination of the East in religion and civilization. For your encouragement I don't hesitate to declare, in advance of the inevitable result, that the Chinese already see it from afar. First, the leading viceroy, Chang Chi-tung, proclaims Buddhism and Taoism hopelessly decadent. Secondly, he has recommended the adoption and propagation of foreign education; and in this connection I will say that he invited me to come to his viceroyalty and help him to establish a great press and translate and publish the literature which he would disseminate everywhere. He is the man that published a great book, "*Learn:* The Only Hope of China," on reform; and the Emperor scattered a million copies. Thirdly, this great viceroy at Nankin advises the establishment of schools and colleges from the capital throughout the provinces. He also recommends that the young nobles and high-caste young men be sent abroad to travel and study in foreign lands. There has always been a prohibition against their

Favorable symptoms.

leaving the country, but now it is recommended. For instance, ALLEN.
the other day in Honolulu (I mention a recent experience)—in Honolulu and San Francisco, as I came along I was called on to address the Chinese. They had never seen me, and they had never heard of me except through my books and periodicals; but as soon as they found that I was there they sent a deputation to invite me to address them. I did so, and they insisted that I tell them about their country. Invitations had been sent out to all the leading Chinese, and the pastors of the Churches, the merchants, and the leading men of the guilds came. They filled a large hall, and I never met a more enthusiastic greeting than from these strange Chinese, whom I had never seen before.

My address was on the situation and their relation to it; and after making clear the status of affairs I recommended in my conclusion that the Chinese establish a great college in San Francisco for their sons, and to be sure not to forget the daughters. I told them that to educate a son was well, but to educate a daughter was better; that the son was but an individual, while the daughter was the foundation of the family and of society. These suggestions were received with applause, and when I had concluded more than a hundred leading Chinese came forward, shook me by the hand, thanked me for the suggestion, and said they would carry it out. And I believe it will be done.

Thus the Chinese in China and the Chinese out of China are all moving in one direction and with one impulse in favor of progress and reform, a liberal government, and political and religious liberty. That is the situation we are called on to survey.

Again (mark this, please, for it shows that we are getting the thing narrowed down to a point), the Chinese having accepted our systems of learning, with an enlarged and liberalized civil service and curriculum, is tantamount to relegating the old classics to the category of our Greek and Roman classics in our colleges and universities, studying them only for the culture of their literary style and finish; and they are accepting instead our varied learning, with its knowledge and power to develop and enrich the nation; and with this change Confucianism will be dethroned. The arrested progress of China yields to the new learning, and the gospel will have a free course throughout the empire. **The new education.**

You can understand why I have always been persistent to have our schools and colleges put upon a permanent basis, and you

ALLEN.

can understand how great was the uplift given me on Sunday night. I was among the first to move in the matter of educational and literary work. The long-persistent inertia met in the field and the seeming indifference at home have left their marks on this great work; but, thank God! the day of deliverance is at hand, and in Soochow University we hope to have more than a mere school for the education of the pupils who come within its walls. We hope to have a model, an example of schools, like McTyeire School for girls in Shanghai. That is a model of its kind, and I believe is to be the progenitor of schools as well as the mother of pupils.

Openings for our schools.

And right here a word for the Laura Haygood Memorial School, also to be located in Soochow. I believe in the education of women. Just now I am writing the best book I have ever given to China. Its title is "Woman in All Lands, Ancient and Modern," and it will be profusely illustrated. The two propositions that it discusses are as follows: First, that the status, treatment, and condition of women, in any land, is the best single test of the character and status of its people; secondly, that it is impossible to regenerate any people without first emancipating and redeeming their womanhood. These propositions are eminently true of China; and believing, as I earnestly do, that there is no hope for that country unless her women are lifted up and redeemed *pari passu* with the men, I make here the strongest appeal of which I am capable. These two institutions must go together, and I cannot but regret that on Sunday night there were not opened two columns of figures, one for the Soochow University and the other for the woman's school, the Haygood Memorial. However, there is time yet, and the inspiration of this great Conference carried home will not fail to bring to pass a "consummation so devoutly to be wished."

A new book.

Again, viewing China as a vast literary field, with hundreds and thousands of books and millions of readers, no argument is needed to set forth the urgency and importance of our projected press and publishing house. The government of China in every department is calling for men. These the schools must provide. The schools must have both teachers and books, and the reading public must have literature. All these the missionaries are expected to supply in large part, for China is the ward of Christendom and the pupil of the Church, taught by her representatives, the missionaries.

Literature.

ALLEN.

For years I have stood almost appalled and helpless in the face of these stupendous problems, but the solution now seems easy. China is made willing, the Church is waking up, and faith lays hold afresh on the strong arm of hope. But one thing more is needed, and now is the time to emphasize it. We need more men and more women, with that culture and grasp so essential to positions like these before us; men and women who can comprehend (that is, understand and compass) the true character and wants of man; men and women, at home and abroad, who will not confound two things so dissimilar as domestic and foreign missions. There has been confusion here, so mark the difference: The former, the domestic mission, contemplates the destitute of a people to be provided for by the native Church, and the other contemplates a nation, with all its people, high and low, rich and poor, to be provided for by the sending Church, the Church that dispenses the gospel.

We must work for the higher classes.

And just here it may be as well to say that, if the Church is ever to have self-support, self-propagation, and self-government, it is time we should begin to provide something for that class of people from which such things come in our own Christian countries—that is, the intelligent and well-to-do. They need the help to be had from our colleges and schools, and the printing press and publishing house. These institutions, properly established and manned with experts in their respective lines, will be more widely useful and successful than any other ordinary missionary agency. Considering that we cannot or will not greatly multiply the number of our agents, let us have these amply and strongly sustained and equipped. This institution, the press and publishing house, has at its back as a constituency, as friends and helpers, the whole missionary body in China of all denominations. It is not limited to our few men, but will be amply sustained by the ready help of thousands of missionaries in the field. Hence its influence and power cannot fail to be felt throughout the kingdoms of the far East.

The way to self-support.

Finally, everything is in our favor, whether in China or at home. In China the persecution has sown the seed of the Church. The triumphant death of forty thousand native Christians has not only vindicated the Church in the eyes of the unbelieving and incredulous, but it has given confidence, both in China and at home, in the results of missions.

And now, that nothing be left unprovided for, let the merchants

ALLEN.

and the business men, and professional men generally, unite with us heartily and meet the suggestions of the great viceroy, who recommended the young nobles and other high-caste young men to travel and study. Our merchants, and particularly those whose business connects them with China, should join in asking these young men to visit our country and see for themselves our resources and conditions; and thus, while the missionary and the Church look out for the intellectual and religious welfare of the people, the merchants can aid us by giving them other ideas, useful along other lines, industrial and commercial.

Commerce.

THE FORWARD MOVEMENT IN OUR CHINA MISSION.

REV. C. F. REID, D.D.

THE necessity for a forward movement in our China Mission is a legitimate outgrowth of the progress in developing our work which, under divine leadership, we have already attained. It is not claimed that the Southern Methodist Mission in China has a monopoly of the providence of God. Nevertheless, it must appear to any careful student of our Asiatic missions that not only in China, but in Japan and Korea as well, he has in a very special manner verified to us his promise: "Lo, I am with you alway." As surely as with God's chosen of old, the pillar of the cloud by day and the pillar of fire by night hath gone before us, and he hath taken "not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people." In China, the evidence of the divine leadership will appear manifest by a careful consideration of the following four features of the work: (1) The field selected; (2) the men selected for the field: (3) the character of the work enterprised; (4) the degree of success that has attended the use of these means.

Divine leadership.

1. When Dr. Charles Taylor arrived at Shanghai, in 1848, who would have dreamed that in less than half a century the few hastily erected business hongs and residences scattered among the grave mounds and stagnant pools just outside the walls of one

of the most insignificant and filthy cities along the coast would grow into the chief trade entrepôt of a mighty empire and the sixth in importance of all the great commercial cities of the world? Human wisdom would have shunned this spot, and fortified itself in so doing by a dozen weighty arguments. In the first place, it was the most unattractive section of country along the coast. As far as the eye could reach in every direction there was naught but a dreary stretch of mud and paddy field—only a few feet above tide water and unbroken by anything higher than a grave mound or an occasional tree; a climate hot, humid, and malarious; water that offended the eye and nose before it reached the palate; and people leprous to a degree, scourged in winter by smallpox and in summer by cholera.

The field selected.

Moreover, at a very early date Shanghai acquired a most unenviable reputation for immorality. It became known as a sort of Sodom of the Orient. Here the beach comber, the sandal wooder, the opium smuggler, and all sorts of social outcasts from foreign lands seemed to find congenial environments and drive a thriving trade. A disreputable and unscrupulous native element poured in from Canton and Ningpo. This element soon made the dens of vice on the Yang-king-pang and in "Bamboo town" a festering disgrace to that section of the city governed by the Foreign Municipal Council.

Shanghai's early reputation.

It is not a matter of surprise that with such surroundings missionary effort should be comparatively fruitless, and that Shanghai soon came to be considered as one of the hardest and most unpromising fields in the empire. Yet, with all these unpropitious beginnings, Shanghai is to-day known as the model settlement of the East, the best-drained, best-watered, and best-lighted city in Asia. It is adorned with magnificent cathedrals, fine churches and schools. Great banking houses and business hongs ornament its bund. Miles of its water ways are lined with silk filatures and cotton factories, where multiplied thousands of wheels and spindles whirl day and night. Elegant public buildings, well-kept parks, broad macadamized streets thronged with splendid equipages, and delightful suburban drives, along which her merchant princes have reared their homes, are among the attractive features of the city; while an evening spin along the bund gives opportunity to compare the flags of all nations as they fly from the shipping that ever crowds the river. About ten

As it is to-day.

REID.

thousand foreigners and a million natives throng the city and wide-extending suburbs.

In easy reach of Hongkong, the Philippines, Formosa, Japan, Korea, Manchuria, and North China, she sends her coastwise steamers to all these parts in search of gain; and being the gateway of the mighty Yang-tse, she draws into her bosom the lion's share of the profits accruing from traffic with the one hundred and fifty millions of people who throng this most populous valley of the world.

Strategic value.

Shanghai is not only China's chief distributer of merchandise, but it has also become its chief center of missionary activity. Here the large majority of missionaries to the Chinese first touch the soil of the Celestial Empire, and to this port they come from distant interior stations for supplies. Here are the headquarters of the China Inland Mission, the chief agencies of the great Bible Societies, the headquarters of the Society for the Diffusion of Christian and General Knowledge, and the largest mission press in China, if not in the world.

Contrary to early expectation, it has proved a not unfruitful field for evangelistic effort. The Presbyterians, Baptists, Church Missionary Society, American Episcopalians, and the Disciples, all have large and growing memberships. In 1896 our own membership at Central Church numbered more than four hundred communicants, besides a large class of probationers and two thriving Sunday schools. The three large mission hospitals are crowded, and several of our schools find their capacity much too small to accommodate all applicants.

Soochow.

Soochow, our second station, is in its way no less strategic than Shanghai. Founded more than two thousand years ago, it was, under the old feudal system, the capital of the kingdom of Woo. Under the more recent division of the empire it is the capital of the Province of Kiang-su. Situated nearly in the center of the great rice and silk-producing regions of the Kiang-su and Che-kiang Provinces, it is held in high esteem by the Chinese.

The large number of scholars, literary chancellors, viceroys, and other high officials that have gone forth from its walls have won it first rank as a great literary center, and the comparatively easy conditions of life have made the popular aphorism, "Below are Hangchow and Soochow, and above is heaven," of widely extended use.

Its facilities as an evangelistic center are unsurpassed. Stand-

ing on the great pagoda at the North Gate, one may view in one sweep of the eye the walled cities of Kwin-san, Woo-sih, and Chang-suh and look upon the homes of five million people. Could the vision be extended by a two days' comfortable ride in a house boat, it would embrace the additional cities of Yi-shing, Li-yang, Changchow, Hoochow, Käding, Sung-kiang, Tsing-pu, Ta-tsang, Kashing, Shanghai, Bao-san, Kang-ying, Tan-yang, and a multitude of large towns and villages. More than twenty million people find their homes within this region so easily accessible from Soochow. They are for the most part intelligent, peace-loving, and friendly, and possess natural characteristics which, under the influence of the gospel, will make them a loyal, efficient Christian people. Already this section has furnished some of the ablest and most devoted workers that adorn the native ministry of the Chinese Church.

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An unsurpassed evangelistic center.

That our little mission has been sent to occupy so important a place in this unparalleled field, I am glad to believe, is a special token of the favor of God.

2. Our pioneer missionary, Dr. Charles Taylor, was a man singularly adapted to his work, loving and lovable, a ripe scholar, and a courteous Christian gentleman. He easily fitted himself alike to the lowly peasant or the critical member of the literati. He was soon joined by such men as Dr. W. G. E. Cunnyngham and Dr. D. C. Kelley, names known and loved throughout the bounds of Southern Methodism.

The men selected.

The urgent need in these initial days was for large-hearted, sympathetic, earnest preachers of the gospel; and if the entire Church had been hunted over, no better man could have been found to meet this need than Dr. J. W. Lambuth. A more single-hearted, indefatigable servant of God never set foot on Chinese soil. He had but one thought, one purpose, and that was to bring the Chinese to Christ. His transparent character was easily understood by the objects of his devotion, and they repaid his love in the same coin.

J. W. Lambuth, D.D.

Ever extending the sphere of his labor, his boat became a familiar object throughout a radius of fifty miles around Shanghai. On the streets, in the temples, or in the little rented chapels of Tsing-pu, Nantziang, Käding, and many other places, he could be seen, the center of a wondering crowd, as with earnest and often tear-stained face he pleaded with them to receive Christ and his

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salvation. His life was as powerful as his appeals. He was "a living epistle, known and read of all men."

When, after thirty-two years of faithful service in China, he was transferred to pioneer our infant work in Japan, it was my fortune to follow him in Shanghai as presiding elder of the district and pastor of the Shanghai Station. I entered upon my work with fear and trembling, and for a year was constantly oppressed with the fear that the Church would suffer much by the change. It doubtless did; but one day, after a specially happy effort, an old and influential member of the congregation came to me with tears streaming down her face, and said: "Ah, to-day you reminded us of Lau Lan Sie-Sang" (the old teacher Lambuth). After that I felt much more secure in my position.

Another early and urgent need of our Mission—and, in fact, of the entire missionary movement in China—was men capable of producing an effective and acceptable literature. China is a nation of students, eager to read, but fastidious in the extreme. He who seeks to catch and hold the attention of China's literati must conform to their high standard of style and clothe his arguments with the skill of a past master in literature. Not only was the man found, but without premeditated purpose of his own he was put through the training for his delicate and important work. Dr. Young J. Allen landed in China in 1859. Soon cut off from home supplies, he was forced into the employ of the Chinese government; and, while maintaining himself and family by teaching and translating in the Kiang-Nan Arsenal, he was constantly thrown in contact with that bright and more advanced class of Chinese officials which had been put forward to manage the difficult problem of intercourse with foreign nations. Finding in him a man of wide and varied information, they sought his company and gave him their confidence. It will readily be seen how easy it was for him, under these conditions, to become familiar with the inner workings of the government, and come to a clearer understanding of its supreme need of that information without which China must flounder at the mercy of a greedy world.

Dr. Young J. Allen.

Meditating on these things, he conceived the idea of a periodical that should give to the Chinese in their own language the salient facts of Western religion, philosophy, and politics, and such general information as should in a measure prepare them for the constantly increasing contact with Western civilization. Out of this seed thought has grown the *Wan-Kwok-Kong-Pao* (*World's*

The World's Magazine.

Magazine). Becoming immediately popular, its circulation now extends over the Straits Settlements, Japan, Korea, and the western coast of America, and its influence would be hard to estimate. REID.

This enterprise was soon followed by his "China and Her Neighbors," a publication that has gone through many editions and is still widely read. Many other volumes have come from his ready pen, the crowning work of all probably being his "History of the Chino-Japanese War," for which he has received the grateful acknowledgments of three emperors.

On all his numerous publications he has put the broad mark of allegiance to Christ, and through them ever proclaims the gospel as the only true regenerating power and safe foundation upon which private, social, or national life can be built. Who can measure the influence of his work? Something of an idea may be gathered from the words of Kang-Yu-Wei, chief adviser of the Emperor in the reforms of 1898, and the leading Chinese patriot. While a refugee from the Empress Dowager, in Hongkong, he was interviewed by the editor of the *China Mail*. Among other things, he said: "I owe conversion to reform, and my knowledge of reform to two missionaries—Rev. Timothy Richards, Agent of the English Baptist Society, and Dr. Young J. Allen, a missionary of the Southern Methodist Episcopal Church of America." Other publications.

Such testimony from such a source should cause the heart of every Southern Methodist to thrill with gratitude to Him who called from among us, and has preserved in the field for more than forty years, a life of such singular power.

Our educational work was no less providentially provided for. After twenty-five years of heroic effort against stupendous odds, our little band of workers had begun to enlarge their borders. The pressing demand for trained native preachers and other assistants was more and more making itself felt. Moreover, the children of our converts were growing up around us, and we were face to face with the imperative necessity of providing for them the means of a Christian education. Just in the nick of time and opportunity the right man for this important department of our work appeared. Educational Work.

In the fall of 1875 Dr. A. P. Parker, now President of the Anglo-Chinese College, joined our China Mission. He was at once set apart for educational work, and the newly opened station of Soochow was chosen as the field of his labors. Dr. J. W. Lam- Dr A. P. Parker.

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buth had already gathered the nucleus of a school around him at Shanghai. These boys, mostly the sons of our converts, were now removed to Soochow and put in charge of the new missionary. Modest and unassuming, but possessed of more than common ability, indefatigable energy, and a warm, loving heart, Dr. Parker set himself to his work with a faith that ignored difficulties stupendous enough to have appalled a man of less resolved purpose.

Teaching and studying, he made rapid strides in the acquisition of the language, and in six months was so far advanced that he could converse freely and preach effectively. Finding that there was a paucity of text-books for the subjects he wished to teach, he set himself to the work of translating them. In the course of time these text-books attracted wide attention, and he easily took first rank among the acknowledged leaders in the work of Christian education in the empire.

Text-books.

Dr. Parker possesses in a large degree the power of reproducing his habits and traits of character in his boys. Best of all, he has the power of making them see Christ as he sees him, "the one among ten thousand altogether lovely;" and during the twenty years that he was in charge of Buffington Institute few boys passed through his hands without having felt the power of God in salvation from sin. They usually came from his school decided Christians.

Buffington Institute.

In all his work he was ably assisted by his lovely and devoted wife. Having no children, they lived frugally and turned all they could save from their salary into apparatus for the school. It was most interesting to visit his laboratory and workshop. Having an inventive mind and a skillful hand, he manufactured a large number of the instruments required in teaching natural philosophy, chemistry, and mechanics. He connected himself with the other mission compounds by telephone, and had his own electric light. In all of this work he took his boys into close companionship, and several of them came from his school skilled workmen in wood and metal.

Apparatus.

His usefulness extends far beyond our own mission. In the great work of Bible translation ordered by the General Missionary Conference in 1890 his well-known scholarship in the Chinese classics won for him a place on the Board of Translators. He has several times been elected President of the Educational Association of China, which office I believe he still holds. It is

not an overstatement to say that as a well-rounded missionary he has few peers and perhaps no superiors. REID.

Twenty-five years ago Soochow, while one of the most important, was also one of the most difficult fields of the empire. It had just been ravaged by the Taiping rebels and pillaged again by the Imperial army that, under the ever-victorious Gordon and Li Hung Chang, had recaptured the city. The suburbs were a desolate heap of ruins, and even inside the city large sections of ground were covered by nothing but a mass of débris. Order had been somewhat restored, and the people who had fled to Shanghai and other places were returning and rebuilding their desolated homes. But the authority of the officials was still weak, and the city was full of renegade Taipings and the human vultures that prey upon a distressed community. The people were proud, conservative, and, above all, superstitious. All sorts of rumors were set afloat by evil-disposed persons, many of which were started to make missionaries the scapegoats of outrages committed by bands of desperate ruffians. Early days in Soochow.

For example, one of the outrages perpetrated was cutting off the queue. Men would come off the streets, and to their consternation find themselves without that appendage, so dear to the heart of every Chinaman. To cover this bold robbery, it was reported, and believed implicity, that the foreigner possessed superhuman powers, among which was the ability to make himself invisible, and that in this way he went about plundering the people of their hair, for use in foreign countries or to bewitch the people. Many were found dead in houses and lonely places, and, to prevent too close investigation, it was circulated about that the foreigners were able to scatter little pieces of paper, and that these papers, falling unnoticed upon a person, would within a few hours crush his life out. Tales about the foreigners.

These are mere specimens of the numberless rumors that were industriously circulated to arouse suspicion and hatred, and so render it impossible for the missionary to make headway in his work. It was evident that under these conditions something more than mere preaching of the gospel was required. Its principles must be incarnated in practical work and loving ministries before the deep-seated prejudices excited by this crusade could be expected to give way. With this in view, Dr. Walter Lambuth began medical work in Soochow in 1882, assisted by Dr. W. H. Park. A remedy found.

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Under these two able physicians the medical department of our mission was most successfully launched. The hospital planned by Dr. Lambuth and erected under his supervision is, for simplicity of construction, convenience, and suitability, the best I know anywhere; and, after nearly twenty years, still remains a model for mission uses. In China there is a very large class of ills in the presence of which the so-called Chinese doctors are utterly helpless, but which are immediately relieved under the knife or treatment of a skillful Western practitioner.

Medical work.

Naturally, at first, the few applicants for treatment at our hospital were poor people suffering from this class of ailments; but facts are stronger than fancies, and as the news of what seemed to be miraculous cures spread about, the calls for treatment became more frequent and from a better class of people.

In 1886 China was deprived of the services of Dr. Walter Lambuth, and Japan gained him as the Superintendent of our young mission in that empire. His work was taken up and has been most successfully carried on by Dr. Park. Gradually but surely he has won his way into the confidence of all classes, and has extended the influence of his work into the adjoining provinces of An-whei and Che-kiang, it being no unusual thing for men to come hundreds of miles to put themselves under his treatment.

Dr. W. H. Park.

The large contributions from high officials and wealthy Chinese that have recently come to us through his hands are a practical test of his influence with the upper classes, while the fact that more than fifteen thousand annually seek relief at our hospitals in Soochow gives some idea of the volume of his work and his popularity with the masses.

In his ministry of healing he has been nobly assisted by the lady physicians sent out by the Woman's Board. Dr. Philips, Dr. Walter (now Mrs. Fearn), and later Dr. Margaret Polk, have all won splendid laurels, and deserve no mean share of credit for the wide influence our mission has acquired in Soochow and the surrounding country, largely, I believe, through the agency of our medical work.

Other physicians.

These four men (Drs. J. W. Lambuth, Y. J. Allen, A. P. Parker, and W. H. Park) have not only been leaders of the departments in which the efforts of our China Mission have been directed, but have been acknowledged leaders of the entire movement throughout the empire. They have made our little mission, one of the smallest numerically in China, to take a foremost place among

the potent factors that are being employed for the regeneration of a mighty nation.

That, in a climate so unfriendly that five years has been the estimated period of a missionary's service, they and their noble wives, without whom they could never have achieved this large success, should have been spared to an aggregate of more than two hundred and forty years, is to me a remarkable evidence of the overshadowing providence of God.

A providence in health.

In their arduous labors they have found able colleagues in Dr. D. L. Anderson, Revs. G. R. Loehr, W. B. Burke, M. B. Hill, J. L. Hendry, T. A. Hearn, Ed Pilley, W. B. Nance, and other men, whose heroic lives and indefatigable labors have won for them the grateful appreciation of the entire Church.

Other missionaries.

Our Woman's Board of Missions has been no less happy in the selection of the work and workers which have supplemented and strengthened the work of the Parent Board at every point. That peerless mother of our mission, Mrs. J. W. Lambuth, laid the foundation broad and sure. Upon her labors the Misses Rankin, Miss Anna Muse, and a long list of devoted and effective workers have entered. In the glorious record of woman's work for the women and children of China no names stand out clearer than those of Laura Haygood, Mrs. J. P. Campbell, Mrs. Julia A. Gaither, Jennie Atkinson, Elizabeth Hughes, Helen Richardson, and others quite as worthy of mention.

Woman's work.

Having been associated with most of these workers, I do not remember a single misfit. How fragrant is the memory of those quietly resting in the cemetery at Shanghai! and how precious to us are the lives of the no less heroic living who cheerfully share our toils and dangers and contribute so largely to our success!

3. So much has been said of the work in connection with remarks about the workers that this branch of our subject requires only brief mention. We observe that the various departments have been undertaken in the natural order of importance, and that as each new step has become necessary both the men and the means have been providentially provided.

The character of the work.

In using the term "evangelistic" to name the first department, it is not intended to imply that a single energy is expended on our mission field that has not the salvation of the heathen as its chief aim. It is merely used as a convenient word to distinguish that part of the work incident to the direct preaching of the gospel. This has ever been held in our China Mission as of the first impor-

Evangelistic.

REID.

tance. Several of our best men have given themselves to it exclusively, and all have felt it a duty and a privilege to devote as much time to the exercise of the high office of preaching the word as could be spared from the more immediate interests committed to them.

Location of our chapels.

In the selection of our chief preaching places we have been singularly fortunate. The chapels at Mo-long-ka and Kong-hong, in Soochow, are excellent places to spread the gospel net, while the more quiet situation of First Chapel at Tien-sz-tsong is specially suitable for gathering our Christian congregation. Our Central Church in Shanghai, which Bishop Wilson has recently renamed Moore Memorial, is the best stand for evangelistic work I know of anywhere. In easy reach of the choicest native element of Shanghai, it is also well situated to catch the strangers who for business or pleasure constantly throng the city. Our handsome church here, the gift of a noble Missourian, will easily seat four hundred, and I have often seen every foot of standing room from door to altar packed with attentive listeners.

Literary activities.

While Dr. Allen is perhaps more widely known in the field of Christian literature for the Chinese than any other member of our mission, he has been by no means our only contributor to this important department of work. Dr. J. W. Lambuth's translations of Binney's "Compend of Theology," Ralston's "Elements of Divinity," and McTyeire's "Catechism" have found large use outside our own mission, both in China and Japan. Dr. and Mrs. Parker's text-books have become standards in Christian schools throughout the empire, while the elder Lambuth and others have done excellent work in Bible and hymn book translation and revision. We have borne our full share of this burden, and can point with pardonable pride to the number and character of books in the Chinese language that have been produced by members of our mission.

Educational work.

In the work of education we have been specially active and successful. Clopton School, founded by Mrs. J. W. Lambuth in the early days of our mission, because the mother and model of other schools for girls at Nantziang and Soochow, and the McTyeire High School is a legitimate outgrowth and development of work in this line.

Out of the class of boys gathered by the elder Lambuth naturally grew the Buffington Institute, which has been so fruitful in supplying our mission with trained native workers. The con-

ception of the Anglo-Chinese College was an inspiration that has opened for us a wide and effectual door to the higher classes and extended our influence to all those departments of government where a knowledge of English, Western literature, and science is a *sine qua non* to official appointment, while the medical classes in the hospitals at Soochow have grown out of the necessities of that ever-enlarging work. REID.

4. He who would measure the success of the missionary enterprise in its earlier stages by the number of converts that can be counted show ignorance of missionary history and an immature conception of the work to be done. Let it be remembered that the entire missionary force in China could boast of only three converts after thirty years of effort, and that after seventy years, with greatly augmented forces, there were only thirteen thousand. The success that has attended the work.

Our mission shared with others the immense labor of breaking down the apparently impregnable Gibraltars of difficulty that barred progress. The foundations of Protestant Christianity in China were laid out of the sight and sympathy of superficial observers, and in them many brave men and noble women put their lives uncomplainingly, believing that in God's good time he would erect on them a temple of dazzling beauty, and fill it with the glory of his presence. In later years, however, even measured by a statistical standard, we have abundant evidence of God's presence and blessing.

Since the organization of our Conference, in 1886, we have on an average doubled our membership every four years, and now receive annually as many as we had accumulated in all the years previous to that event. The true measure of our work, however, is the degree to which we have leavened the great mass of heathenism around us, and made it possible to detach the individual members therefrom. The true measure.

It must be admitted that, for the large results achieved in this direction, we are chiefly indebted to the educational and medical departments of our work. It has been the gospel of patient and loving ministry that has won the confidence and opened the ears of those otherwise deaf to the preaching of the Word of God.

Take, for example, the city of Soochow. In the beginnings of our work here, twenty-five years ago, the missionary was in contact with danger and in constant peril of his life. The officials hated us and used every possible method to prevent our getting a foothold. The numerous and powerful literati, ignoring the tra- Value of edutional and medical work.

REID.

ditions of their class, were openly insolent, and incited the people to violence by vile and slanderous placards which they had posted everywhere. When we appeared on the streets, we were followed by crowds of howling rowdies and half-grown boys, shouting after us contemptuous epithets, among which "foreign devil" and "robber" were so comparatively mild as to almost seem respectful. They feared us, believing that we possessed superhuman power to harm; but they hated us so intensely that they could not refrain from insulting and injuring us whenever opportunity presented. We were constantly annoyed by petty thieving, hustled in crowded streets, pulled against buckets of filth as if by accident, or greeted with a shower of dirt or brickbats in passing places affording shelter for such attacks.

How marked the change! There are, of course, rowdies and mischievous urchins still to be found in Soochow, and occasionally one may hear a distant "Yang-kwei-tsz" (foreign devil), which is usually quickly suppressed; but for the most part we live in peace. Even our ladies may safely pass through any part of the city unattended and without disrespectful treatment. The people, from the highest official to the humblest peasant, are not only tolerant but in many cases most generously kind and appreciative. Practical testimony of the change of sentiment toward us is not wanting, and during the last two years it has accumulated in a remarkable degree.

A change in treatment.

Thus far the pillar of the cloud by day and the pillar of fire by night has led us step by step, and step by step we have followed on. It is not claimed that our workers have been faultless nor that serious mistakes have been altogether avoided. No such claim can be set up for the Israelites or the work of the apostles; yet God fought the battles of the one, and the Holy Ghost directed and inspired the other. To those most interested in our China Mission, this pillar is seen to be lifting for another decided move forward, and the direction is in the development of our educational work, and the first indication is the urgent need for such a move.

The pillar that has led us.

By a succession of shocks, some of them exceedingly rude, the giant empire has at last been fully aroused from the lethargic slumber of ages to face a thousand new and unknown forces which, with vehement and ever-increasing persistency, clamor at her doors. She would fain shut them all out; but, finding this impossible, she is beginning to realize that her very life depends

The awakening of China.

upon her ability to meet them with equal strength. Most naturally, she first tried the ancient resources that had served her so well in the past; but just as the ancient bow and spear utterly failed her in the presence of the modern machine guns and steam warships, so she finds that the obsolete classics and ancient folk-lore of China provide her no defense against the more subtle forces of advancing civilization. For years her most enlightened statesmen, such as Li Hung Chang, Chang Chi Tung, Liu Kun Ye, Kang Yu Wei, and even the young Emperor, have seen the absolute necessity of mastering the secrets of Western power, in order to provide themselves with the means of self-preservation. REID. Missionary vs. skeptic.

The question was, Through what media shall this new knowledge be introduced? Shall it be the missionary or the irreligious, generally antireligious, instructor that can be had from France, Germany, or the English-speaking nations? She tried a little of both, and in trying learned some important lessons.

The result is that her most trusted men, in the Imperial Customs and other departments where foreigners are employed, are, like Sir Robert Hart, stanch Christians. The President and several of the teachers of the Imperial University, her most notable effort at Western education, are missionaries. Additional evidence that the best and most powerful statesmen in China prefer the missionaries as teachers may be found in the appeal to Bishop Hendrix made by Li Hung Chang in person: "Urge your people to send us more teachers and physicians." For the last ten years he has had a standing requisition for our boys at the Anglo-Chiness College, and places before them offers of lucrative and honorable employment so tempting that, in spite of all efforts, our boys leave us long before we think them fit for the work. Witness also missionaries at the head of the great government schools at Shanghai, and the persistent efforts of Liu Kun Ye, viceroy of the lower Yang-tse valley, to entice our own Dr. Parker away from us to take the presidency of the university he wished to establish at Nanking. No, in spite of all the fuss that is made in some quarters about the antipathy of the Chinese to missionaries, let me say, with all the emphasis possible, that if the missionaries are not the men who shall lead China out into the light and power of modern education, which in some way will surely come to her, the fault—nay, the crime—will rest nowhere but on the Church of Christ. We have it in our power to mold the The Christian teacher in the ascendant.

REID.

leaders of a new China. Shall we grasp the opportunity or shall we weakly stand aside and let it pass to other hands?

Another indication is, that we are prepared for a forward move by the work already so successfully accomplished. In fact, it is the only legitimate and natural thing for us to do.

Soochow University.

When we speak of establishing a university at Soochow, it is not proposed to begin a great enterprise, but merely to complete a work upon which we have been employed for twenty years, and for which we have the material already in hand. Buffington Institute, founded by the large-hearted Kentuckian whose name it bears, has paved the way and will furnish candidates for the theological department.

The classes under Drs. Park, Fearn, Polk, and Trawick make a splendid nucleus for the medical department, and the daily clinics at our hospitals, where 15,900 patients are treated annually, give opportunity for practical instruction not excelled by any of the great medical schools of America or Great Britain.

The Anglo-Chinese College.

The Anglo-Chinese College is doing the preparatory work for the departments of literature and science. The only really new feature that we shall have to add is that of practical engineering, which the peculiar needs of China just at this time will make necessary. For the most part, the work of the university will only be the extension and enlargement of that which is already well begun. All the schools of the mission will be correlated with it, having curricula adjusted to and leading up to the higher work.

The girls' school.

All the foregoing arguments in favor of enlarged educational facilities for the Parent Board apply with equal force to the work of the Woman's Board. Side by side they have advanced with us, beginning with the simpler day schools and gradually developing and enlarging the curricula of the boarding schools at Shanghai, Nantziang, and Soochow, until at last the way opened for such work as is being done at the McTyeire School, founded by Miss Haygood.

The time has now arrived when further development of work in hand, and the constantly increasing demand for female education on the part of the more enlightened Chinese, call for a more comprehensive course and enlarged facilities. Our ladies have decided to name this new enterprise the Laura Haygood Memorial; and what more graceful tribute could a grateful Church pay to the memory of her who so willingly and lovingly laid her peerless womanhood at the feet of her benighted Chinese sisters?

REID.

The last providential indication that I shall mention is *the opportunity thrust upon us*. That from a class of men which only a few years ago regarded us with abhorrence and were ready to go to any extreme to thwart and hinder our work should come the proposition to establish for the benefit of their sons a great Christian school, and that they should back that proposal by pledging $25,000 to inaugurate the enterprise, is one of the marvels of missionary triumph.

The open door great and effectual.

These men have trusted us. From avowed enemies they have come to be not only friends but sympathetic and active colaborers. All through the terrible troubles which have recently shaken the empire to its foundations they have never wavered in their allegiance to us. On the contrary, they have, in the midst of these unpropitious conditions, furnished all the money so far expended in acquiring and inclosing our splendid campus of more than nine acres. They now want to see what we are going to do. Prompt and effective action on our part will stimulate their generosity, and open the door for financial assistance from the gentry that will go far toward solving the problem of self-support in our China Mission; while a weak and hesitating policy will lose their confidence and do irreparable injury to the prestige built by twenty-five years of toil and sacrifice.

Go forward.

It is to me a cause for humble but glad thanksgiving that our God has thrown wide open before our beloved Southern Methodism the gate of this great opportunity. A failure on our part to promptly enter in would be to slight the loud call of our Lord. It would dishonor the noble dead who by lives of sacrifice have paved the way to this work, and would dishearten the no less heroic living whom we have sent to do our work in a distant and difficult field, and who from their posts are now eagerly watching to see what we will do with their appeal.

"No man, having put his hand to the plow, and looketh back, is fit for the kingdom of God."

THE SITUATION IN CHINA.

BISHOP A. W. WILSON, D.D.

NOBODY regrets more deeply than I do the absence of our brother, the Secretary of the Board of Church Extension, a man of great capabilities, clear head, and sound judgment, and, with all due respect to every one else in the Church, the best suited, within my knowledge, for the work to which the Church has called him.

I wish he were here, but a heavy stroke has fallen upon him. His life has been darkened, and, like all true men and men of strong faith, at such a time he feels that it becomes him to be dumb with silence, because "Thou didst it." And he sits in quietness, waiting until the weight of the heavy calamity shall have been somewhat lightened by the stronger and fuller ministrations of God's grace.

Dr. Whisner.

His paper has been placed in my hands. Perhaps it would be just to him to read it; but it will be printed, and I am going to let you read it for yourselves,* and I shall take the opportunity to dwell upon themes that are suggested in connection with the work. It gives some statistics that are of value; and I shall cite one or two of them, to let you see what the practical meaning of the Church Extension organization is.

In eighteen years the general fund contributed by the Church for Church Extension was $884,789.84; and to that amount you may add $42,688.13 raised as "specials." Of this amount, $811,-242 has been donated to Churches. He tells the number of Churches that have been helped, a very large number in all the Conferences, and especially in the mission Conferences of the West; and he makes an argument and an appeal to the Church which I hope will be heeded. It is a work that belongs not simply to the Church at home, largely as its objects and effects have been confined to the field here; it has in occasional instances touched the field abroad. We have one church in Japan that was built through the Church Extension Board; and I may add that it is the only church we have in Japan that was built by foreign funds. They build their own churches over there; you don't do it for them, with this single exception.

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* See page 300.

WILSON.

In the Mexican and other fields the Church Extension Board has contributed to the erection of churches. So it ought to be. I wish we could get it thoroughly wrought into our thought and feeling that the Conferences of Asia and Mexico and Brazil are just as much a part of the great body of the Church as you that are more centrally situated here, and ought to be represented and cared for in all the plans of the Church.

Should the Church Extension Board help in the foreign work?

It is rather a singular thing, to my mind, that whenever we come before the Church Extension Board with an application on behalf of a foreign Church, it is held to be somewhat exceptional, and that the Board seems to be regarded as an institution for the benefit of the home Church, which is amply able to take care of itself, and that it is a waste of its resources, or at least an unfair diversion of its funds, to apply them to the foreign field. But it is all one. "The world is my parish, and it is one parish," Wesley says; and that has been the watchword of Methodism from his day until now. There is no limit, until we get beyond the atmosphere of the earth, to the operations of the Church; and not yet a limit there, for unto the principalities and powers in heavenly places is to be made known *by the Church* the manifold wisdom of God.

We are striving to unite all the parts. They may be territorially separated, but the ocean doesn't amount to anything nowadays. We have steam and electricity. Men's hearts beat along the telegraph wires and through the cables, and the pulse is felt on this side just as soon as it makes its stroke there. The sound of the voice in Paris or London is heard, or will be shortly, at the end of the new telephone cable on this side of the sea.

The gospel for every creature.

We don't intend that there shall be a distinction. But there is a distinction; just one; mark it. There are heathen nations and there are Christian nations. That is the distinction. There are heathen communities and there are Christian communities; but that only puts the obligation on the Christian community the more strongly to see to it that the heathen communities are put in the right attitude toward God, and reclaimed from their degradation. We cannot afford to let any spot of this earth of ours, redeemed by the blood that stained the soil of Palestine, be held under the dominion of demon or devil. It all belongs to Jesus Christ, and we intend that he shall have it.

I simply want you to understand that. You are not commis-

WILSON.

sioned to preach the gospel of Jesus Christ to American people. Go into all the world and preach it. Go where Christ wants you to go. Go where Christ has sent you. Go where you are most needed. If nobody will feed you, he will; if nobody will support you, he will take care that you are supported, if you go where he wants you to go.

Twenty years ago.

The Church has been apathetic and neglectful. There is no question about that. I have a great mind to indulge a little in reminiscence. I was thinking of some things while Dr. Lambuth was reading from a paper summing up the present conditions of office administration. When in 1878, greatly to my surprise, the Church said, "You must go in and take hold of that work," I went into an office where there was not a clerk or a typewriter. There wasn't a thing there except a big debt and a mass of correspondence that was strewn on the floor with brown paper heaped over it and no classification of it. I didn't know what lay before me. It was all chaos and confusion. They told me I must do the missionary work of the Church. The Church apparently didn't care whether anything was done or not, and it was seriously contemplating recalling all its missionaries and abandoning the entire field. My wife and daughters were my clerks and letter writers during the time I was there. If I could only have had an assistant secretary, a clerk, and a typewriter, I might have done a good deal more; but I had to do all the work in the field and let my wife and daughter do the work in the office at home.

Well, that was the appointment and the furniture and everything. Is it any wonder that I did not do any more? I had to wake the conscience of the Church, too; and I went to work on that. I did more: I dared to make a debt for the Church. We had a debt already, and we had nobody in the field except the veterans, Y. J. Allen and J. W. Lambuth, and one or two others. The thing was simply dying of inanition, and so I told Bishop Pierce at the Kentucky and Virginia Conferences that I was going to do something or quit—make a spoon or spoil a horn—and that he must send some one out. He did so; and when I got to Nashville the Board met and pounced down on me with all their hands and feet because I had dared to send additional men into the field when they hadn't any money and were in debt. I told them I didn't care if they were in debt, and I hoped they would get in debt a good deal more; that if we were going to do any work we

must do it at once; and if we weren't going to do it, we might as well disband the Church and quit; that we were not here to work for ourselves. This stirred things up a little. We got some contributions, and the eye of the Church began to be turned toward the thing. So we made a start, and the impetus and momentum have been increasing until we have men in the office to-day who are capable of management, with wide knowledge and large experience, with their hearts in the work, and the Church has grown so far as to give them clerks to do their writing. WILSON. "Stirring things up."

Now we have the outcome of twenty years of work in that office and through all the field of the Church in this meeting to-day. Sometimes I think it would be supreme joy, after our eyes are opened on the light of that glorious world, just to sit down for a few decades of centuries and talk with Paul and John, and go back with Isaiah and Abraham, and learn just how it was and by what spiritual processes they were led through the deserts of this world and became the seed-sowers of life to ages after, planting the truth upon foundations that could not be shaken. I should like to hear them tell their experience. Yet I feel as if we have something close akin to it when we sit here with such people as Allen and Lambuth, and Mrs. Lambuth and Carter and Tarboux. When these Mexican and Chinese and Japanese and Brazilian missionaries tell us what they have done and the experiences they have gone through, it brings us very near to the threshold of the eternal city; and I don't wonder that the gushing forth of the fountain of life from these men has stirred this assembly to its depths, to such an extent that the result poured forth in such contributions as have been made to the great cause. You don't know what a marvelous load was lifted from my shoulders and my heart when I found on last Sunday night the work of twenty years of planning and thought and agonizing prayer consummated into one collection. We know this glorious work will be done now, if we were in doubt before. I have said, from the time I entered upon the work, when the Board determined it should be done, "It shall be done." An old friend of mine over in Maryland, a man of wealth and profound interest in the Church, and a very good man, said to me when I told him what was proposed: "You will never be able to do it." "It must be done," I said; "and it shall be done, if there is a God in heaven!" And we have got to the point now where we know it will be done. You can't stop it. You have Value of this Conference.

WILSON.

sent out currents of life and electrical force that are going to touch every sensitive spot in the Church's heart and body, throughout its whole extent; and when the answer comes back, we shall know that the Church is extending in every direction, in its spiritual force and educational life, and in every movement that promises to bring the world nearer to Christ and turn the eyes of men till they are focused upon the face of the Son of God. We are going to do it.

Soochow University.

I have not done much; I wish I could have done more, but I have been unequal to the demand made upon me and have not been furnished up to the requirements of the situation; but it has been the joy of my life that for more than twenty years I have been identified, heart and soul and life and brain and hand, with our missionary work. It has been the one chief thing with me. I expect to die with "China" and "Japan" written upon my heart. I don't intend to give up. I can't give up my interest in these things until with my last lingering breath I pronounce his name, and even then I will declare him Lord of all.

The special movement which was in contemplation Sunday night, and which has been on our minds for so long, has a significance which I may say without hesitation cannot be appreciated by any one who has not been on the spot and had a thorough understanding of the conditions and life of the people. It is not simply to give the people an education that shall lift them out of ignorance and free them from superstition, but it is almost the only hope we have of bringing Christ into the thought and life and homes of Chinese people. Education is the one dominant idea with them. It rules everywhere, and they don't think that anything can be done without it, and the stamp that is put upon educational process is the stamp that will be put upon their home life, upon their social life, upon their civil life. If you will make the education a Christian education, it will affect every man in the empire, from the Emperor down to the lowest coolie. That is the meaning of it. We can't afford to let the question stand in abeyance. We want, and we intend to have in fullest measure, what you call evangelical work. Our educational work is evangelical, but we mean to have the preaching of the gospel direct, in all its simplicity and force, and all the time; and every man that goes there to help in the work of education goes to preach the gospel. If he does not do that in his personal intercourse with the people.

Present status of education in China.

in the pulpits of the Church, on the platform, and in every way he can, we don't want him. We don't want any man that will not stand out as the living and vocal representative of Jesus Christ before the people. We want that distinctly understood. We want first-class laymen for our teachers. I wish we could get laymen that would grow up to the measure and stature of such men as Landon Garland and James Carlisle, to send out there and let them devote their consecrated manhood and scholarship and energy and spiritual life to this educational work, and along with it the amelioration of the social conditions and the teaching of Jesus Christ among the people. A good body of laymen of that sort among our schools in China would be worth more to us than preachers. We can use the preachers outside of the school, and we can use the laymen inside the school; we cannot use the preachers entirely. It has been thought that we must have only preachers for missionaries. Well, I sent a layman to Japan a number of years ago as a missionary; sent him there to teach. I won't say he was the best of them, but there were none better than he, anyhow. But (I was going to say, very unhappily) he would not remain a layman, and after he had been teaching them and preaching to them, setting forth Christ to them privately and in such ways as he could, they pressed him into service in the ministry and had him licensed and ordained; and he is a full-fledged member of the Conference now, and a first-rate one, too. Well, I can't regret that, but we want laymen still. Why is it that the whole business of converting souls is thrown upon the preacher? Who ever authorized such a thing? Who ever required such a thing? It is not God's ordinance. Does James mean only preachers when he says: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death?" Does he mean the preacher only, and nobody else, to do that sort of work? Not by a great deal. And I want to say to you that the work of the Church of God in the foreign and the home lands never will be done until every layman and every laywoman in the Church shall do just exactly what God wants him and her to do, in a distinctly spiritual and evangelical direction.

WILSON.

Laymen needed too.

But I don't wish to be diverted from the real point at issue. We have a field out there that is widening every day. I won't stop to talk of Japan, particularly interested as I am and great as its needs are; but some day we shall have to take that up and deal

WILSON.

What the Boxer outbreak will be worth.

with it as we are proposing now to deal with China. The peculiar situation there demands attention, and immediate and urgent attention. The outbreak there sometimes makes me think of a little parable spoken by one of the parties, that I read in some little book some time ago (I don't remember the name of it now). There was a young girl that was thrown from a horse and injured, and, from being an immensely active and energetic girl all the day at some sort of movement, she became absolutely helpless, prostrate. A young preacher of the gospel said to her: "Look out on that prairie; how bleak and barren it is!" "Yes." "Well, look down yonder, where there was once an earthquake, which rent and rove the surface of the plain, caused great cracks and ravines, and threw up the rocks from beneath. If you will look down there, you will see all sorts of things growing—trees and flowers such as the prairie never saw! Well, God has smitten you in the same way, but out of the caverns in your spiritual life will come up a new growth of beauty and life such as you never dreamed of, just as out of that storm-riven prairie have come flowers and trees."

So, out there, the storm of war has broken up the even surface of Chinese life, and we are already getting some experience such as the world has never seen. You talk about the martyrs of the early ages, and their constancy and devotion. They never surpassed that which we have seen within the past year over in China. You talk about the simplicity and purity and beauty of the Christian character under such conditions. You should have seen the easy and calm demeanor of those Christian Chinese during that trying time. When all this storm was going on, shaking the atmosphere about them, they were utterly placid and as unmoved as though the perfect sun of God's kingdom were shining about them. They stand unappalled and unashamed, and all they ask is that you just help them where they can't help themselves. That they are willing to do what they can among themselves you have had evidence. There is a young man in this audience who represents his father, who gave $1,500 to the cause and stands ready to give a good deal more; he gave $500 himself, and when he goes home and tells them what he did, there will be an eager and glad response from others. The Chinese are going to help build that school. If they are heathen, they have come to appreciate our good will toward them, and something of the end we

Fortitude and zeal of the Chinese Christians.

have in view. They have become entirely friendly to our operations. WILSON.

I picked up a North China paper a day or two before I left, and it contained an account written by a Presbyterian minister of a new departure in school operations at Soochow. A young Chinaman had undertaken to open a primary school upon the basis and with the idea of our Western educational methods. All the humbug and obsolete memorizing process of the Chinese school was laid aside and a rational system introduced. The curriculum of the school was given, and when he started out they said: "You can't succeed; the Chinese can't appreciate a thing of that sort, and the children won't learn under that system." He said he would try it anyhow. The school was crowded inside of a year, and children learned more rapidly than they had ever learned under the old system. The parents saw this, and were taken with it, and since that time he has opened five schools of the same sort, and radically reversed the whole system of Chinese education in that community. He himself is a teacher in our school at Soochow, and will be one of the teachers in the college when we build it. The way is open for us, and they are asking for what we propose to give them. The new education.

That is how the situation stands. I told you the other night that Soochow was a great city and a wealthy city. I had to say a good deal in a very short time. It is a wealthy city of ancient repute. It has ancient traditions behind it and ancient memories, it was once as packed and as crowded as any part of this city of yours; but in the Taiping Rebellion the armies came in and swept it until one-half the surface was laid waste and inside the walls are great blank spaces; and if you will dig down, you will come across the stones and the bricks of the old habitations that used to be there. There is no soil there. And still there are half a million of people there, and they still retain their pride and culture and wealth, and they glory in the position they sustain in relation to all the rest of China. They pride themselves as being of the highest caste and the most exclusive set in the empire; and these are the people who, of their own accord, have come to help in the establishment and extension of the work that we have undertaken among them. They are even asking us to make haste. Soochow.

And there is another thing that I wish to say here, though it is not directly in my line. I can't leave it out, because nobody else

WILSON.

has said it, although there was a reference to it by Dr. Allen. It is to you women of the Church. What do you mean by your delay? You said a year ago that you were going to raise a Twentieth Century Offering to build the Laura Haygood Memorial at Soochow, but I understand that the Twentieth Century Offering has not amounted to $40,000 altogether. What is the matter with you? I thought that the women in our Church had some zeal and energy and devotion; but if you are only going to stick to this routine business of ten cents a month collected from your organizations, and when an appeal is made to you like this you have no response for us, then I am astonished. I am surprised, and I can only say: "Heaven help you!" You won't be worth as much as Eve was when she offered the apple. She could stir her husband, but you will lose the power to do that. I have said before that that school must be built; and if you don't do it, we will. Dr. Allen is absolutely right in the position he takes in regard to the women of China. He is absolutely right when he says that that school must be developed. And he is more right than he thinks. I witnessed what he did not: the appeal of the Chinese parents to our educators in Soochow to do the same thing for their daughters which they were trying to do for their sons. They want it, and that itself is a revolution in China. It breaks down the old Chinese prejudice. They didn't care for the girls. What did they amount to? they have no souls. I remember when Miss Rankin went to Nantsiang they sneered at the idea of a woman teaching anybody, and especially girls, but they got over that; and now they understand that when the American woman, with her hand in the hand of the Son of God, comes into a Chinese community she means business of the highest sort. They have learned that, and to-day they earnestly seek for the very thing that a score of years ago they would have repudiated.

An effectual door for the women.

O ye women of Southern Methodism, bring your money, bring your alabaster box of ointment and break it here. Let the perfume of it go throughout the Church, to move the heart of all womanhood in our Southland until they shall gladly come and minister to Jesus of Nazareth in the person of those whom he wants to save, the women and the girls of China. Make haste about it; we want it now.

I wish I had brought here a plan of the building we propose to put up in Soochow to let you see on what a scale we do it. We

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want to get the Chinese impressed and make them understand that we are going to do just as well for them as we would do for our young men at home. It would be a mean thing to do less. Christianity never does anything but offer its very best, everywhere and always. It never lowers its standard. The very best thing that God has to give he has offered, not to you and me only, but to all the world; and he holds us bound to do the same thing when we come to our operations in his name and behalf. So we propose to put up a building there that will represent fairly the estimate we have of the value of this work, and which will afford room and facilities for the process of education that we intend to carry through. We intend to give them men—I mean men; I don't mean figures of men, pretenders; I mean men—we intend to give them men to do the work; for after all, Gen. Garfield's notion of education is about right when he said it was represented by a slab board with a pupil on one end and Mark Hopkins at the other.

The building at Soochow.

Buildings useless without men.

The buildings are of no account without the men. I remember when a certain dignitary of our Church, an admirable man whom I hold in highest esteem, was looking through Heidelberg for the great buildings of the university, he made inquiry of a certain gentleman: "Where is your university?" He seemed not to understand at first, but by and by he got hold of the idea. "O," he said, "our university is here," tapping his head. That's all the answer he gave.

We want men, and we have got to have all the appliances and agencies that are requisite to let these people know just what Christianity does, is doing, and has done. It is not only true that the coal and iron of the earth belong to the Protestant Church; but all the great advance in art, in science, in literature, in mechanics, and in everything else is due to Protestantism. It has stirred the mind and heart of the world. There is a point beyond which the nations somehow seem to be unable to go, until they get the freedom that Christ gives. China invented printing, but never had anything in the way of a newspaper, except the *Peking Gazette*, until the Christian powers came in and taught them how to run it. The Chinese invented gunpowder, and the whole expression of its might was in firecrackers until the Christian nations came in with their firearms. China has gold enough in her bowels to supply the world, but she is just tapping the surface

China's arrested development.

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here and there, simply enough to supply a few ships. Some of these days some of our great Americans will dig into the earth and reveal its riches. China has gold and silver, and everything else that a nation needs, but there is nobody there to get hold of it. She has gone to a certain level beyond which she has never been able to rise. Touch her with the life-giving power of the Son of God, and you will see such a nation with such resources as this world has never yet beheld. The Roman Empire will be a small thing to it.

THE STORY OF THE SIEGE OF PEKING.*

REV. FRANK D. GAMEWELL, PH.D.

I AM to speak of the siege in Peking, and I wish, above all things, to emphasize the providence of God. I cannot speak on this subject without putting special emphasis upon our providential deliverance. I realize that I stand in the presence of those whose prayers followed us all last summer, and I wish to say that those prayers were not only instrumental in our final deliverance, but that in some strange way their influence reached around the world and strengthened our hearts during all the stress and strain of those days and weeks.

In the first place I would call your attention to the providential warnings of impending trouble. The so-called Boxer movement may be traced to the autumn of 1898, when the Empress Dowager practically deposed the Emperor. Through the following year there were frequent signs of trouble in the Province of Shantung, more particularly at the London Mission Station at Heng-Shui and at the American Board Mission Station at Pang-Chia-Chuang, where Dr. Arthur H. Smith, author of the well-known "Chinese Characteristics," is stationed. The trouble still spread northward, and first made itself felt in Peking about the beginning of May. In our afternoon Sunday school there was a large increase in the attendance of men, and we were informed that of those present many were connected with the Boxers. Rumors had reached us of trouble at Pa-Chou, forty miles from Peking, and near this point three preachers con-

Omens of impending trouble.

* Reported by the New York *Advocate*.

nected with the London Mission were killed, their bodies being hacked to pieces and thrown into the river. Repeated representations of these troubles were made to the foreign Ministers in Peking, and these in turn represented the trouble to the Chinese officials, who in turn assured the Ministers that there was nothing to be feared. The Ministers hesitated to bring foreign troops into Peking, knowing that their presence in the capital would cause irritation.

First outbreak against railway, and arrival of marines.

On the morning of May 28 the station at Fengtai was destroyed; also the adjoining buildings connected with the railroad. The imperial troops had been placed there to protect the station and everything connected with it. It was really the Chinese government destroying its own property. Our communication with the outside world was then cut off. It was restored temporarily on the following day, and an emergency call was sent to Tien-tsin for the troops of various nationalities, who were at once hurried to Peking. The American troops came so rapidly that they did not provide a change of clothing, and during the first days of the siege our American ladies were engaged in making clothing for them from Chinese material.

In some respects the strain during May was heavier than that of the days that followed. The suspense of those weeks of anticipation was wearing in the extreme. One messenger would come in and tell his tale of pillage, arson, and murder, and before he had finished his tale of woe another would arrive, and it reminded one of the book of Job. One day an old man came in from a point fifty miles south of Peking, and told us his home had been destroyed and his family had been killed. He was hardly through his story when another came in with his tale of woe. All through the month of May these rumors, founded on actual occurrences, increased, and we heard that the Boxers were drilling in the temples which surrounded us. The Buddhist temples were the headquarters of the movement. Then we heard that they were drilling in the palace of Prince Tuan, and finally in the imperial palace itself. Rumors continued to reach us, and our anxiety increased. We considered what we could do, but there was really nothing to do but to go steadily on with our work, carry to our representatives the reports that came, and await developments.

Sufferings of native Christians.

We finished our educational work on May 29, and held the closing exercises in connection with Peking University. The

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Girls' High School fortunately had planned to continue a week or two longer. North China Conference of our Church was appointed to convene on May 31. We had our session, though without a bishop, as it was the month of the General Conference, and on Monday, June 4, the appointments were read. During all these days we had been perplexed as to the right course to pursue. Some thought it would be best to congregate in Peking. We knew that Peking was either the safest or the most dangerous place in the empire; and if anything happened to the government, we realized that it would be the most dangerous place. We told the native preachers that we could not advise them; it might be better to scatter or it might be better to remain in Peking. A number of them left on the train early Monday morning, and that train on Monday morning was the last that left Peking. Communication with Tien-tsin was finally cut off that day, June 4. The marine guards had reached Peking just four days before. Had there not been the warning of the first temporary interruption of communication, and had not those four hundred and fifty men reached Peking, every man, woman, and child among the foreigners would have been massacred. For twelve days preceding June 20, when the actual siege began, we were in a sort of semisiege.

Interruption of communication.

This was in the Methodist Mission, which had been selected, as it was nearer the Legislature than any other mission, and also because of its more ample accommodations in the way of buildings. The experiences of these days of semisiege stood us in good stead for the more serious experiences we were to meet later on in the British Legation, when there was to be added difficulty of doing under fire whatever we did.

Various committees were organized for our protection—committees on fortification, food supply, fuel supply, and a fire patrol. A fire patrol was necessary, for we had to contend against the burning of our property. The streets leading to the mission property were barricaded. The church windows were taken out and the windows bricked up, being loopholed for rifle fire. Various walls were heightened. The girls of the high school, one hundred and seventeen in number, were gathered together in the church as night came on, water was boiled and stored in earthenware vessels, and a supply of rice was provided, and other arrangements made for a siege. Within the church we felt that we could hold out against the Boxers, but not against the im-

Semisiege in the Methodist mission.

perial troops. The church was about one hundred and fifty yards from the city wall, and so we knew the position would be unsafe if we were attacked by the troops. We had at last to give up our position. We lost all our property, but we had held out a week longer than any other mission in the city, and it was a decided advantage to prevent the earlier crowding into the close quarters of the British Legation, and to have acquired the experience of these days of the semisiege. We were in constant communication with Maj. Conger, the United States Minister, who, in connection with the Ministers of the various nations, was doing his utmost to press the Tsung-li-Yamen to take active measures against the Boxers. On Tuesday, June 19, I received a letter from Maj. Conger saying that the foreign office had sent him a dispatch stating that all foreigners must leave Peking within twenty-four hours. To leave meant two days of hard traveling by cart over rough roads and through a hostile country. There were over fifty women and children, and the thermometer was ranging from 80 to 100 degrees Fahrenheit. The Ministers represented that they could not take the journey, and that they must have adequate protection in Peking. On the following morning (June 20) Mr. Cordes, the Secretary and interpreter of the German Legation, was brought, seriously wounded and in an almost fainting condition, into my house at about nine o'clock. From him we learned that he had started with Baron Von Ketteler, the German Minister, to visit the foreign office, and that when they reached Honorary Archway, on Hata Street, a white-buttoned mandarin, with a peacock feather in his hat, rode up to the chair of Baron Von Ketteler and fired, killing him instantly. Mr. Cordes was also fired upon and seriously wounded, but escaped and finally reached the Methodist Mission. We then knew that the imperial troops had opened fire. I hold in my hand a copy of the New York *Sun* of June 17, which contains a cablegram sent as a special from Hongkong, under date of Saturday, June 16, at 4:30 P.M., which cablegram contains the announcement of the murder of Baron Von Ketteler. I leave you to your own explanation as to how this event could have been anticipated in the New York papers four days before its actual occurrence.

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Murder of German Minister.

It had been our plan, in connection with the preparation made for holding the Methodist Mission, that in case of attack by the government troops our position should be abandoned, as its

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proximity to the city wall made it untenable, and we were to gather at the British Legation for our final stand. Shortly after the murder of Baron Von Ketteler, Maj. Conger sent word to us that we must abandon our place at once. I am sure you will be glad to hear that previous to this we had taken the precaution to carry all the deeds of our mission property to the United States Legation, and in this way all our deeds have been saved.

Concentration in British Legation.

I want to say a word about the remarkable fortitude of the Chinese men and women, and particularly of the schoolgirls. It was a pathetic sight to see the way the girls met the alarms. There were one hundred and seventeen of these schoolgirls. Several false alarms had been given, and they had been hurried into the church, but it was noticeable that these Chinese girls were never stampeded; they marched as quietly under these most trying conditions as they did to an ordinary Sabbath service. We had just an hour's notice, and the procession that formed on that hot June morning out in the Filial Piety Alley would have impressed you. First, there were fifty odd foreign women and children, guarded by the United States marines. Following these were one hundred and seventeen schoolgirls, accompanied by their ever-faithful teachers. These, in turn, were followed by the Chinese converts, women and children. Then there were some four hundred or five hundred men and boys, native Christians, laden down with whatever they could carry. And finally the German marines carrying on a stretcher the wounded interpreter, Mr. Cordes. Stretched along the line were some twenty odd foreign missionaries. When the procession started out, the streets were lined with crowds of Chinese.

The line of march.

We wondered during the semisiege what to do with our native converts. We felt that if they were shut up in the church disease would destroy them, so great was the crowd. And again we knew that if compelled to abandon our mission property there would not be room for them within the Legations. But God solved the problem for us. Prof. James and Dr. Morrison, on the morning of June 20, had gone to Prince Su and obtained permission from him for the Chinese converts to occupy a part of his palace building. It was remarkable that he should consent, but probably he thought in so doing his property would be protected.

Native converts.

The procession passed slowly westward through Filial Piety Lane, then southward along the great Hata Street, first to the

American Legation and then retracing our steps a short distance eastward, and turning abruptly northward along the canal, we entered the British Legation. GAMEWELL.

We had heard from Capt. McCalla, only twenty-eight miles away, and had daily expected the relief column. We went into the Legation expecting at most to be there only a few days. How well it was that on that Wednesday afternoon of June 20 we could not know all the days and weeks that must pass before the relief column should finally reach us on August 14! We reached the British Legation about two o'clock on Wednesday afternoon, June 20. I need hardly tell you that there was indescribable confusion. The Ministers of eleven nations and citizens and subjects of seventeen nationalities were crowded into the British Legation, with only an hour's warning. We began to organize, and it was here that the organization formed at the Methodist Mission in the days of the semisiege stood us in good stead. We had committees on fortifications, food, fuel, water supply, and a fire patrol. The first relief column.

Again I would call your attention to God's protecting care. In the march we were practically defenseless; and if the Chinese had got in position and opened fire upon us from the roofs of their houses, or from the city wall, our line would have been cut to pieces. As it was, that long line of between six hundred and seven hundred souls reached the Birtish Legation without the loss of a single life.

About three o'clock in the afternoon I went with one of the ladies connected with the Girls' High School to Prince Su's palace to help her in the arrangements necessary for locating the girls. There I met Prof. James, of the Imperial University. It was he who, with Dr. Morrison, secured the right from Prince Su to occupy the southern portion of the palace. I said to Prof. James that I was afraid the government was in league with the Boxers; but he said in reply he had assurance from Prince Su that the Chinese troops would not fire upon the foreigners. Shortly afterwards, Prof. James, when attempting to return to the British Legation by the way of the North Bridge, was fired upon by government troops and killed. The imperial troops begin firing.

On the first night of the siege I was asked to stand guard at one of the windows of the students' quarters in the British Legation, and consented. The Chinese were firing at us from the southern walls of Hanlin Academy, only a few yards away, and

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as two of us were standing guard at the window we afforded an excellent target, and I felt that I should like the window filled up with something. As regards the matter of fortifications we simply went on the common sense basis that, if a man is firing at you and intends to keep on firing at you, and has facilities to continue firing, and you are not able to dislodge him, the sooner you get something between you and him the better, and up to a certain extent the more you get between you and him the better.

Fortifying.

I would emphasize the fact that without the Chinese converts we could not have held our position. Maj. Conger recognized this fact in a letter to the missionaries at the close of the siege, in which he says that "without your intelligent and successful planning and the uncomplaining execution of the Chinese, I believe our salvation would have been impossible." Let it clearly be understood that our Chinese were faithful. They stood by us. Again and again I asked men in this work of fortification to go to most difficult posts, and they went.

Faithfulness of Chinese Christians.

While we were still in the Methodist mission a little, begrimed Chinese boy, emaciated with disease, one day followed Dr. Ament, who had ventured out, back to the gate, and begged to come in. With some difficulty he was recognized as a poor apprentice who had once or twice come to the Congregationalist Sunday school. He had been driven out by his master, who feared to have one around him who had even so much as touched the foreigners. We took him in, and later he went with us to the British Legation. During the siege, after we were in despair of getting a letter to Tien-tsin, as many messengers had been lost, this boy, Liu Wu Yuan, volunteered to go. When some one remarked, "Why, you are half dead now," he replied, "All right; so much less of me to get killed." The note, wrapped in oiled paper, was put at the bottom of a bowl of porridge, and he was let down over the wall by night. Sleeping in cornfields by day, traveling by night, hiding in ruined villages and muddy ditches, certain to be torn in pieces if discovered by the enemy, he gradually made his way over the eighty miles to Tien-tsin, where he delivered the only message that went out from the prisoners to the world during the siege. More than that, he received a reply, and, returning as he had gone out, succeeded in entering the city of Peking, making his way to the Legation and delivering his message. I think you

will agree that this errand required not only courage and endurance but intelligence and resourcefulness of a high order. GAMEWELL.

These Mauser bullets I hold in my hand were captured after the siege. We thought the Chinese had exhausted their supply after firing on us for fifty-six days, but we found large boxes of them unopened; we also found rifles and both rapid-firing and Krupp guns unused. These bullets we found penetrated only about a quarter or half an inch into the bricks. We also found out the force of the Krupp shells by watching their effects. When the shells struck an eighteen-inch wall they went through that, and again went on through another eighteen-inch wall, and then exploded in the air. The shells that they fired were not percussion shells, but time shells, and in many cases they were ill-timed and went over us, exploding in the air.

In protecting life we made extensive use of sand bags. The Legation furnishings were torn down and carpets torn up. Silks and satins and costly curtains were used for making sand bags. When we first entered the Legation I found it necessary to urge the men to protect themselves with sand bags. I told them that sand bags were cheaper than human life. On the second day of the siege something occurred that made them all want the bags. One of the British marines exposed himself to the enemy, and was instantly killed, being struck in the head by a Mauser bullet. This startled the men, and after that the demand for sand bags was more than we could supply. We kept on making them right up to the day when the allied forces reached Peking. In addition to the protection of sand bags we had to fortify ourselves against artillery fire. As the shells used would go through about forty-eight inches of masonry, we calculated that about seven feet of wall and earth would give ample protection. A sergeant told me that in one wall that protected us nine shells struck within a comparatively small area, but none of them had penetrated it. We continued this work of fortification until we had on the north a triple line of defense, first for artillery fire, within which were countermining defenses from twelve to fourteen feet deep. Back of this some fifteen yards was a second line of defense well loopholed for rifle fire. Back of this again a third line of defense. To the west there was also a double line of defense. But notwithstanding that our position became daily stronger, if the Chinese had been willing to pay the inevitable Studies in ballistics.

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price of life, they could certainly have taken our position, and by force of mere numbers have overwhelmed us.

I feel that in some way God inspired their hearts with fear; and if asked why they did not overwhelm us, I would answer: God would not let them. During the siege they threw into the British Legation twenty-eight hundred shells. Maj. Scott, of the Royal Engineers, when going over the fortifications with me after the siege, and witnessing the terrific work of shot and shell, said to me that it was a marvel that a man survived to tell the tale, and then, looking at me more directly, he said: "The reason is in prayer. Probably there never has been a time in the history of the world when such a volume of prayer has ascended to God for any one as has ascended from all parts of the world for you who have been besieged in Peking." And I believe that God answered the prayers not only in strengthening our hearts but in restraining the Chinese. Again and again the only answer I can give why they did not overwhelm us is that God would not let them. I give that as the final explanation.

Why the Chinese did not storm the Legation.

Now as regards some of the dangers. There was, of course, in the first place, the danger from shot and shell. Had the construction in Peking been of wood, the Mauser bullets would have penetrated the walls, and we should have been cut to pieces within the first twenty-four hours; but in Peking the houses are of brick. The seven acres of space in the British Legation are surrounded by high brick walls. Of course our first duty was to reënforce and fortify the weakest points, such as the gateways and the exposed parts of the higher buildings; and then, as time allowed, to fortify ourselves against artillery fire and to extend a line of countermines.

Again there was great and constant danger from incendiary fires, and the Chinese sought to destroy us by setting fire to the highly inflammable buildings which surrounded the British Legation. Failing in their efforts to burn us out by destroying property to the west, they afterwards fired the Hanlin Academy, with its, from a Chinese standpoint, priceless literary treasures. A strong wind was blowing from the north, and some one said, "If the Chinese set fire to the Academy to-day, we are gone," and they did set fire to it that day. There was no fire department in Peking, and we had to depend entirely upon wells, had only hand fire engines. We formed a bucket line and fought it, and the wind, which was blowing from the north, changed to the

Danger from burning buildings.

west, and we were saved. Then again there was danger from disease. Peking is very unhealthy under the best conditions. We were under heavy strain day and night for many weeks. We lived on horse and mule flesh, brown bread, and brown rice, and yet in some marvelous way God preserved our health. God wonderfully preserved the lives of the workers in China, and I take it as an earnest that the work there is not done. GAMEWELL.

The gathering of the North China Conference brought together our own preachers, and at the same time the Congregational Mission was holding its Annual Conference at Tingehou, twelve miles away, and a large number of their preachers had gathered together; and the warnings of the approaching storm caused many of the helpers and preachers to come in from the country. In this way the lives of many of those who have been trained for the work of evangelization have been spared. Preservation of trained workers.

Two of our preachers were killed during the siege. One of them, Wang Cheng Pei, you will remember as having wheeled his mother to Peking on a wheelbarrow nearly thirty years ago that she might learn to read the Bible. He was ordained by Bishop Goodsell many years ago. During one of the attacks at Fu he was called upon to lead in repelling the enemy, and was mortally wounded. I went up to him where he lay dying, knelt, and asked him if it was all right, and he said: "Yes, pray for me; but it is all right." Those who were with him at the last said that he died in perfect peace, knowing whom he believed. The other was Liu Chi Hsien, a graduate of Peking University. He was struck in the head by a Mauser bullet and instantly killed. They were both faithful to the end. With these exceptions, all helpers with us in the siege were spared to the work. One of our best men, Liu Chi Lun, was reported to have been killed at Tsunhua, but I find that he escaped. I have always taken a deep interest in him. Some eighteen years ago he was one of my students in the Peking school. When dismissing the boys for the summer vacation I urged them to go to their homes with the determination to be helpful, and not to pose as scholars, which, from a Chinese standpoint, means that they must do no manual labor, but wear long garments and let their finger nails grow. I told them that their fathers on the farms were working hard, and they should be glad to help them. When school reassembled in the fall this boy, on returning to school, came to me and, stretching out both hands, well hardened by his sum- Two heroes.

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mer's toil, said to me: "Mr. Gamewell, look at my hands. I went home and did as you told us to do." That little incident is indicative of the man, and he has proved a most useful preacher. God has spared the workers to carry on the work.

It was marvelous that we should be able to feed 3,500 people during all those weeks; but God had made provision for our needs. We were defending an area of the city the circuit of which was about a mile and a half; within this area there were a large number of Chinese and foreign stores; in these foreign stores there was a considerable amount of food, and in the Chinese stores a large supply of wheat, and it was owing to this that we were enabled to feed ourselves during those weeks. In the British Legation there were forty or fifty horses, and many who crowded into the Legation on the first day of the siege came in carts drawn by mules; so that we had seventy or eighty horses and mules, which contributed to our food supply.

The commissary.

The allied forces came in on August 14, about two o'clock in the afternoon. The British first reached the British Legation, but they were not the English troops; they were the Indian troops led by British officers. I cannot describe the emotions that crowded upon me as I saw them press their way through the Water Gate. Twelve hours before the relief column reached us we heard the relief guns, and it was not until then that I realized the terrible strain that we had been under. During all these weeks there was no such thing as a truce.

The coming of relief.

We understood that the only thing to do was to hold out. To surrender meant the death of every man, woman, and child; and I do not know but that a good deal of our strength lay in our knowledge of that fact. We toiled on day and night and on through the Sabbath; we felt that the most worshipful thing to do was to keep right on in our effort to protect the lives of the women and children intrusted to us, and God blessed our efforts. Now that we are saved we come back to life with a feeling of responsibility for a work not yet finished. I think of those who started out in the morning strong and vigorous, and before night their newly formed graves were in our midst; and the thought comes to me: Why was I saved? Saved for service. Oh, that God would impress that fact upon us all, that in our salvation from sin and our salvation from death we are saved for service!

The city was nearly deserted by the Chinese after the close of the siege. Between the Chien-Men gate and the Shun-Chih-

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Men gate, a distance of one mile, are a large number of official residences, which face the city wall. The Chien-Men gate is immediately in front of a line passing north and south through the center of the Imperial and of the Forbidden Cities. West from the Chien-Men we found two large official residences, which for the time being we appropriated by authority of the United States Minister, Maj. Conger. These residences may be easily known from the fact that there is an announcement outside of each, stating that it is an official residence. Entering a large room and approaching a table in the corner, on opening a drawer I found a pile of circulars, and beside them the block from which they were printed. Translated they read: "By Imperial Command. Let the Boxers of [then follow the names of eight towns about Peking] rise up to a united victory."

Did the government favor the Boxers?

Now the Boxer motto from the beginning had been, "Protect the Manchus; destroy the foreigners;" hence this was an imperial command to annihilate foreigners. The two characters at the top of the circular, *ch'n ming*, are never used except on imperial documents. The circulars are on yellow (the imperial color) paper, and the two characters at the top are not printed from the block, but stamped separately in red, indicating the "vermilion"—that is, imperial—"pencil."

Again, on the lower left-hand corner of the document are five characters, which are also separately stamped, not being on the original block. These five characters are: "I Ho Tu'an tu chang," meaning, "The seal of the Boxers." The circulars were issued from an official residence within the shadow of the palace buildings.

It seems needless to multiply further the ever-accumulating evidence that the government, as represented by the Empress Dowager and her associates, was responsible for the recent uprising in China. On June 24 the Board of Revenue was ordered to give Kang Yi two hundred bags of rice as provisions for general distribution among the Boxers, and another decree of the same date, June 24, says: "Our people included in the Boxer organization are scattered all over the regions around the metropolis and Tien-tsin. It is right and proper that they should have a superintendent placed over them. We therefore appoint Prince Chuang and the Grand Secretary, Kang Yi, to be in general command of the said society. We also order Brigadier Generals Ying Nien and Tsai Lan to act in coöperation with them.

Imperial decrees.

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All the members of the Boxers are exerting their utmost energy, and the imperial family must not fall behind in its efforts to take revenge upon our enemies."

These translations are from copies of the Peking *Gazette*, purchased during the siege from a venturesome Chinese, and the translation of the *Gazette*, by a competent committee, was mimeographed and circulated among the people in the British Legation during the siege.

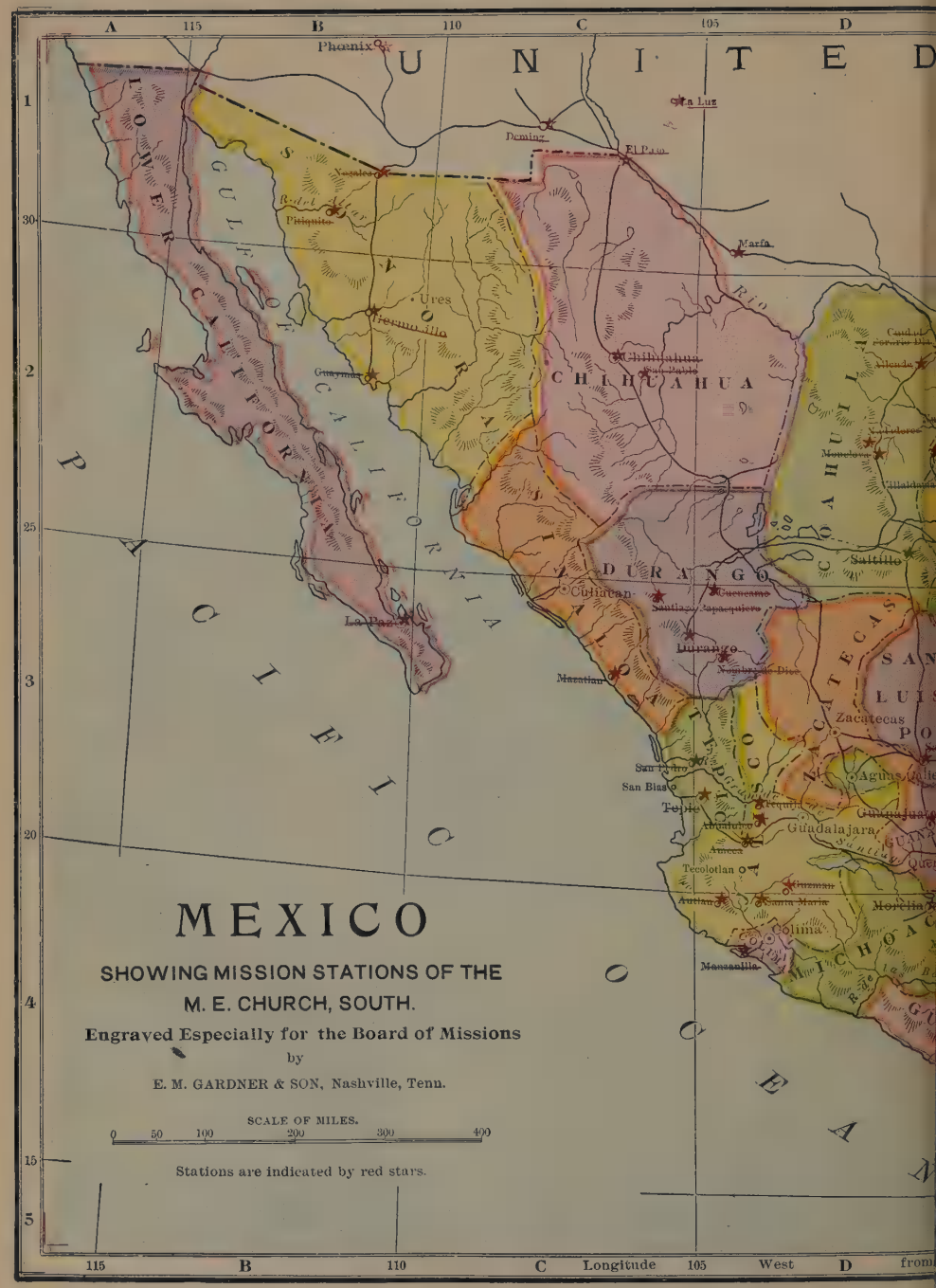
In his recently issued book, "The Siege in Peking," Dr. W. A. P. Martin, President of the Chinese Imperial University, at some length discusses and shows conclusively the complicity of the Chinese government in the recent outbreak. Arthur H. Smith, D.D., author of "Chinese Characteristics" and of "Village Life in China," a recognized authority in all things Chinese, says in the *Outlook* for December 29, 1900, after commenting on the reception given by the Empress Dowager to the wives of the foreign Ministers, and to her quoting that all within the four seas are one family, says: "Five months later her majesty was issuing edicts which ordered her troops, in large numbers and constantly recruited with fresh men, to throw Krupp shells and fire Mauser and Mannlicher bullets into the dwelling places of these same ladies from the West, with a view to their speedy extinction, thus leaving only the Chinese (and Manchu) contingent of the 'one family' surviving."

Dr. Martin and Dr. Smith.

Again this same high authority, in the *Outlook* for January 12, 1901, in discussing the frequent riots in China and tracing their causes, says: "This is the first time that the riots have been directly instigated from the imperial palace itself. Upon the treatment of China now will depend whether it shall be the last."

We touch only the surface of things when we apologize for the Chinese, when we seek to explain the occurrences of last summer by territorial aggression on the part of England, Germany, or Russia, or when we seek to trace it to the disturbance of the industrial equilibrium by the introduction of railways, or when we seek to trace it to the indiscretion of any individual missionary. These things may act as surface irritants, but the reason of reasons is the opposition of darkness to the light. It is the conflict of Christianity with heathenism. May God help us to realize that the issue is on! There is no doubt as to the ultimate outcome. The kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

The true source of the conflict.



MEXICO

SHOWING MISSION STATIONS OF THE

M. E. CHURCH, SOUTH.

Engraved Especially for the Board of Missions

by

E. M. GARDNER & SON, Nashville, Tenn.

SCALE OF MILES.

0 50 100 200 300 400

Stations are indicated by red stars.

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STATES
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New Orleans
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To New York 1,978 Miles.
To Havana 788 Miles.
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Campeche
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TABASCO
San Juan Bautista
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II. MEXICO AND CUBA.

OUR WESTERN FIELDS—MEXICO AND CUBA.

D. W. CARTER, D.D.

SOME years ago a humble native preacher in Mexico said to me: "How different would have been our lot in language and religion had we been conquered by the English rather than by the Spanish nation!"

The problem of the historic "if" is usually more curious than important, but in this case it suggests the whole question of geographic juxtaposition of races and the providential movements of those world-forces which fix national delimitations and destiny.

Spain's ownership.

A few rods from the shore line of Havana harbor, and in front of the Governor General's palace stands a diminutive chapel. It marks the spot where Columbus landed and under a spreading ceiba tree joined in the first religious service ever held on the site of Hvana. From that date to January 1, 1899 (a period of 407 years), Spain owned the island of Cuba. What history lies between those widely separated dates! From the lofty table-lands of Mexico, from its reedy lake shores and snow-clad mountain slopes, down to its *tierra caliente*, Olmecs, Toltecs, and Aztecs have departed or yielded over their lands and power to others. From the coral-built and palm-plumed islands of those southern seas, Arowacs, Lucayans, and Carib tribes have vanished, leaving but their uncertain names on the islands and encircling waters of the Caribbean Sea. These savage tribes held nothing for humanity's lasting good—neither art nor science, religion nor learning—and they gave place to a stronger race. That race made its first appearance in the caravels of Columbus, and proudly took possession of the new world in the name of Castile and Aragon. Thus a new race, a new power, a new language, a new religion overspread the new world. Everything favored it. The home territory had been enlarged and unified; the Moors had been subdued and expelled; a wise and sagacious ruler sat on the throne; the people were inured to hardship and thirsting for adventure

CARTER.

and riches. Fierce was the onset of the conquistadores upon the weak tribes of the new world. Their ships, their horses, their fire-arms, their pitiless cruelty struck terror to their feeble enemies, and they swept everything before them. For Cortez and Alvarado, Pizarro and De Soto, it was easy to overwhelm all that opposed and take all that was found. The nation that then stood first in riches, in military prowess and sea power, soon owned the new world and impressed upon it its laws, language, and religion, from Tierra del Fuego to the "Father of Waters," upon whose banks we assemble to-day.

Two characteristics.

The conquering race brought with it two dominant ideas, both fundamentally wrong, but which have guided down to the present the national and social life of that people. The one, as Cortez expressed it to the Aztec Emperor, is a disease which only gold can cure; the other, a fierce religious fanaticism which up to date nothing has cured.

By the side of the glorious name of Columbus and the new world stands the dark and bloody name of Torquemada and the inquisition. Both men and both deeds were indorsed by the same throne. The nation just released from seven hundred years of Moslem rule had become Moslem, not in faith but in heart. It had kept its religion not for love of God but for hatred of the Moor, and it learned to surpass him in rapacity and fanaticism. A thirst for gold and a thirst for the blood of the heretic were the seeds of death in that body politic. Never did nation more clearly prove that the love of money is a root of all kinds of evil. Bloodthirsty soldier and bigoted priest vied with each other to do their best—that is, their worst. Each helped the other to heal himself with the gold cure, the only rivalry being which should take the larger doses of the medicine.

Gold, gold.

From Cuba in 1519 sailed the expedition under Cortez that conquered Mexico; from Cuba in 1539 sailed the expedition under De Soto that explored Florida, penetrated the Mississippi basin to the site of St. Louis, and left the body of its intrepid leader buried on the banks of the great river he had discovered. Thus by hardihood and daring it was that a nation with a paganized form of Christianity and a Moslemized heart—a nation that spurned the great Reformation and held on to and still holds on to bigotry and rapacity—was the first to impress itself upon the

Western world. Not until January 1, 1899, was its flag hauled down and withdrawn forever from these shores. CARTER.

What did the departing nation leave as its legacy to the new world? We would be just and fair, but we must say that, had it done its duty, we should not to-day be surveying its late possessions as destitute mission fields. Spain's legacy.

Spain has left us a language of great richness and sonorous melody; wonderfully adapted to all the forms of polite compliment, diplomatic indirection, and superficial noncommitment, but poor and weak in the elevated speech of spiritual worship and the plain words of truth-telling. It is a language in which all holy names and things are dishonored and dragged down to the low level of things common and profane. The beggar in the street is *Jesus*, the criminal in the jail is *Salvador* (Saviour), a dirty street in the city is *Espiritu Santo* (Holy Spirit), anything from a low dive to a stately church is *Santisima Trinidad* (Holy Trinity). The terminology of the pure things of heaven is put upon the unclean things of earth. All high things are degraded, all pure things are defiled. All moral ideas are confused, all moral values are debased, and all moral standards are overturned. Language.

She left a religion without morals, a religion of pageant, ceremonial, and procession; of sensuous forms, of tinseled, tawdry images, lying wonders and profane fables; she sealed up the fountain of life and denied to the people the word of life—the Holy Book of God. She left a priesthood that arrogantly claimed an absolute monopoly of the grace of God, and to be the sole agents of heaven to open the gates of salvation—a priesthood ignorant, arrogant, tyrannical, that turned the sacraments into simony, marriage into concubinage, and gave to the poor a bone pit for a grave in a corner of the consecrated cemetery. What good fruit could grow on such a corrupt tree? It was fitting that the sun of the twentieth century should not shine upon the political power that upheld it in the new world. Religion.

At Jamestown, Va., in 1607, on the site of a Spanish colony planted and abandoned eighty years before, and at Plymouth, Mass., in 1620, another nationality planted itself. This newcomer sought a home rather than glory and gold. Jamestown planted the seed of representative government and equality before the law. Plymouth stood for the right to worship God according to the dictates of the conscience. This new man brought not the Another race.

CARTER.

crucifix as the symbol of his faith, but the Word of God as the embodiment of it. He built churches, but not altars; he bowed down to Almighty God and confessed his sins, but crouched at no confessional box and knew no priest. He planted in the new soil the seed of civil and religious liberty. He guarded it with love and watered it with his blood. He loved fair play, common honesty, and a chance for every man. God has spread him abroad a mighty people. From a bare foothold on the rocky coast he has passed across mountain range, over wide prairie, along great rivers and inland seas till he has dominion from ocean to ocean, and, pausing not, God has led him out to the island of the sea. All his important acquired territory he obtained from Roman Catholic countries. It has been given to our great Protestant Republic to dismiss two Roman Catholic powers from the Western world. The futile attempt to set up an empire on our Southern border by the blessing of the Pope and the arms of Napoleon III. proved abortive because the United States entered its caveat. The events that sent the last bigoted Old World papal power out of the Western world are still fresh in our minds. Cuba yet quivers with the reverberations of Santiago.

'For such a time as this.''

A people who has never bowed down to monarch nor pope and that, please God, never will, comes into the ascendant and takes the banner of leadership. What does it mean? He taketh down one and setteth up another. That which is old and ready to perish vanisheth away. Jesus Christ said: "The truth shall make you free." A people with the truth moves to the front. We open the Book of Truth, we proclaim liberty to the captive, the opening of the doors to them that are bound, the acceptable year of the Lord. We move forward to our work as they who are appointed to build up old wastes, to repair the desolations of many generations. The call of God comes not now by Urim and Thummim, but by the unfolding of his providence before the eye of faith and the heart of love, by the written word in the Book: "If ye love me, keep my commandments;" "Go ye into all the world." If God calls the nation and thrusts it out, much more he calls his Church. What have we done in the Spanish-speaking world, what are we doing, what are the prospects?

In the mind and heart of our beloved senior bishop, our Mexican mission had its organic beginning as aggressive foreign missionary work. Once when reminded of this he modestly said that

all that he had done was to hold the Church up to the support of the mission. Far more than that he has done. He has held the mission up to the support of heaven; he has carried the missionaries ever in his heart as he ever carried the mission accounts in his private ledger. He ceased not for years to visit the field, and day and night to plan and pray for the wise planting and sound growth of the work. He secured in this city the first thousand dollars given for that field, the first superintendent he appointed from the Louisiana Conference; the first lady teacher went from this city. The first Methodist property ever owned in Mexico was bought by him. Our first Mexican preacher, Alejo Hernandez, a man strangely brought to God and Methodism in 1870, was sent by him in 1873 to our first Mexican congregation in the City of Mexico. The man who preached the first Protestant sermon in the city, Sostenes Juarez, joined himself to Bishop Keener and Methodism in 1873. Both Hernandez and Juarez began to preach the gospel, led thereto by the Spirit, without ecclesiastical calling or help. Both became faithful Methodist itinerants and died in active service. When such men, thus called of God and at work, are found, it is wise to second the call and aid the work. From small beginnings the mission has had a great growth and has spread over the whole republic. But it was almost a forlorn hope that confronted the bishop on his first arrival at the capital, as shown in his own graphic words, written on the occasion of his second visit: "I could not but call to mind how heavy my heart was three years ago just before the purchase of this property, how impossible it seemed to do anything with these *mañana* people." But when he saw the assembled congregation and caught the beaming face of Juarez in the pulpit as he moved up the aisle he said: "I felt a thrill of prayer and gratitude shoot through my frame." Twenty-eight years have passed since that beginning, and evangelical missions have spread over all the country and Protestantism claims thirty thousand members and adherents. Southern Methodism has kept all the time in the lead. The dedication of our beautiful new church a few weeks ago was a great event. Lawyers, business men, and a member of the Mexican Congress were in the audience, and a great throng filled the beautiful new temple. We are sure a thrill of gratitude and prayer shot through our venerable bishop's heart as he read the glowing account.

CARTER.

Mexico.

Bishop Keener, Hernandez, and Juarez.

CARTER.

Cuba.

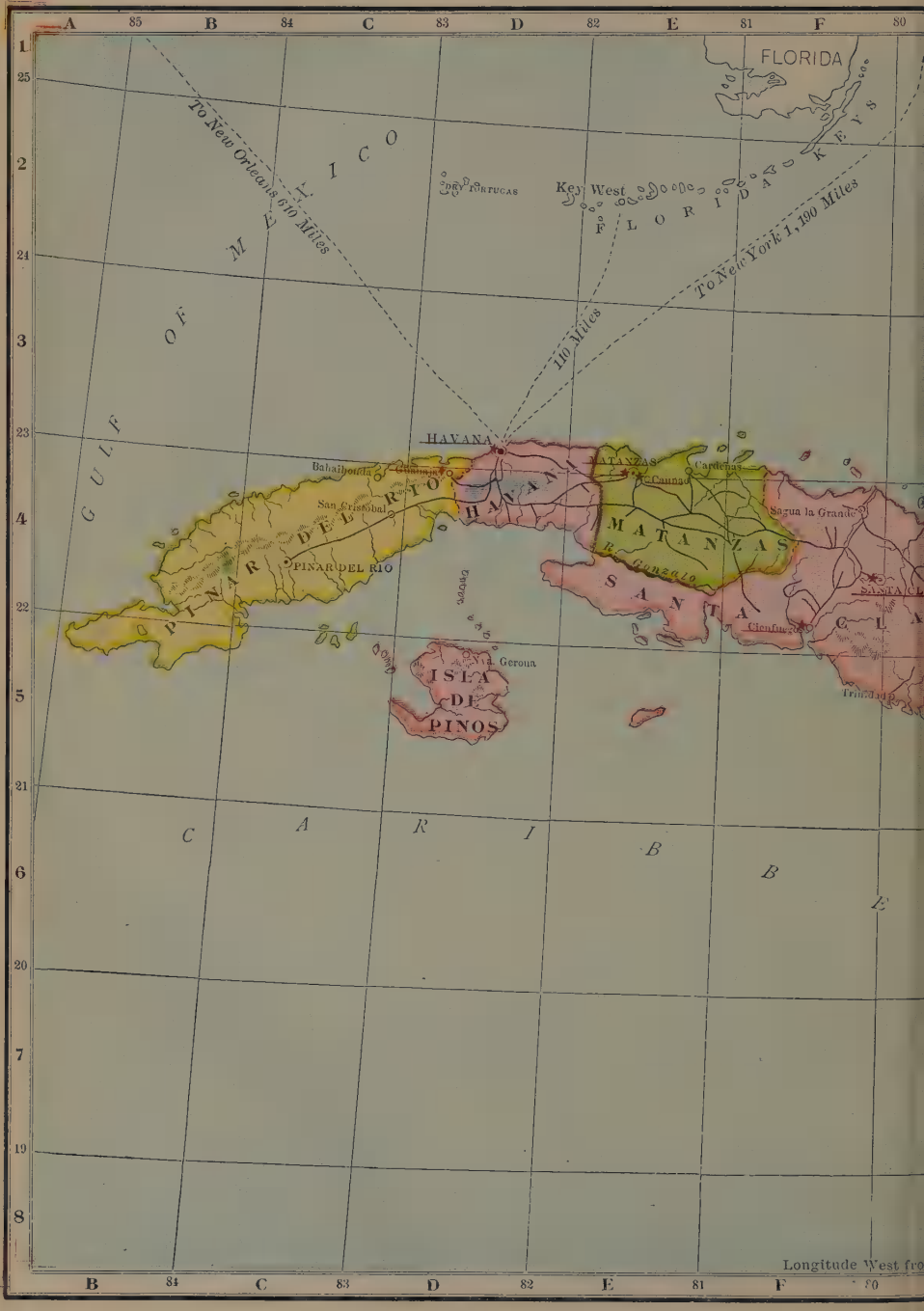
Now a word for Cuba. "Cuba libre" is an accomplished fact, and the fact is due to the United States. Civil and religious liberty, representative government, equality before the law, a speedy trial for the accused, the right of *habeas corpus*, local self-government, public free schools, and municipal sanitation are already the first fruits of the new era. Politics, foreign relations, racial differences may delay matters; but Cuba is free, and will take her place, as she deserves to, with the nations of the earth.

Before the yellow flag of Spain was furled our youngest bishop and the missionary were on her shores to enlarge, organize, and push the gospel campaign. Protestantism, with the lowering of that flag, came from behind closed doors and screened windows where the Roman Catholic state religion had forced it to live. It is no longer merely tolerated, but walks abroad and breathes the free air of heaven, and may build its temples and unfurl its banners anywhere from Cape Maysi to Cape San Antonio, with none to molest or make it afraid. We are greatly needed, and the whole land lies open before us. There is not a city or town where we cannot get a hearing and gather a congregation. Romanism's failure stands self-confessed and patent. A recent writer has remarked on the "vacuity of the religious sense" among the Cubans. Indeed, it seems almost dead. A member of the present Constitutional Convention said in debate in that body that "as regards religion the Cubans are the most indifferent people in the world." There is an utter absence of fanaticism. Every error and *ism* finds its advocate and followers, a flood of corrupt and vile literature flows through the public mind, the sense of reverence is gone, the Sabbath never existed, no lofty standard of pure morality embodied in literature or incarnate in man holds a place in the public esteem. The foundations of truth and common honesty have been destroyed. In all the small affairs of life the attitude is delay, suspicion, distrust. In larger matters it is delay to study the ulterior motives and bearing of every proposition, for no man is credited with being entirely ingenuous and honest.

No religion.

Into this amorphous body of drifting opinion, superstitions, Roman paganism, and sin, what solvent shall be cast that the precipitate of truth and honesty in national and private life may be produced? God's Word. That which has been hid from Cuba from the beginning must be uncovered. She must learn that re-

The need.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Bahaihonda
San Cristobal
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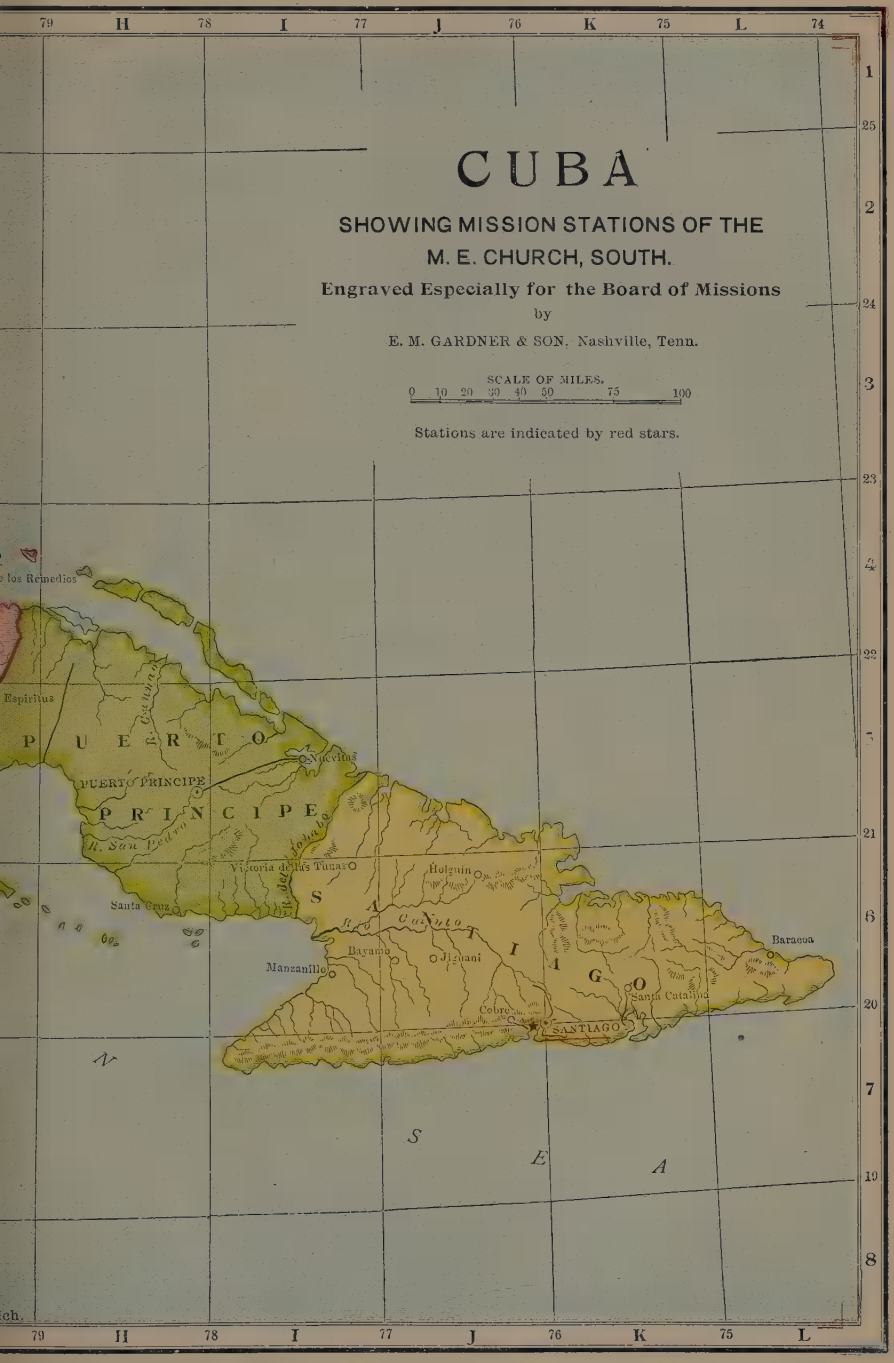
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CUBA
SHOWING MISSION STATIONS OF THE
M. E. CHURCH, SOUTH.
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SCALE OF MILES.
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Stations are indicated by red stars.
los Reinedios
Espiritus
P U E R T O
PUERTO PRINCIPE
P R I N C I P E
R. San Pedro
R. Sabanalamar
R. Cauto
Nuevitas
Victoria de las Tunas
Holguin
Santa Cruz
Baracoa
Manzanillo
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ligion lies not in sacerdotalism and salvation is not in the hand of a priest. The wisdom that has been hidden from the ages must be made to shine forth, and in its light Cuba will walk, bringing forth fruit unto righteousness. "Pray ye the Lord of the harvest, that he will send forth laborers into his harvest." CARTER.

III. BRAZIL.

EVANGELISTIC WORK IN THE FOREIGN MISSION FIELD.

REV. J. W. TARBOUX, D.D.

A WISE understanding of this subject is of unspeakable importance to the Christian Church. Much time and strength have been wasted in useless discussions; and considerable want of harmony and some friction have resulted from the very different, if not contradictory, opinions held by members of the home Churches and of the missionary forces in the field.

Limiting the evangelistic work to a very narrow range, some would discard every agency that does not clearly come within the limits that they themselves have established. To these, all work done outside of their narrow range is a useless and even sinful waste of time and strength and money. If they do not openly oppose, they at least look coldly and discouragingly upon all efforts that do not agree with their definition of evangelistic work. Thus the harmonious, symmetrical, and general movement of the Church of Christ is rendered almost impossible. May God give his divine illumination upon this very important occasion, and enable the members and ministers of the Methodist Episcopal Church, South, to see eye to eye upon this great subject of missionary work!

Place and scope.

I. "Go ye into all the world, and preach the gospel to every creature." "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." These words of our Lord define the work his Church has to do. The great duty of the Church of Jesus Christ is to evangelize the world. The evangelistic work is not one of several or many departments of Church work, even though placed in the front rank; it is *the* work of the Church. This is the end of the Church; everything else must be considered as means unto this end. But after this is said and accepted, it be-

comes necessary to define clearly what is meant by the evangelization of the world. Can it mean the rapid and superficial announcing of the gospel through a country, whether the people are converted or not? Can it mean the preaching of the gospel to one generation without providing for the holding of the ground won and the conserving of the rising generation in the faith and virtues of the parents? TARBOUX.

The evangelization of the world, it appears to me, demands the conversion of the individual and the holding and developing of the individual for Christ, the conversion of a people and the holding and developing of this people for Christ, the conversion of one generation and the holding and developing of this generation and the next for the Lord our Saviour.

If the great commission means less than this, then it provides for its own defeat. The Church in this case would be as a small army of invasion entering into a country without any idea of taking permanent possession, but simply of passing rapidly through, doing such deeds of heroism as might be possible on its hasty march. In its rear would spring anew enemies that were thought to be conquered, and the evangelistic forces would have to return on their march, forever repeating work that would never remain done. The great commission.

On the contrary, has not God promised the world to his Son? is not the Christian Church like the children of Israel entering the land of Canaan, not to pass rapidly through it, but to take possession in the name of the Lord, and dwell in the land, building homes and cities for themselves and their children's children, unto many generations?

Does not the great commission, taken along with other teachings of our Lord and the sure word of prophecy, indicate that the Lord has committed to his Church the spiritual conquest of the whole world?

"Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession." "And I, if I be lifted up, will draw all men to me." "He shall see of the travail of his soul, and shall be satisfied." "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." "Blessed are the meek: for they shall inherit the earth." Is not the whole world the "promised land of Canaan" to the spiritual Israel, the Church of Jesus Christ?

If so, the duty of the Church of Christ toward China and Brazil

TARBOUX.

Meaning of the word.

is not only to try to so preach Christ to the Chinese and Brazilians of to-day as to win their hearts to the Saviour, but also as far as possible to help to provide all the means and agencies, Christian pastors, schools, teachers, hospitals, physicians, statesmen, etc., that the future generations of Chinese and Brazilians may be brought up in the nurture and admonition of the Lord.

From these considerations we come to the following conclusion: that whatever aids in *winning* and *holding* the world for Christ is an evangelistic agency, and must be cheerfully, reverently, and persistently employed.

If this, our conclusion, is correct, we can say dogmatically that the only work the Church has to do is *the evangelistic work*, for in it is included every agency, every influence, every power, every means, every plan that can be used in conquering the world for Christ.

We can say, farther, that every consecrated teacher, or colporteur, or physician, or nurse, or even servant, who labors in his sphere for the conversion of the world to Christ, is as truly an evangelist as the pioneer preacher. The apparent results of one work may be different from those of another, but the Captain of our salvation has assured us that his favor and his rewards will be not according to rank nor results, but according to faithful service. There is great reason for these truths being emphasized and remembered.

Some missionaries think that there is no true missionary work but that of the active pioneer preacher; they become restless if called to any other sphere of action; some even speak of refusing to do such and such work if placed upon them. Do they not labor under a radical mistake? Are not all the soldiers and their work equally necessary to the final result: those that watch behind fortress walls, and those who drill the raw recruits in safe retreats, and those who prepare and guard ammunition and commissary trains in the rear, as well as those who form the advance guard on picket outposts or dangerous sallies?

Agencies.

II. Treating of the agencies in evangelistic work according to the above definition, we are led to divide them into aggressive and conservative forces, remembering, however, that the aggressive forces have always conservative tendencies, and the conservative forces very often large aggressive opportunities. For this reason it is difficult to make a classification that will adapt itself to every

mission field. An agency that is almost entirely conservative in one field may be positively aggressive in another. TARBOUX.

The chief agencies may be mentioned as follows: The pioneer preacher, the press and Christian literature, the colporteur and Bible woman, the organized Church and pastor, the school and Christian teacher, the hospital and Christian physician.

Undoubtedly the pioneer preacher occupies the first rank among the evangelistic forces. He is *par excellence* the aggressive agency of the Church. And yet to be successful he must be accompanied by several of the other agencies, and at times combine them in his own person. The herald of the cross has at times to be not only preacher, but printer and colporteur, teacher and physician, in order to gain an entrance among the people to whom he is sent. And we think he not only has the right but is in duty bound to lay hold of any and all means necessary to gain the attention of the people and enable him to successfully deliver his divine message. **The preacher first.**

The press and Christian literature, and the colporteur and Bible woman, we would place among the aggressive evangelistic agencies in the order in which they are presented. The organized Church and pastor, the school and teacher, the hospital and physician we would name as the conservative evangelistic forces, recognizing, however, that they too, within their sphere of action, are and must be active aggressive agencies. The evident design of our subject, however, is to limit us to the work of the pioneer evangelistic preacher. **Other forces.**

III. We will, therefore, attempt to describe what would be an ideal plan of pioneer evangelistic work in the foreign mission field. We must have two ministers prepared in every way to preach clearly, simply, but with divine power, the gospel message in the language of the people.

We must have also four devoted men, laymen or ministers, prepared to sing sweetly and touchingly in quartet the songs of Zion. **Sweet singers.**

There must be one or two colporteurs to accompany the pioneer band. These men must have from the Christian press Bibles, hymn books, tracts, and Christian literature to sell and distribute freely and abundantly among the people. They must be furnished with the means and facilities for traveling from place to place, and of stopping in any place as long as is judged necessary **An ideal plan.**

TARBOUX. to fully and faithfully present the gospel message and test the hearts of the people.

As they go from village to village, from town to town, from city to city, and souls are converted to Jesus, the Church must be prepared to establish churches and schools, and to send up from the rear pastors and teachers and Bible women that the sons and daughters born unto God may be nourished and brought up wisely in the way of the Lord.

The pioneer band, however, must not be diverted from its work nor its effective forces weakened to furnish pastors and teachers to the small Churches that are organized along the line of march.

These eight pioneer workers must have their homes in the same place, that, on their return from one campaign to rest, they may together plan and prepare and pray for the next campaign. They must be chosen men of God, without fear and full of the Holy Ghost, each one with special gifts for his special work.

What would come of it?

Put a few such devoted bands at work in Brazil or Mexico or Cuba, or even in China or Japan, and the devil would be driven to despair, for revival fires would soon be kindled in many parts of the land, that neither men nor devils would be able to put out.

Two men working together have many times more influence and power than one working alone. Eight men working together, of one mind and one heart, in the way indicated, would exert an influence hundreds of times greater than one man by himself, who has almost to exhaust himself in his lonely effort to keep up his own spiritual warmth and aggressiveness.

In the little land of Palestine and among their own people Jesus thought it wise to send out his preachers two by two. But the modern Church of the nineteenth century sends a man alone to the backwoods of Brazil, or to the million-peopled centers of the East, and is surprised that great results are not achieved.

Concentration needed.

The almost universal method of mission work has been to scatter the mission band as largely as possible over the territory to be evangelized, placing one here and another there in the towns and cities, many persons considering it to be a grave error to put more than one man in the same place. Of course it would be a grave error if they were placed in one town or city there to remain and stagnate. But treating of the active, pioneer, evangelistic work in the mission field, could not six or eight men do more effective work in the way suggested than by the same men

widely separated, working according to the old methods? This much we can say, that some efforts made on a small scale and in a very imperfect way in the Brazil Mission lead us to think that very gracious results may be accomplished by such bands of workers. TARBOUX.

But whichever may be the mission field, and whatever may be the method of work employed, the pioneer workers ought never to allow the converts to be satisfied or deceived by a simple change of ideas or beliefs: they must press them on and guide them to an intelligent comprehension of experimental religion and the witness of the Holy Ghost, and work and pray with them until, under a deep sense of their lost condition through sin, they lay hold of Christ as their blessed friend and Saviour, and can rise up and give glad testimony to what God has done in their souls. One such overjoyed convert can tell the glad story of salvation better than any half dozen foreign preachers.

As to the proportion of workers to be engaged in the different departments of evangelistic work, it is impossible to establish any positive rule. We may advance the following general principle: that in the departments of literature, the organizing and conducting of Churches, schools, hospitals, etc., there should be engaged a sufficient number of workers to conserve all that is gained by the pioneer bands, and also to prepare workers and materials for the ever-enlarging evangelistic work of the future. Distribution of workers.

If small results accompany the pioneer movement, there will be small demand for other workers; if widespread revivals should result, then the army of occupation would have to be correspondingly large. And yet, let it be said here, there can be no iron-bound rule or idea as to the pioneer evangelistic agency. In one land it may be the quivering voice of the street preacher; in another the patience and kindness and thoroughness of the Christian teacher, who works only within the four walls of his schoolroom; or, in still another, the skillful surgeon's knife, that is guided in its every movement by a prayer that the heart of the patient may be opened to the Great Physician of souls. As soon, however, as the entering wedge makes an opening, the need of the evangelist is felt.

On the opening of any mission field, or at least in the first few years of its existence, from the nature of the case, the outlay of men and money on the side of the more conservative evangelistic force may seem to be out of proportion to the outlay on the

TARBOUX.

side of the more aggressive forces, but the ratio ought to change as the years go by. The same school that teaches ten children from one county may teach hundreds in the future gathered from several States. The same press that publishes a few thousand humble pages in the beginning may publish hundreds of thousands in the future.

Pioneering work.

From the very beginning of evangelistic work in a foreign field arrangements should be made to provide well-qualified native evangelists and pastors for the future. The need for these native preachers is so clear that no argument is called for here.

But how shall they be found and prepared? A few may be found among adult converts, but they will be rather makeshifts for the present emergency than men prepared for the future demands of the Church.

The Church is forced to look to the little ones, and she must provide schools and teachers for them. If the native converts are not able to establish and direct these schools for themselves, then the Mother Church is in duty bound to take the matter in hand. She must see that a sound Christian education is given to the children, or else lose her hold on future generations. The Christian school work of to-day is the evangelistic work projected into the future.

IV. Let us look in conclusion at the results of evangelistic work in foreign mission fields.

What are the results? It is not our purpose to bring to your attention on this occasion any special row of figures. Many souls have been converted, possibly more in the foreign field in proportion to the men and money employed than in the home lands. Many souls have been saved, precious souls, immortal souls, souls for whom Jesus died; every one of whom, to the eternal and infinite Father of Spirits, is worth more than all the silver and gold that he has treasured up in the granite chambers of this round world. In Brazil alone, as the result of twenty-five years of work and expenditure, there were reported this year some three thousand Church members.

What has been done?

Suppose that only one-half of them are true spiritual children of the Lord God Almighty, and then what have we? One thousand five hundred priceless gems that will shine forever in the crown of our Saviour's heavenly rejoicings, one thousand five hundred living stones in the foundations of the moral and spir-

itual edifice that God is building in this world for the honor of his name and the refuge of his people. TARBOUX.

What may not infinite wisdom and power and grace do with these immortal, redeemed, sanctified souls in the future history of Brazil and the endless ages of the heavenly world? In every soul saved there are infinite, because eternal, possibilities.

But is this all? Suppose as the result of all the labors and expenditures and suffering in all the mission fields there was not a single saved soul to rejoice over, would the Church have reason to count her labors all lost? Would the blessed consciousness of having tried to obey the Lord Jesus be nothing? Would the voice of the Master saying to his faithful, though unsuccessful, Church, though bringing no sheaves, "Well done, good and faithful servant, enter thou into the joy of thy Lord, for faithfully hast thou wrought without the encouragement of success," would this voice of approval be nothing?

Would it be nothing that on this, the grandest arena for the trying and developing of human souls, God had raised up and perfected such heroic and royal sons as Livingstone and Morrison, Carey and Judson, Moffat and Brainerd, and a host of others who, by the very difficulties and dangers, sacrifices and self-denials of the foreign mission work, had the human eliminated and the divine more and more fully grafted into their lives and spirits even in this world, and were thus fitted for higher deeds in the heavenly world? Benefits to the missionaries.

The labors and sufferings of the Christian Church during the last one hundred years have enriched the world forever, and even increased the treasures of heaven.

May God only grant that the blessed opportunities of giving and laboring and even suffering in this great and divine cause may be continued to us and our children, until the royal household of heaven be complete, and the soul of our dear Redeemer fully satisfied!

BRAZIL: A SURVEY OF THE FIELD.

REV. E. A. TILLY.

Of the American states or republics (whether north, central, or south), Brazil is the largest in extent of territory, and is situated in the great eastern angle of South America, between latitude 4° 30′ N. and 33° 40′ S., and longitude 34° 49′ and 72° W. Its greatest length is 2,600 miles, its greatest breadth 2,500, with a seaboard of about 4,000 miles, and an area of 3,288,110 square miles.

Territory.

This vast territory, larger than the United States and almost as great in extent as all Europe, is bounded on the north by Colombia, Venezuela, and the Guianas (British, French, and Dutch); washed on the east by the Atlantic ocean; while the Spanish republics of Uruguay and the Argentine, Paraguay, Bolivia, Peru, and Ecuador lie to the south and west.

The country takes its name from a kind of wood (native to the West Indies and Brazil) used for dyeing purposes, and not the wood from the country, as is often affirmed. Chaucer, before the discovery of Brazil, May 3, 1500, by the Portuguese Admiral Pedro de Cebral, wrote: "Him nedeth not his colour for to dien with Brasil, ne with grain of Portingal."

The surface of the country with respect to elevation is divided into (1) the higher region (embracing plateaus, ridges, valleys, etc.) south of the fifth parallel of latitude, and (2) the lowland plain of the Amazon, extending inland to the base of the Andes.

The most prominent of the mountains are Mantiqueira, Vertentes, Espinhaco, and Serra do Mar. Of rivers, we mention the Amazon ("the Mediterranean of South America, the largest stream of the globe, affording, with its tributaries, free navigation over not less than 30,000 miles within Brazilian territory"), Tocantine, Turyassu, Maranhoo, Paranahyba, Sao Francisco, Paraguassu, Rio Doce, Parahyba do Sul, Parana, and Paraguay.

Products.

Brazil is possibly the richest country in the world in natural resources. The following gems are to be found: Diamonds, emeralds, sapphire, rubies, topazes, beryls, tourmalines (black, blue, and green), amethysts. Garnets are also found, but of inferior quality. Of the more useful minerals to be had in abundance, we mention coal, sulphur, saltpeter, salt, gold, silver, copper, magnesia, galena (lead), and iron.

A great variety of climate is to be expected in a country so

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20
GOYAZ
Rio Paranahiba
Rio Grande
MINAS GERAES
Rio São Francisco
ESPIRITO SANTO
SÃO PAULO
Rio Tietê
Rio Parana
OCEAN
To New York 6,234 Miles.
Valença
Poxim
Porto Seguro
Porto Alegre
Linhares
Novo Almeida
VICTORIA
Isabel
Anchieta
Iberaba
S. Sacramento
Pitanguy
BELLO HORIZONTE
Sabara
Para
Itabiro do Matto Dentro
Saude
Manhuassu
Cachoeira
Bambuhy
Ouro Preto
Ponte Nova
Sta. Luzia
Itaverava
Oliveira
Queluz
Lubimbo
Passos
Franca
Batataes
Campo Bello
Bom Successo
Barbacena
Ubá
Rodeiro
Cataguazes
Pomba
Padua
Ribeirão Preto
Jaboticabal
Mocóca
Alfenas
Lavras
Varginha
Campenha
Turvo
Palmyra
Rio Preto
Sta. Clara
S. Sebastião
Luiz de Fora
Porto Novo da Cunha
Parahyba do Sul
Carangola
S. João da Barra
Campos
Araraquara
Descalvado
Carlos do Piulhy
Jahú
Dous Corregos
Rio Claro
Limeira
Piracicaba
Sta. Barbara
Campinas
Jundiahy
Botucatu
Rio das Pedras
Capivary
Casa Branca
Caldas
Jono da Boa Vista
Pirassununga
Mogy-mirim
Espo Sto. do Pinhal
Itapira
Serra Negra
Amparo
Pinhalzinho
Bragança
Atibaia
Baependy
Pouso Alto
Christina
S. Bento
Barra Mansa
Bananal
Itaguahy
Parahyba
Guaratinguetá
Taubaté
Cabo Frio
Macahe
Therezopolis
Mangaratiba
Marica
Rio de Janeiro

EASTERN
BRAZIL
SHOWING MISSION STATIONS OF THE
M. E. CHURCH, SOUTH.
Engraved Especially for the Board of Missions
by
E. M. GARDNER & SON, Nashville, Tenn.
SCALE OF MILES.
0 25 50 100 200 300 400 500
Stations are indicated by red stars.
CURITIBO
Marrates
DESTERRO
V. Novo
RIO GRANDE
DO SUL
PORTO ALEGRE
SANTA CATHARINA
PARANA
ATLANTIC
OCEAN
CARIBBEAN SEA
Caracas
Georgetown
Paramaribo
Cayenne
VENEZUELA
GUIANA
COLOMBIA
Bogota
Quito
ECUADOR
Para
Amazon R.
BRAZIL
PERU
BOLIVIA
Lima
Sucre
Rio Janeiro
PARAGUAY
Asuncion
CHILI
ARGENTINA
URUGUAY
Santiago
Buenos Ayres
Montevideo
PACIFIC OCEAN
ATLANTIC OCEAN
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1 50 2 Longitude 45 West from 3 Greenwich 40 4

extensive, with so diversified a surface. In the northern low- TILLY.
lands the heat is the greatest, the year being divided into wet and dry seasons. In the central and southern highlands a greater variety in the seasons and climates is found, while to the south, beyond the tropics, a zone is reached in which the four seasons are marked. In the extreme north the temperature ranges from 85 degrees to 75 degrees, in the section of Rio de Janeiro, from 80 degrees to 65 degrees; while in the extreme southern States, from 75 degrees to 50 degrees. The east, northeast, and southeast trade winds prevail, according to the season, and contribute much to making Brazil a delightful country in which to live. The country is generally healthy. In many of the seacoast towns and cities, and in some inland localities, yellow fever epidemics have been experienced.

Climate and vegetation.

The vegetation is luxuriant beyond description. In the forest of Brazil you find every species of useful and ornamental wood. The ibiripitanga, or Brazil wood, is the most valuable of all, yielding a fine red dye. It is both hard and heavy, and is susceptible of a very high and beautiful polish. The caoutchouc tree furnishes large quantities of gum. The export of this produce alone averages a value of at least $10,000,000 a year.

The fruits are numerous and excellent, such as the banana, pineapple, mango, custard apple, guava, and various kinds of melons and nuts.

While the agricultural products are great, the number of farmers, compared with the extent of the soil, show that only one acre in every one hundred and eighty is under cultivation. The chief products of the country are coffee, sugar, cotton, manioc (cassava flour), tobacco, rice, maize, fruits, and spices.

The varieties of animal life are more numerous, perhaps, than in any other region in the world. No less immense is the variety of birds, and these are celebrated for the beauty of their plumage.

In the year 1499 Vicente Yañez Pincon, a companion of Columbus, described land near Cape St. Augustine, and took possession of the country in the name of the Spanish government. The following year Pedro Alvarez Cabral, the Portuguese commander, appointed by his monarch to follow the course of Vasco de Gama in the East, was driven by adverse winds so far from his track that he reached the Brazilian coast on the 24th of April, and anchored in the Porto Seguro (16° S. latitude) on Good Friday. On Easter Day an altar was erected, and mass was cele-

Early history.

LLY.

brated in the presence of the natives, the country was declared an appanage of Portugal, and a stone cross erected in commemoration of the event.

In the sixteenth and seventeenth centuries both the French and Dutch attempted, time after time, to get a footing in Brazil, but signally failed. But for the treacherous dealings of Nicolas Durand de Villeganon toward the Huguenots, Brazil might have become a Protestant power. From 1578 to 1640 the country was an appanage of Spain. In 1640 Brazil was restored to the Portuguese crown. As early as 1789, because of the successful revolution of the English colonies in North America, the educated youth of the state of Minas made an attempt to throw off the Portuguese yoke—a cavalry officer, Silva Xavier, nicknamed Tiradientes (tooth-drawer), being the chief conspirator. The plot being discovered, the conspirators were banished to Africa, and Tiradientes, the leader, was hanged. Just one hundred years after his death the republic of the United States of Brazil was born. Brazil is the only instance of a colony becoming the seat of the government of its own mother country. Napoleon having resolved on the invasion and conquest of Portugal, Don Joan VI. decided to take refuge in Brazil, where he arrived on the 7th of March, 1807. The independence of Brazil was declared on the 7th of September, 1822. Dom Pedro II. was proclaimed Emperor on the 23d of July, 1840. The 13th of May, 1887, registers the freeing of the slaves, and the 15th of November, 1889, the proclaiming of the republic. Dom Pedro II. was a great and good ruler, a hard student, liberal in all his ideas, and a true republican at heart. But for his gracious reign of nearly a half century the wonderful reforms of the past decade would have been impossible. The Church of Rome has been the one barrier to progress and development in Brazil.

Settlement.

The present population of the country is about 17,000,000, of which number 2,500,000 are foreigners—principally Italians and Germans. The language spoken is Portuguese. The Brazilian is proud, but kind and courteous. In hospitality he measures up to the proverbial "Southerner." The great mass of the people are ignorant, only twenty per cent being able to read or write. Ignorance, superstition, and vice stalk abroad in the land. The thinking ones attribute this sad state of affairs to Rome, and are working great reforms in spite of the keenest opposition on the part of the Church. The first great reform was the separation of

Population.

the Church and State, followed by the secularization of cemeteries and the adopting of the civil marriage. At the present time the cry on every hand is for "more light," and the next legislative reform will be toward educating the masses. In a few of the States already a good public school system has been adopted. The priest still wields great influence, but his power is virtually broken. But for him there would be little or no opposition to the gospel as proclaimed by the evangelical Church. I no longer regard Rome as our greatest enemy. A false philosophy, together with all the blighting "isms" of the day, and a lewd, lecherous, and lascivious literature—these are the enemies against which we have to contend, and they but add fuel to the fire kindled by four hundred years of loose and erroneous teachings on the part of Rome in regard to sin. The condition of affairs in Brazil demands aggressive work by the home Church. First of all, the gospel must be preached in its purity and simplicity, our educational and publishing plants strengthened, and a wholesome and religious literature created.

TILLY.

Religion.

For nearly a century the Protestant Church almost entirely neglected this great and inviting field. However, in 1835, American Methodism sent out Fountain E. Pitts to explore the country. He made a most flattering report, and a mission was projected. In March of 1836 Justin Spaulding was appointed to this field. The following year the mission was strengthened by the appointment of D. P. Kidder. A few years later the work, because of the unfortunate state of affairs at home, was given up. Bishop Galloway, in commenting on this bit of history, laconically says: "The field was unwisely abandoned."

Protestantism.

The work of Pitts, Spaulding, and Kidder was not in vain, nor did it go unnoticed. "The Methodist and the Catholic" is the title of a work written by a priest at that time to expose the supposed errors and evil effects of the doctrine taught by the Methodists.

In 1875 Rev. Julius E. Newman, a former member of the Alabama Conference, and residing in Brazil, was recognized by the Board of Missions of the M. E. Church, South, as a missionary of said Church in Brazil, and in December, 1875, Rev. J. J. Ransom, of the Tennessee Conference, was sent to join him, arriving in Rio de Janeiro February 2, 1876.

Beginning of our work.

The Brazil Mission Conference was organized by Bishop J. C. Granbery in 1886, with three preachers: Revs. James L. Ken-

TILLY.

nedy, J. W. Tarboux, and H. C. Tucker. For the first fourteen years, up to August, 1889, the net average increase in membership in the Church annually was nineteen. During the past twelve years the average increase has been two hundred and twenty-eight. Last year the net increase was four hundred and twenty-nine.

That a more comprehensive idea may be formed of the present condition of our work in Brazil, I give the following statistics: Foreign workers—married missionaries, male, 10; single, 2; married missionaries, female, 10; single missionaries (representative of the W. B. F. M.), female, 12. Total, 34. Districts, 5; circuits, stations, and missions, 32. Native workers: Traveling preachers, 14; local preachers, 9. Total, 23. Members, 2,785; increase, 429; Sunday schools, 46; teachers, 155; scholars, 1,694; Epworth Leagues, 3; members, 217. Boarding schools, 4; day schools, 7. Self-supporting Churches, 7; collected last year for the support of the ministry, $4,458.87; bishops' fund, $19; missions, $668.66; Church Extension, $91.70; American Bible Society, $79.53; Twentieth Century Fund, $4,839.76; other purposes, $6,670.38. Total, $16,827.90. The per capita contribution of the Brazil Conference is $6.04.

Statistics 1900.

These facts delight the heart, and beget within us a larger faith as to the future triumph of the gospel in "The Land of the Southern Cross." We are optimists and believe in the inherent power of the gospel, not only to save the individual from ignorance, superstition, and vice, but to enlighten and quicken the entire nation and people with respect to their mission and destiny in the sisterhood of the States.

The problems that present themselves are simple and not difficult of solution. Eighty per cent of the people are unable to read and write—the problem of ignorance.

On the part of the State there is a great movement in favor of public instruction, so great that within the life of the republic, twelve years, five per cent of the people have been led "from darkness to light." I attribute this marvelous work largely to the evangelical influence brought to bear on the leaders of the State and to the educational work of our several Protestant schools and colleges. We should see to it that the Granbery College, founded for the education of a native ministry, be materially strengthened—endowed, if possible; that the several schools and colleges of the Woman's Board of Foreign Missions

Present tendencies.

be better equipped for the work now in hand; that our publishing plant in Rio be enlarged and placed on a firm financial basis, and that a wholesome and clean literature be given to the people. In this great work of enlightenment we have strong allies in the American and the British and Foreign Bible Societies. TILLY.

The problem of unbelief may be presented in three words, superstition, Rome, sin; and for its solution we have but one remedy to offer, the faithful preaching of the gospel. There is a readiness on the part of the Brazilian people to hear the truth as it is in Christ; and if this same spirit of readiness to send to them the gospel be found in us, "a nation may be born unto God in a day."

I close this paper with the wise words of our presiding Bishop Hendrix: "The brethren agree with me that the time has come to fortify, and that to build colleges is to erect fortifications. They see, too, that a Church is no stronger than its institutions of learning. They are building for the future in the great republic of the United States of Brazil. With a field of labor in a country larger than the United States of North America, with a people comparatively friendly to the gospel, and with a total population in twenty states of 17,000,000 souls, there is a demand for large faith and widening plans."

IV. JAPAN.

CHRISTIAN MISSIONS IN JAPAN—A SKETCH.

REV. J. C. CALHOUN NEWTON, D.D.

THE providence of God in missions is plainly seen in the course of events leading to the opening of Japan in 1854. In 1549 the Roman Catholics entered that country, and, but for the violent checking of their work by the rulers, it would have doubtless have become a Romanized Mexico or Spain. With a slight exception in favor of the Dutch, Japan closed her gates, became a hermit nation, tolerating no trade or other intercourse with Europe from 1638 to 1854.

Before this latter year the Protestant Church had emerged into the arena of world-wide missions, and was listening for the steppings of her Lord among the Oriental nations. When, therefore, Japan made the first treaty (1854) of amity and trade with foreign powers, the friends of missions in America and Europe were glad, for now at last the country was to be opened to the gospel. Since Christianity brought in once before by Roman Catholics was so successful, and their converts so heroic under fiery persecutions, what might not be hoped for from the bringing in of the purer Protestant faith?

The opening.

First Period (1859-1872): *A Period of Persecution and Imprisonment.* Events were moving that overthrew the Tokugawa Shoguns, and restored the Mikados to the throne, and the country was in a state of dangerous turmoil. Intercourse between the missionaries and natives was watched by government spies. The missionaries, like other foreigners, were believed to have come to "seduce the people of the god-country (Japan) from their loyalty, and to corrupt their morals." The man who killed a foreign barbarian was a patriot, the more so if he put out of the way a teacher of "the wicked sect."

First period

Nor was the danger abated upon the Mikado's restoration, for one of his first acts was the renewal of the ancient edict against Christianity, making its profession a capital crime. Indeed, the new imperial government smote with a persecuting hand the

JAPAN
SHOWING MISSION STATIONS OF THE
M. E. CHURCH, SOUTH.
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by
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SCALE OF MILES.
0 20 40 60 80 100 150 200
Stations are indicated by red stars.
Mombutsu
Otaru
Sapporo
Piratori
Kushiro
Nemuro
Esashi
Hakodate
Fukuyama
Aomori
Hirosaki
Akita
Morioka
Sakata
Yamagata
Sendai
JAPAN
OCEAN
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KOREA
HONDO
HONSHIU
SHIKOKU
KIUSHIU
NANKAI DO
SAN YO DO
SAN IN DO
TOKAI DO
HOKURIKU DO
KANTO DO
PACIFIC
Kanazawa
Toyama
Nagano
Ueda
Matsumoto
Utsunomya
Mito
Fukui
Takayama
Kumagai
Funabashi
Choshi
Gifu
Kofu
TOKIO
Mikuhari
Nagoya
Yokohama
Kamakura
Shizuoka
Toyohashi
Matsue
Tottori
Hamada
Shobara
Miyoshi
Tsuyama
Okayama
Kyoto
Otsu
Uji
Nara
Osaka
Sakai
Yamada
Hagi
Shimonoseki
Chofu
Yamaguchi
Fukuoka
Tokushima
Wakayama
Tanabe
Matsuyama
Fukuoka
Yawata
Kurume
Oita
Kochi
Susaki
Nagasaki
Kumamoto
Nobeoka
Miyazaki
Kagoshi
To San Francisco 4,800 Miles.
To San Francisco 5,600 Miles.
Longitude East from Greenwich.
2 130 3 132 4 134 5 136 6 138 7 140 8 142 9 144
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remnant of Roman Catholics discovered in certain villages northward from Nagasaki, a remnant that had strangely survived all the persecutions and inquisitions of the sixteenth and seventeenth centuries.

Was ever a field so discouraging? When the profession of the faith is proclaimed a death crime by the rulers; when the lower classes fear, and the upper classes hate the missionaries; when they themselves are practically shut up as prisoners within the narrow concessions, what could they do? Two things they could do: slowly win the confidence of the Japanese and learn their difficult language. Yea, they did a third thing. Strangely enough, several daimyos, or feudal lords, suspicious as they were, yet eager to get the clew to the foreigner's knowledge, requested the missionaries to teach their sons. Even before the revolution Drs. Verbeck, Brown, and Griffis laid the foundation of what afterwards became a national system of education. This is unparalleled in missionary history, that from the very outset, while persecution was raging and the cross hated, so many young men destined to be the leaders in the new era should come under the training of the missionaries.

What could the missionaries do?

Second Period (1872-1890): *Rapid and Aggressive Expansion.* How strong the opposition was during the first period let the small number of converts answer—only ten converts in twelve years! Not until 1872 was the first little Church organized. It was in Yokohama's foreign concession, under the American flag, and consisted of only twelve members. It was a mustard seed; but it began to grow, and will grow into a great tree, giving food and shade to millions of souls.

Second period.

The Church of Japan was born in prayer. As the first apostolic Church in Europe originated in a woman's prayer meeting outside the walls of Philippi, so the Japanese Church took its immediate origin in a daily prayer meeting of two months' standing. For prayer book and text-book the Acts of the Apostles was used.

When Prince Iwakura's embassy returned from Europe and America (1872), they felt, if they did not say, "not the foreigners, but we are the barbarians." The public edict boards against Christianity were at once taken down, and a change took place among many leading spirits of the nation. Not all, but many, began to feel the old system of things must pass away, and a new policy and system modeled, not after China, but after the Western nations, must be adopted.

NEWTON.

With a rapidity unknown before among the Asiatics, many great things were accomplished during this second period. Feudalism and daimyo rule over the clans were overthrown; the class privileges of the two-sworded Samurai were abolished; the common people were emancipated from feudal serfdom; the central government, with its cabinet departments, was coördinated with the provinces, their respective governors appointed by the crown; a modern system of education under foreign auspices was organized; a modern police system, modern banks and coinage, post offices and telegraphs, steamship companies, railways, mines and manufacturing, all according to foreign models and methods, were started and subsidized by the new imperial government. We doubt if changes so many and so radical, in so short a time, ever took place in any other nation.

Political reformation.

For an adequate explanation of such a revolution, which cost the nation a civil war of only one year, the presence and work of the missionaries must be considered. The missionaries now going forth beyond the narrow limits of treaty ports, not without danger, began to hold preaching meetings in the public inns and theaters of interior towns and cities.

The people were curious to see the foreigners' hairy faces, and observe their strange manners, and, though still influenced by the traditions heard from childhood concerning "the wicked sect" (Roman Catholics) which once infested their sacred land, their ears itched to hear for themselves about the hated cross of the "Kristians." And so regular preaching places were fixed upon. Small classes of boys and young men eager for the Western learning were started, which afterwards became regular mission colleges; girls' schools, knitting and sewing classes, night schools, dispensaries and hospitals, probationers' meetings, and Sunday schools were opened. Though small at first, soon all these began to grow rapidly.

Influence of the missionaries.

This manifold mission work, along with the progressive movements of the new government, made a widespread impression. An almost revolutionary wave of sentiment set in in favor of all new and foreign things, and against the things of old Japan. A premature sentiment took possession of the nation, especially the younger generation; as for the old men, they hung their heads, bewildered and grieved.

Foreign dress, ideas, manners, and institutions were hastily adopted, in many cases in ill-fitting and ludicrous fashion. At

court foreign costumes were prescribed for public functions. Imagine those Japanese officials stepping out in swallow-tailed coats, silk hats and trousers, their necks incased in stiff collars and cravats. And how strangely uncomfortable to the high ladies, for the first time squeezing their feet into narrow-toed, high-heeled shoes, and wearing tight-fitting stays around their waists. But it had to be endured, for it was the foreign way.

NEWTON.

Introduction of foreign dress and ways.

As for the missionaries, their schools were crowded to overflowing; chapels too sprang up everywhere, regular Churches were organized, native preachers were ordained, doors were opened on all sides, and calls from all directions, for all sorts of work, came thick and fast. What with preaching, itinerating, teaching, writing, visiting, and receiving, interviewing, etc., the missionaries and their poor wives were kept on the run day and night.

Feverish activities.

In Osaka, in 1883, the General Conference of Protestant Missionaries was held for a week. That was an epoch-making assembly, and the Holy Ghost presided over their spirits and melted all hearts into one sweet cup of brotherly love and peace. Revivals broke out; a great stir was made, and converts were multiplied by the hundreds. But as there was no adequate provision for conserving these results, it was not an abiding change.

Third Period (1890-1900): *Slower but Healthier Movements.* The rapid advance of missions and the admiration for everything foreign reached their climax about the year 1890. There were causes: (1) The conviction of thoughtful Japanese leaders that Japan would soon be swept off her feet bodily, and into an untried foreign sea; (2) the discovery that all foreign glitterings were not gold; (3) the bringing in of Unitarian, rationalistic, and scientific skepticism from Christian nations; (4) a strong rally of the conservatives, together with Buddhist priests, by appealing to Japanese patriotism touching the foreign treaties.

Third period.

The Japanese being patriotic and quick-spirited like ourselves, their disappointment over the treaties kindled a fire from heart to heart that soon leaped into a threatening flame. The attempt of a policeman to kill the present Czar of Russia, then a guest of the nation, and the expulsion of Mr. Tamura from the Presbyterian ministry by his brethren because he had exposed certain social evils, prove what we have said.

NEWTON.

But let no one suppose that during this period Christianity made no substantial progress.

A sifting was needed in which the faith of some did collapse, but that of many was the more confirmed. The converts were fewer, but more intelligent and thoroughly grounded; revivals were not so sweeping, but less sensational; and while on one hand Unitarian and rationalistic heresies made doctrinal disaffection among a few non-Methodist preachers, the pure gospel was preached by many other Japanese with power sent down as never before. Real fidelity and self-denial were tested, the spirit of self-support developed, and the moral influence of the Christians became more potent in the nation. With missions as with nations, sometimes the slower growth is the healthier.

The sifting.

Let us now turn our eyes to the work of our own Church in Japan.

The alternative name of our mission, the Mission of the Inland Sea, indicates its location. This sea, six hundred miles long westward and eastward, lies in Southern Japan. Travelers say no sea in the world surpasses this for picturesqueness and beauty.

Inauguration of our mission.

The Lambuths, father and son, displayed great wisdom in choosing this region for our Church. For one thing, there is no overlapping of territory with other Methodisms. It is a fertile section, capable of supporting a vast population, is now teeming with people, having several large cities, many smaller towns, and scores of villages. Osaka City has 600,000 people, and is the second city in the empire in domestic trade and shipping. Kobé is a large and growing metropolis of 150,000, where ships from many countries trade. Both these cities are now manufacturing centers on a large scale. Kioto, the old capital, is a city of 250,000, and is very important as a mission center. Hiroshima is a city of 90,000 lying farther west, and is another of our mission centers.

The Inland Sea is in itself the great highway of ocean trade and travel from America and the Far East, and lies right in the midst of our territory.

By no arbitrary choice was Abram to be the father of a new nation unto the Lord, for by the law of heredity he has transmitted his strength of character. Nor was there less wisdom in calling Drs. James W. and W. R. Lambuth out of China into the land of the new Japan to plant the Church under the auspices of the Methodist Episcopal Church, South. With them came a

The founders.

third man, Rev. O. A. Dukes, then an enthusiastic, consecrated missionary. NEWTON.

The senior Lambuth's answer to Bishop McTyeire's letter was characteristic: "We thank you for the determination to open work in Japan. We shall go, leaning on the omnipotent arm of God, and seeking guidance of the Holy Spirit." After thirty-two years of hard service in China, he and his equally devoted wife arrived in Kobé, July, 1886, and, without a board, brick, or native member, made a start. Bishop Wilson, having appointed Dr. W. R. Lambuth superintendent, inaugurated the mission, consisting of three missionaries and their wives, and started them upon a remarkable career. The work of those founders may be characterized briefly: (1) By flaming zeal. Never was a mission field more rapidly occupied, its strategic points seized, its lines run out, than by these missionaries, who, flying as it were upon wings, were almost ubiquitous. (2) By bold faith; a faith that expects great things from God, and attempts great things for God. (3) Far-reaching plans. The whole field was quickly surveyed, and circuits and mission stations selected. (4) Manifoldness of the work. Calls for all sorts of work were so promptly responded to that it now seems almost miraculous that flesh and blood could do so many different things—teaching in the government schools, night schools, traveling by rail, riksha, and boat, by day and by night, receiving and entertaining all sorts of eager, curious people, starting little Sunday schools, Bible classes, instructing inquirers and probationers, teaching singing, woman's sewing, knitting, cooking, and tailoring classes, preaching in inns and theaters, as well as in rented chapels, writing and appealing through newspapers and friends to the Church in the home land. All this, besides the daily study of the difficult Japanese language. As a result, the Southern Methodist Mission sprang to the front so quickly as to astonish the missionaries of older missions. The same flaming zeal of those pioneer missionaries seemed to inspire a like spirit in their first Japanese converts.

Demands upon the first missionaries.

There was Sunamoto, the converted sailor, coming back from San Francisco with his heart all ablaze, to bring his people to the knowledge of the true God, and with fullest joy welcoming the missionaries to Hiroshima City, and as a flaming evangelist commissioned by the Holy Ghost, going by boat from point to point on the Inland Sea, where, as a heathen pilot, he had been before. And there was Nakayama, the young teacher of a little school in

Japanese laborers.

NEWTON.

Shobara, quietly but earnestly longing for the light, who welcomed Dr. Lambuth to his town, receiving him in his room with his New Testament, from which, without teacher or preacher, he had been trying to learn what the gospel is. One of our first theological students, he was the first of our Japanese preachers to die. Only forty-eight hours before his death he said in a feeble, but distinct voice, with tears streaming: "I trust in the Lord."

And there was our dear Yoshioka, of whom we hope to speak later. The full story of the founding and upbuilding of our mission, its joys and successes, its trials and toils, cannot be told here. Suffice it to say that by the year 1892 such had been its remarkable progress that Bishop Key, with the approval of the Mission Board, organized the Japan Mission Conference, with three presiding elders' districts. It is doubtful if any mission in Asia, started with nothing, ever attained in so short a time such magnitude and maturity of growth.

But let no one suppose the rapid success of our Japan work was achieved without difficulty and without arduous toil. With all the attractions and advantages which Japan as a mission field has, the difficulties have been greater and the strain on the workers much severer than has generally been believed. On account of the high tension there have been times when the head and heart, nerves and all, were almost breaking. The high pressure of speed naturally put double strain on the force so inadequate to meet the demands.

The difficulties which were faced.

Not now a member of the Japan Mission, I must say this, that from the first the demands of the work were so great and the appropriations of the Mission Board so short on account of poor collections in the Churches here in America, that the missionaries had to carry a heavy financial burden in sustaining the work. Nor is it known that most of the early missionaries sent out by our Church supported themselves by teaching in government schools, studying the language, and doing heavy missionary work besides. This writer was not one of them, and therefore speaks no word of self-praise.

Sacrifices.

Nor is it generally known again that three years ago, the brethren no longer able to carry so heavy a burden, seventeen chapels had to be closed from sheer lack of funds. But this painful exigency was not due to any lack of zeal or liberality of the Japanese Christians, for they have ever been forward to give, and some-

times beyond their meager means. Self-support was from the first emphasized. NEWTON.

I cannot restrain myself from speaking of the extreme difficulties and long delays experienced in the upbuilding of our two girls' schools. There was the Hiroshima Girls' School, and Miss Gaines was the long and silent sufferer. But the heroine she is, she has been abundantly rewarded for all those years of hard toil and difficulty. The other was the Lambuth Bible and Training School, in Kobé, which is a monument to Mrs. M. I. Lambuth's perseverance and suffering. Often have I felt that it was a burning shame that she, after having toiled for forty years in the Orient, and now in her declining years and failing strength, should be allowed to make her bricks without straw, and furnish much of the mortar, while hundreds of high ladies were here at home living in luxury and wasting their Lord's money. But I am glad that at last her school has found a permanent place where to rest the soles of its feet. Year before last new buildings were finished and dedicated to the training of Japanese girls in Bible work and in industrial and domestic arts. **The girls' schools.**

But what of the present hour and future outlook?

As indicated in the first of this paper, the reactionary wave of the antiforeign feeling that passed over the nation affected our own field as it did all others, though there has been steady progress. Indeed, in our own mission and Church there has been less evil, not only from the rationalistic reaction, but also from hurtful influences of liberalism and atheism imported from America and Europe. **Present condition and outlook.**

So that there is much to encourage and little to discourage, provided we do our duty. We have out there a well-organized Mission Conference, several self-supporting Churches, a well-seasoned body of missionaries, consecrated in spirit, soul, and body to their Master; but they are too few for the work put upon them. It is poor economy. There is, too, a small body of Japanese preachers who are, for the most part, well trained, and are preaching a present conscious salvation. They need our sympathy and support. They believe in the Holy Ghost.

There are two girls' schools. The Hiroshima school was never in finer condition. Every department is full to overflowing, making a total actual attendance of over four hundred pupils. It has a great future. The Lambuth Bible and Training School is now in condition to go forward upon its mission of training

NEWTON.

Japanese women for effective woman's work in the Church, and for intelligent, Christian home life.

The Kwansei Gakuin.

Our Mission College and Biblical Seminary at Kobé, the Kwansei Gakuin, is a child of faith and providence. The ground was bought by Dr. W. R. Lambuth, then the superintendent, when there was not a dollar in hand or in sight. This institution, from its very foundation, both in the Collegiate and Biblical Departments, has had a very high ideal, both of religious and also of intellectual culture, and is has filled a much-needed place. It is one of the schools which Prof. Frank Muller, of the Naval College of Japan, spoke of as an "out-and-out Christian school." But it needs more men in the teaching staff; it needs endowment also. This school has suffered. You need to send more men to that institution like Wainright of the Collegiate, and Haden of the Biblical Department—that is, if you can find them.

And what of the field in general and what of the future? Japan is not a Christian nation, but by the new treaties the missionaries and the gospel have the right of way throughout the empire, and therefore the work should be pushed with all possible energy.

Prominent Christians.

Japan is not a Christian nation, but Christian faith and discipleship are respected by the people, and are no barrier to high official position in the government. One of the Supreme Court Judges is a professing Christian, and the presidents of two sessions of the national parliament were Christians appointed by the sovereign. Japan is not a Christian nation, but Bishop Wilson, speaking of the great Missionary Conference recently held in Tokyo, says: "There was quite as much freedom combined with the utmost respect for 'the powers that be,' in the statement of relations between the missions and the government as there would have been in a similar assembly in the United States." Some of the government officials extended personal recognition to the body. As for the populace, he says: "It was friendly, at least not hostile; there were no threatening crowds, no epithets for foreigners upon the streets of the great capital city."

Hardly more than a generation ago Japan was at one with the tumult, disorder, and murder of foreigners that have so lately prevailed just across the narrow sea in China. But behold how far away and in advance of all that is the new Japan of to-day!

Japan is yet a Christless nation, and lately the Minister of Education has been intermeddling with our mission schools, but the

answer we ought to give him is the planting of the out-and-out Christian University in Tokyo. Let all the evangelical Churches of America and Great Britain join together to establish a modern, thoroughly equipped university in the Japanese capital. It can be done; it ought to be done. Gospel truth, Christian principles at the top as well as at the bottom of society, is what Japan needs. And her brightest students would crowd its halls. NEWTON. A great university needed.

The Japanese are Orientals, and yet have a national genius like the Western races. They are patriotic, chivalric, and æsthetic; they are quick, lively, open-eyed, progressive. It seems to us that Divine Providence has intended this nation to be the bridge connecting the Occident and Orient.

By national genius, by geographical position, and by commercial relations with the Continent, Japan when once made Christian will become, not only the political reformer, commercial distributer, but also the evangelizer of Eastern Asia. It is not generally known that at one period in their history the Japanese came nigh being the great maritime and colonizing power of all the Orient. The same spirit still lives. The future of Japan.

Japan has the advantage of a singular affiliation with the Christian nations. She already commands recognition in the international affairs of the far East, and it may be we shall have to look to her to confront the Russian bear in his ravenous invasions of Eastern Asia. Not only is there this singular national affiliation, but with America particularly there are the closest bonds. She is, in a sense, our pupil; has sent at least six thousand of her best students to study in our colleges and universities; has received more from us than from any other nation, and her people respect our people more. Japan's future is at once our opportunity and responsibility.

Sitting the other day in the Portsmouth ferry house, a young Episcopal minister, who had been born in Shanghai, quoted these words: "When the unclean spirit is gone out of man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." And Japan is now casting out and emptying her house of her ancient superstitions and heathen notions. It is for us to enter and occupy the house with The empty house.

NEWTON.

the gospel and faith of Christ; but if we do not, all the seven spirits of modern unbelief will surely enter in, and the last state of the new Japan will be worse than the old. How momentous, then, is the work of Christian missions to Japan. Delivered from heathenism, will she become a nation of Christians or atheists? The American Church must make the answer.

Possibilities in the Orient.

The Japanese nation occupies a place of strategic importance for China and Korea. As it goes in Japan, it will go much the same in China and Korea. If this nation be Christianized, it will help immensely to Christianize them; but if Japan should crystallize into scientific materialism and religious indifference, much of our work in China will be turned to naught. Why so?

1. Japan is already far in advance of China. Forty years ago a nonentity in international affairs, she has now won a recognized place of power in all the international movements of the far East. She is bound, therefore, to exert a powerful influence upon China in the future.

2. "Blood is thicker than water." Their racial affinities as Asiatics will cause the Japanese to make common cause finally with the Chinese.

3. What God hath ordained man need not try to change or undo. Now the God of nature and of history, who is, at the same time, the God of revelation and redemption, hath ordained for Japan a peculiar place of power in the destiny of Eastern Asia. How do we know? Simply look at the map and call up your history.

This remarkable people with their remarkable career of the past forty years God has placed on the fortieth degree of latitude and has separated them from the continent, but left them close by. That insular separation has already brought Japan into extraordinary relationship with America, and yet it never has and never will break down the living bridge that joins the Japanese to the rest of Asia.

Capabilities of the Japanese.

4. The Japanese have already proved two things: that they are good organizers and good fighters. This is not theory; it is fact. And a people who have good organizing capacity and who fight well are bound to be strong either in peace or war. Such a people cannot be thrown into the background of the world's movements.

5. The native Church in Japan, young as it is, has produced many leaders whose character and strength of influence are of a

high order. In no mission Church in the world has the native ministry come so quickly to the front and won a position of such influence and direction amongst the missionaries. Call the roll of such men as Neesima, Paul Sawayama, Miagawa, Honda, Ando, Ibuka, Uemura, and Yoshioka, and every one of these men would be given a positive position anywhere. It guarantees aggressive character to the native Japanese Church of the future. NEWTON. Leaders.

6. The great leaders of the English Church see clearly that Japan holds a place of strategic importance. That historic Church, with its missionary work in all lands which challenges admiration and generous rivalry, is pushing a fixed policy of expansion by heavy reënforcements of men and resources. The whole country has been marked off into seven dioceses, with seven bishops. The consequence is the Episcopal Church is rapidly forging ahead. For years I have coveted for Episcopal Methodism a large place in Japan, for undoubedly the Epicopal polity is best suited to the genius of that nation, but we are pushing our work too slowly and supporting it too meagerly for the great demands of that field. A policy.

7. Listening to the speeches at this Conference, we have all been reminded that the situation in China has involved a conflict of arms. Brute force has been appealed to in the conflict between the civilization of the Western nations and that of Asia. But in Japan it is not so; it is not a battle of fleshly strife and blood with guns and warships. It is a conflict in the realm of spiritual forces between the gospel of Jesus Christ and the powers of evil of Satan's kingdom, a battle waged by the sword of the Spirit for the setting up of Christ's kingdom of light and love in the thoughts and hearts of men. Western infidelity, taking refuge in Japan and making common cause with the paganism of Asia against the Son of God, throws down the gage of final battle. But we will rout them all; and Jesus Christ, the Sun of Righteousness, will make Japan in truth "The Sunrise Kingdom." A challenge.

8. The schools and the students of the new Japan have undisputed sway in the future attitude of the nation toward the truth. As it goes in the school it will go much the same way with the nation. How momentous, then, is the work of Christianizing the educated classes. Not only so, but the thought and spirit of this new generation of scholars will be reflected in the thought and spirit of China and Korea.

V. KOREA.

THE KOREA MISSION.

REV. J. R. MOOSE.

A REVIEW of the progress of our work in Korea is indeed enough to fill our hearts with gratitude to Him who has called us to labor in his vineyard.

It was in August, 1894, that Dr. C. F. Reid came to Korea for the purpose of beginning our work. It is true that he had been here before and made some preliminary arrangements, but he did not move here until the above-mentioned date, which marks the beginning of a work in this land which from the very first has had upon it the unmistakable marks of divine favor.

History.

As with all missionaries entering a new field, Dr. Reid, notwithstanding his long service in China, was compelled to take up the study of a new language, and by no means an easy one. He succeeded so well in laying the foundations of the mission that its growth has been nothing short of marvelous. The most hopeful person would not have prophesied such rapid growth in so short a time. The work was planned and started on a broad scale, considering the smallness of the force in the field, and it has since been conducted on the same lines.

In January, 1897, Rev. C. T. Collyer entered the mission, thus giving the much-needed reënforcement, though he too had the problem of the language to contend with. In May, 1898, Dr. R. A. Hardie came to our mission, and, having been engaged in mission work in this country for a number of years, was well up in the language, thus being qualified for effective work from the beginning. In September, 1899, the writer came, and has been engaged in the study of the language and doing such other work as was possible under the circumstances. In the spring of 1899, on account of his health, Dr. Reid was compelled to return to the United States, thus bringing a great loss to the mission.

It has seemed well to give this bit of history, that one may the better understand what the Lord has been and is now doing through our mission in this land.

KOREA
SHOWING MISSION STATIONS OF THE
M. E CHURCH, SOUTH.
Engraved Especially for the Board of Missions
by
E. M. GARDNER & SON, Nashville, Tenn.
SCALE OF MILES.
0 10 20 30 40 50 75 100
Stations are indicated by red stars.
1 124 2 126 3 128 4 130 5 132
A B C 42 40
HUR I A
Tumen-ula
KYENGGI
Ku-ju
JAPAN
MAN CHU RIA
Yalu Kiang
PHYENGANG
Ai-chin
Cheng-chengang
An-ju
Ping-yang R.
Pyeng Yang
HAMGYENG
Wen-san or Gen-san
Hwang-ju

Pa-ju
KYENG
Yang-ju
SEOUL
KWI
Che-mul-po
Ye-ju
Wen-ju
Chang-ju
Cheng-ju
CHUNG-
CHENG
Hong-ju
Kong-ju
Sang-ju
Mu-ju
Seng-ju
Chen-ju
CHELLA
Chin-ju
Fu-san
Na-ju
Kwang-ju
Neung-ju
TSU-SHIMA
To Tien-tsin 300 Miles
To Che-fu 150 Miles.
To Shanghai 300 Miles.
To Kobe 500 Miles.
Nagasaki 150 Miles.
YELLOW SEA
KOREA STRAIT
JAPAN
Longitude East from Greenwich
124
126
128
130
36
34

The Korea District embraces all the central part of Korea, extending from sea to sea, and containing territory enough to make a good-sized Annual Conference. There is a perfect understanding between the mission of the Methodist Episcopal Church and our mission, so that we are not setting altar against altar, but we are working in harmony, trying to take the land for Methodism and all that it stands for. We have not tried to make the city of Seoul the center of our work, but rather a center from which to work. We now have two classes in Seoul, but our greatest success has been in the country towns and villages.

MOOSE.

Cooperation.

There are now three stations in the district: Seoul, Songdo, and Wonsan. The circuits of which these stations are the centers are each large enough, if extended to their proper limits, for a presiding elder's district. The Seoul Circuit has nine societies, with two hundred and forty-three communicants and one hundred and ninety-seven probationers. The Songdo Circuit has fifty-four communicants and one hundred and twenty-four probationers. Total number of communicants, two hundred and ninety-seven; total number of probationers, three hundred and twenty-one; total number of adherents, not including baptized children, six hundred and twelve. When we look at these figures, well may we exclaim: "What hath God wrought!"

Three circuits and their statistics.

The Wonsan Circuit has no organized classes, the field having just been entered by Dr. Hardie, who moved there in December, 1900. There is a large territory in easy reach of this station which is now occupied by Methodism, and we hope to see at no distant day a very strong circuit on this coast. It is about two hundred miles from Seoul to Wonsan, which is the principal seaport on the eastern coast of Korea. These two cities are connected by perhaps what is the best road in the kingdom, but even this is little better than a bridle path. Along the road there are a number of villages where the people are interested, and the outlook for some strong Churches is good.

Songdo is worthy of more than a passing notice. It is the second largest city in the country, and one of the ancient capitals, the population now being about sixty thousand. The city is entirely open to us, there being no other denominations at work, except the Romanists, who have recently entered. From the beginning this work has been under the care of Rev. C. T. Collyer, and the above-quoted figures show how well he is succeeding. The most pressing need of this circuit is a new church building for

MOOSE.

the city. The people are making an honest effort to help themselves, but they are not able to build such a church as the situation demands. They are contributing to the building fund with a willing hand, but the Board must come to their help before the work can be accomplished. It is in this city that we hope in the near future to open an industrial school, for the founding of which two Korean gentlemen have given $1,000, United States currency. This money is now in bank, and we are waiting for more to be added to it. If some one of our brethren in the United States wants to build for himself a monument that will last through all time, and contribute much in lifting a people out of sin and darkness, now is the time and this is the place—the Songdo Industrial School. Five or ten thousand dollars invested in this school would doubtless yield a most bountiful income in the way of enlightened minds and trained hands, and these in turn would prove to be an untold blessing to their fellow-countrymen. There is perhaps no other line of educational work that could be done in this country that would be such a power for good as this industrial training. Let it be thoroughly understood, however, that the first and last object shall ever be to lead young men and boys to Christ. If this one idea should be lost sight of, then the sooner we get out of the field the better for all concerned. Our first object is to make Christians; after this has been accomplished, then we desire to improve the conditions of everyday life. This, we believe, can best be done by the training of both mind and hand.

An industrial school. Interest of the Koreans.

We have much to thank God for in the way of open doors. The people are kind to us, and willing to hear the gospel, even if they are not always ready to accept it on the first hearing. Now is the time to get in our best work while the tide is in our favor. No one can tell what a few years may bring to this country. There may be political reaction, and the good feeling now existing toward the missionaries be turned into a spirit of hatred, as in some parts of China. I feel sure that this would never come about, if none but the missionaries were here; but this is not the case. The men of the world are turning to Korea to find sale for their wares, which are not always of the sort that will prove a blessing to those that buy them.

The open doors and the hindrances.

There are groups of believers springing up all over our territory, even in places that have not been visited by a missionary, but only by the native helpers. At some of these places the peo-

ple have bought chapels for themselves without even the knowledge of the missionary. MOOSE.

The Woman's Board has a fine start here. They have been very fortunate in the selection of workers for this field. Mrs. J. P. Campbell, Miss Fannie Hinds, and Miss Arrena Carroll are the workers under this Board, and they are doing a noble work amongst the women and girls of Seoul and Songdo. It may be said that the wives of the missionaries are also rendering assistance in this work of lifting up their fallen sisters.

Mrs. Campbell is in charge of the Carolina Institute for girls in the city of Seoul. This is a boarding school, and is now full of girls who will soon go out to take their places in the work of bringing about the emancipation of woman in this sin-cursed land.

III.

IN THE UNITED STATES.

I The Indians.
II. The Germans.
III. The Negroes.
IV. Home Missions.

I. THE INDIANS.

WORK AMONG THE NORTH AMERICAN INDIANS.

REV. J. J. METHVIN.

No sickly sentiment have I to indulge concerning the Indian. In nature he is but a duplicate of his "paleface brother." Total depravity is a fact, and he is no exception to the rule, and instead of "the noble red man of the forest," of whom we read in fiction, we have but an ignoble savage, till grace converts the savage into a saint, which it often does. Be sickly sentiment indulged where stern realities demand that wisdom give direction to action, disappointment inevitably follows, and disgust causes rebound to opposite extremes. That has been the history of much of the work enterprised by the people of this country in behalf of the Indian, and therefore spasmodic has been much of the effort, with corresponding results.

The Indian as he is.

Drake says: "Notwithstanding one of the ostensible objects of nearly all the royal charters and grants issued for British North America was the Christianizing of the Indian, few could be found equal to the task on arriving here."

McTyeire says in his "History of Methodism," "John and Charles Wesley came to America to convert the Indian, but died without the sight;" and we are accustomed to hearing sounded in our ears to this day "failure of the Indian work." But, notwithstanding this, the history of the Indian missions enterprised by the Church, where faithful work has been done, forms one of the brightest chapters in the history of missions. If from time to time there has been decline and seeming failure, the cause may be easily traced and brought to light. It will be necessary, therefore, in this paper to trace the rise and progress of the Indian work, show its success, point out the cause of decline where it has occurred, the hindrances that now exist, indicate our present duty and a future policy.

About 1634, some forty-two years after the discovery of America, the Jesuits began missionary work among the Hurons and Iroquois around the Great Lakes. Theirs was a heroic spirit,

Some history.

METHVIN.

and had they sown the country down in Bibles and Bible truth, instead of a superstitious devotion to Romanism and France, they could have held every foot of ground they went over. But after nearly twenty years of heroic and unparalleled effort, they saw their hopes struck down, their faith wavered, and they abandoned the field. In 1646, while yet the Jesuits lingered on the field, John Eliot, called the Apostle of the Indians, in the fullness of zeal and with an undaunted faith, began missionary work at Natick, in Massachusetts. Such was his spirit and purpose that great success accompanied his efforts and the efforts of those who followed him, so that in spite of continuous tribal wars and other hindrances there were, in 1696, in New England towns, no less than thirty Indian Churches, with a large number of converts. During that time Roger Williams wrote: "It cannot be hid how all England and other nations ring with the glorious conversion of the Indians of New England." A wonderful revolution had come, to be stayed only by the future unfaithfulness of the Church and aggressiveness of the border white man, who regarded neither morals nor property rights of the Indian.

The Wesleys.

In 1736 John and Charles Wesley, with Ingham and Delamotte as colaborers, came to America, landing at Savannah April 6, for the purpose of converting the Indian. Ingham built a house for a school at Cowpens, near Savannah, which he named "Irene." But these missionaries within two years returned to England, and we hear no more of this enterprise.

Brainerd.

Eight years later David Brainerd began work at the forks of the Delaware. Such was the spirit and purpose of this frail man that glorious results followed his efforts and many Indians were converted. In 1754, after ten years of faithful work and corresponding success, Brainerd died and his brother John succeeded him. Thomas Rankin tells us that in 1774 he met John Brainerd, who gave him a doleful account of the dissipation of his brother's work by reason of the influence of the border white man and his liquor.

The Moravians, who are always abreast of the foremost in mission work, began during this period several Indian missions, and pursued them with great success.

Work of Methodists.

Irregular and spasmodic efforts were made by different organizations among the various tribes, with results corresponding to the efforts made; but not till 1819 was anything done by our Church beyond an occasional visit by our circuit preachers to

Indian villages at irregular times. During that year the Ohio Conference sent James Montgomery, under J. B. Findley, a North Carolinian, as presiding elder, to follow up the work so successfully begun in 1815 among the Wyandottes by John Stewart, a colored convert of Marietta, Ohio, who had come from Powhatan County, Va. This negro was a drunken sot, and in the craze of drink one day started to the river to drown himself. Passing by where Marcus Lindsey, a Methodist preacher, was, under the presence of the Spirit, setting forth the power of Jesus to save, his attention was arrested, and as he listened the truth and power of God's word took hold upon him and he was converted. Soon after, he heard a voice saying to him: "You must go in a northwesterly direction to the Indian nation, and tell the savage tribes of Christ, your Saviour." In obedience to this call he went to the upper Sandusky, and found the Wyandottes, to whom he proclaimed the glad news of salvation. The results following his labors may be recorded as one of the miracles of missions. This was the beginning of Methodist missions among Indians, for it was this work that the Ohio Conference, in 1819, took under its care, and of which, in 1821, J. B. Findley was made superintendent. METHVIN.

About this time two more Indian missions were begun, one among the Mohawks, which, in a little while, met with most glorious success, and multitudes were converted. The Spirit's power was manifest among them, and the power of Jesus to save was shown in the reformed habits of the people and in their consistent lives. The other mission was among the Creeks, in Georgia. Dr. Capers (afterwards bishop) was superintendent, with Isaac Smith missionary. This was established under difficulties, and such was the opposition from some of the obdurate chiefs, encouraged by the United States agent, that after a few years it was suspended, to be renewed later on. Among the Mohawks.

During the spring of 1822, through the invitation of Richard Riley, an intelligent Cherokee, a young preacher of the Tennessee Conference, Richard Neely, whose circuit embraced several Indian villages, visited and preached to the Cherokee people. During his first visit thirty-three were converted and joined the Church. This was the beginning of great and prosperous work among the Cherokees, which has continued to this day, together with work among the Choctaws and Chickasaws.

But time and space would fail me in this brief paper to tell of

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the Pottawatomie Mission, in Illinois, under Jesse Walker, in 1823; of the conversion of a fragment of the Wyandottes in Upper Canada, and of the wonderful conversion of the Mississaugas, who were the most degraded and besotted of all the tribes; of the Oneidas, the Shawnees, the Kickapoos, the Kansans, and other tribes extending from Canada to the extreme South; and of the great work among the Oregon Indians on the Pacific coast, in 1839, when, in a short while, not less than a thousand were most gloriously converted—"a reformation," says Bangs, "so sudden, deep, and wide, among such a people as had not been known in modern days;" and of all the work done and the conquests gained down to 1844. A rich legacy was left as a common heritage to both branches of our Methodism down to that date, and of equal interest to both. During that year the Indian Mission Conference was organized, and in the division of the Church it remained with the M. E. Church, South, and the responsibility of the continued evangelization of the Indians included in its territory was placed upon us. How have we met the obligation, and how are we meeting it now? are questions that concern us.

In Illinois and elsewhere.

Organization of the Indian Mission Conference.

From the beginning God owned this work under our ministry, and during the first year, although a year of agitation, there was great increase, and in the course of a few years the membership ran up to its thousands. It would be a profitable and thrilling chapter to show in detail the results of missionary labors among these tribes on down through the years of hardships and hindrances. Thousands have been brought into the fold of Christ, lived consistent lives, died triumphantly, and, going home, have left to the Church a rich and glorious legacy of faith and good works—men and women of saintly character and seraphic ardor, molded under the gospel's power, a benediction to the race. Aside from the thousands who have been brought to Christ, many of whom have crossed the flood, many of whom linger on the field of action, it is worth all that has ever been expended to have produced such men as Monecue and Between the Logs among the Wyandottes in the early history of Methodist mission, Boot and Sevier among the Cherokees, Checote among the Creeks, Willis Fulsom and Nelson and others like them among the Choctaws, and Andele among the wild tribes.

Some points.

We were slow, too slow, about extending the work beyond the civilized tribes; and it was not till 1887 that we began work among the wild tribes farther west—the Kiowas, Comanches,

Apaches, and numerous other small and affiliated tribes. The condition of these tribes was such that there was little to hope for from a human standpoint. There perhaps never was a people in whom there was so little upon which to build. No homes nor home life, no civilization, no written language, but wild, nomadic, savage, conscience and moral instinct dead, degraded to even a lower level by contact with the border white man, and stripped of manhood and pauperized by the government ration system. But the gospel faithfully preached triumphs wherever it goes. The work was slow at first, but in the course of eighteen months there were signs of awakening, and soon the Holy Spirit's power came upon the people, consciences were quickened, moral sense revived, hearts were broken on account of sin, and a glorious conquest began. This work went on, and from time to time there were special manifestations of God's power to save. I have seen the rugged-faced Indian, proud and stubborn, break down under conviction, and with quivering frame and streaming eyes come to the altar and, humbly kneeling, ask the prayers of God's people. I have heard the heart-broken wail of conviction followed by the exultant shout of conscious victory. I have seen whole congregations swept and swayed by the tide of God's grace till none were left to oppose, and in the triumphs of that grace I have seen the savage converted into a saint. This work has gone on, and has kept pace with the faith and zeal of those interested in it. Not least among the important factors in it is the Woman's Foreign Missionary Society. The ladies working under the auspices of the Board have, with saintly lives and simple faith, gone forth under the Spirit's guidance in school and camp and tepee, and all along God has blessed their efforts.

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Wild tribes.

What has been done.

In proportion to the men and means there have not been greater results in all the history of our missions than in Indian work.

After the above historical statement it may be inquired what has hindered, and hedged in, and crippled, and, in many instances, destroyed entirely the missions referred to; and what are the hindrances met with now in the Indian work. These are numerous, but I shall mention only two that, in studying the history of the Indian work, appear most prominent, and may be the source of all others. First, spasmodic and irregular effort upon the part of the Church; secondly, an unsettled policy by the government.

Two hindrances.

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1. In the beginning of all our Indian missions they have been enterprised by strong men, such as Findley, Capers, Talley, and others like them, and glorious success followed their efforts; but later on they have been manned with weak men, and supported with meager means, and when difficulties have arisen, with some exceptions, faith has weakened, interest waned, and, in many instances, missions been abandoned. I dare not elaborate. It would be humiliating.

2. There never was any fixed policy upon the part of the government in dealing with Indians. We have ever had extemporized systems of shifting expedients and doubtful experiments. Since the Declaration of Independence the United States government has made hardly less than a thousand treaties with the various tribes and bands of Indians in this country, and but few have ever been kept. Through coaxing and force they have been changed to suit the avarice and greed of the white man for more land. This has all worked disastrously to Indian missions, and in many instances destroyed them entirely. In verification of this statement one item of history just here will be of interest.

Up to 1831 Indian missions were wondrously prosperous, there being such an impetus given to the work that in one year about 2,000 were converted and added to the Church. But there came a disastrous check. In 1821, one Rev. Dr. Morse, under the sanction of the government, made an extensive tour of observation among the western tribes. Upon his return he advised that all Indian tribes be removed to territory west of the Mississippi. He had observed on this tour that Indians farthest removed from the white border were best off, more easily taught, more ready to receive the principles of Christianity and take on its habits, and assume the habits of industry and economy. It was best, therefore, to get them beyond the range of the white man. So in 1831, the year in which Indian missions were most prosperous and seemed to be gathering strength for complete conquest, the government adopted this policy, and began by coaxing and forced treaty to remove the Indians beyond the Mississippi. This policy operated most disastrously to the missions and to the Indians' best interest for time and eternity. It affected the whole Indian work, both for his evangelization and his civilization, when he took up his sad journey toward the setting sun. In one year more than fifty per cent of our membership was lost; the impulse given to civilized habits and industries under

The westward migration.

the teaching of the missionaries was dissipated; the Indian home, humble though it was, was broken up; fields abandoned; and he, with a disappointed faith in the white man's religion, sent out a wanderer across the Mississippi. And down to this day he has been made the victim of shifting expedients by the government, and been pauperized by its uncertain policy. He has been herded away from civilization on reservations, under such restrictions as have made possible to him only the worst elements of our civilization, and, instead of being removed beyond the range of the white man, he has been kept in constant and continued contact with that element of the white race whose intercourse invariably tends to debase and corrupt. With rare exceptions no self-respecting white man would linger upon an Indian reservation, under the restrictions that the government necessarily imposed in carrying out the treaties made with the Indian. The government has meant good to the Indian; but the reservation system, in its administration, has been almost invariably bad. Said Secretary Stanton to Bishop Whipple: "If you have come to Washington to tell us that our Indian service is a sink of iniquity, we know that." No law is self-operating, it must have behind it the convictions and purposes of the people. But the Indian has been kept out of contact with that element of the people who would give force to law; and the border white, the refugee from justice, the cowboy, the soldier, and the Indian trader have had the molding of his mind and the casting of his character.

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The reservation system.

But conditions are changing. The government has resorted to the last expedient, that of land in severalty and the citizenizing of the Indian. So far as government is concerned, this is the solution of the Indian problem. There can be no preservation of the Indian as an Indian. He must be absorbed into the great body of American citizenship, and take his stand side by side with other men. If he is not prepared for it, he must begin unprepared, for it is at hand. There is no more territory to which he can emigrate. And the task of unlearning what has been so thoroughly impressed upon him by the government policy, of uncertain homes and doubtful habitation, must begin. But this last change means to him home, family life, permanency, a local habitation and a name, and personal interests protected under the same laws as those of other men. This is the last step in the transition period with most of the Indians of our country, and espe-

Plain words.

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cially those among whom we have mission work. The transition period is always the dangerous one with any crude people passing up by forced measures to a higher civilization. There is such a strain in it that only the strong survive, the weak go under. So fast are the movements made possible under Christian influences that he who fails to arise and move with them will be crushed beneath their onward tread. Confronted with these movements, the Indian cannot survive without our most earnest aid.

A new day.

But in the midst of it all there was never better opportunity for doing something effective, permanent, lasting. The duty of the Church, therefore, in this trying time to the Indian, is plain, and her work urgent, both in giving cast and character to his home life and in creating upon the part of whites for him an elevating and healthful sympathy. All along a double task has been set the Church, both of Christianizing and civilizing the Indian, both of changing him and his condition. Primarily our mission is not concerned with a man's condition, but with the man himself. Change him and he will change his own condition. But the Indian's relation to us as an occupant of the same country, and to be a citizen of the same government, doubles our obligation. The only remedy, the only panacea we have is the gospel. That, faithfully preached, not only saves his soul, but qualifies him for taking on the habits of civilization. That adjusts him in relation to God and to man. Everywhere our missions have been planned and faithfully pushed this has proved true. Under the impulses of the Christian life the Indian has become industrious, built homes, planted fields, settled in contentment, till the white man's greed for more land demanded that he move on. The Wyandottes, Cherokees, and others were notable examples of the truth of this statement in their early homes before disturbed by removal West. Aoute, a converted Kiowa, said to the writer: "When you came here and began to preach, I was a lazy, gambling, drunken Indian; but since this gospel took hold upon me I have a home, fifty acres of land in cultivation, a good crop, some cattle, and all this I have done myself. I find the Christian road is the working road, and I like it." So everywhere that we are faithful in teaching him the gospel, and he receives it, the double task both of saving his soul and fitting him for useful citizenship is fulfilled. This is the day of his visitation and of our opportunity, fraught with responsibility and

What the gospel can do?

danger to both. Shall we meet the responsibility and fulfill our obligation? We shall see. Above all others, two things threaten to hinder the Indian work: first, failure to create an elevating sympathy for the Indians upon the part of the whites with whom they may be intermingled; secondly, the absorption of the men and means by the white work in their midst to the neglect of the Indian. For years this has been the case, and even now there are Indian tribes right in the midst of our white work, who have been there for years, and have never been touched by our ministry. This has been a prominent cause in the decline and seeming failure of our Indian work for the last decade. The whites have poured into the Indian country in such numbers that our ministry has been absorbed by them, to the neglect of the Indian. This will be our chief danger for the future. Showing the danger indicates the remedy, and I need not enlarge lest I make this paper too long. In closing I wish to say that it is not to our credit nor to the credit of the religion that we profess to say that there are still Indian tribes within the territory of our Church to whom no one has ever yet preached the gospel, and this in the beginning of the twentieth century.

METHVIN.

Two dangers which threaten.

II. THE GERMANS.

GERMAN MISSIONS.

REV. J. A. G. RABE.

THE work of missions among the Germans in the South was begun when, at the session of the Mississippi Conference in 1845, Bishop Soule sent to Texas as a missionary Rev. H. P. Young, a man of rare gifts as a preacher. In the city of Galveston, on the last Sunday in January, 1846, he preached to about 1,500 Germans near the shores of the bay on Isaiah lv. 1-3. They received the word with gladness, and came again and again to hear him. On the second Sunday in April, 1846, Brother Young organized the first society of German Methodists in the State of Texas, and by November of the same year a church had been completed, and was dedicated to the service of God. Powerful revivals followed, and the membership increased. Ulysses Salis and C. Rottenstein in turn succeeded Brother Young, when, upon the former's return to his former home, Cincinnati, P. A. Moelling was sent to this mission. Under his pastorate the Church grew and prospered, and a parsonage was built. In 1854 H. P. Young was returned to this charge, and P. A. Moelling became editor of a German Church paper, *Der Evangelische Apologete*. In 1856 the congregation became self-supporting, and was taken from the list of missions. In the following year P. A. Moelling was appointed junior preacher, while H. P. Young was preacher in charge. Irreconcilable differences arose between these two men, and, not being able to work harmoniously, the latter withdrew from the Methodist Church, joined the Presbyterians, and, the majority of his former members following him, this first mission of the German Methodists was rent in twain. Repeated efforts were made to rebuild the walls of Zion at that place, but without success. The field was finally abandoned, and the property sold in 1879. Thus ends this first sad chapter in the history of German Methodism in Texas.

History.

In 1854 there were four missions: Galveston, served by P. A. Moelling; Victoria, by Edward Schneider; Fredericksburg, es-

tablished by that noble pioneer preacher, C. A. Grote; and New Braunfels, where H. P. Young labored with much success. In the fall of this year, at Chappell Hill, five German preachers were received on trial into the Texas Conference: F. Vordenbaumen, who was sent to Industry; August Engel, appointed to the Bellville Mission; John G. Kopp, stationed at Fredericksburg, C. A. Grote being sent to Llano Mission; Anthony Warns, who succeeded Edward Schneider at Victoria, while the latter was sent to a new field, the Bastrop Mission; and Gustavus Elley, who has sent as junior preacher to the New Braunfels Mission. At each of these places, notably at Industry, New Braunfels, Fredericksburg, Llano, and Bastrop, the missionaries labored with much zeal and success, laying broad and deep the foundations of Methodism, building churches and parsonages, visiting from house to house, distributing tracts, teaching the children and youth at every place, and organizing societies in the outlying settlements. They had to suffer much persecution from the enemies of the cross. At Galveston the life of Brother Young was repeatedly in peril. Evil-minded persons also stole the bell of the church, and cast it into the waters of the bay. F. Vordenbaumen, at Industry, likewise was threatened with death, and narrowly escaped the rage of his persecutors. At New Fountain, where, in 1856, J. A. Schaper began his missionary labors, much opposition was encountered, and hardships and trials were endured by this faithful and diligent worker; but the broad shield of God's protection was over all these devoted men, and they came forth from these fiery trials not only unharmed, but also wonderfully strengthened in their faith in the overruling providence of God.

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First German preachers in the Texas Conference.

In Houston H. P. Young first began to preach to the Germans in 1847. He was followed by C. Goldberg, a converted Israelite, a man of some learning, and quite eloquent withal. He had good success, and on the 6th of May, 1848, a society of about eighty members was organized. In 1859, at a place which at that time was little more than a swamp at the corner of what is now Milam and McKinney Streets, a church was built, together with a parsonage, which, during the pastorate of F. Vordenbaumen (1877-81), gave place to the new and elegant structure in which that congregation now worships. In 1869, J. A. Pauly, of cherished memory, a truly apostolic man of God, who, for many years had labored with much success in New Orleans, was transferred to

In Houston.

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the Texas Conference, and appointed to Houston Station. Under his pastorate the Church reached a high plane of spiritual life. It has ever been rich in faith and good works, and an example in liberal giving, especially to the cause of missions. This important station, one of the strongholds of German Methodism, has been served in turn by such able and faithful workers as F. Vordenbaumen, J. Prinzing, J. Bader, W. A. Knolle, J. A. Pauly, P. H. Hensch, D. Schrimpf, and A. E. Rector. Its present pastor is William A. Knolle. Two mission Churches have also been established in Houston, which are measurably prosperous.

Organization of various societies.

At Bastrop E. Schneider built a church and parsonage in 1857. He organized societies at Pin Oak and Rabb's Creek, and here was laid the foundation of that large and prosperous society which to-day is known as the Grassyville Circuit, of which J. Kern, another member of the faithful "Old Guard," is pastor. This Church might justly be called the "Mother of Preachers," for quite a number of men converted at her altars have gone forth as itinerants in the German mission fields. From here went out Rev. J. B. A. Ahrens, D.D., converted in a most remarkable manner at a quarterly meeting held under an arbor in 1859; J. G. Krauter and H. Ebers, both of whom were cut off in the prime of their usefulness; H. W. Weise, at present presiding elder of the Western District; and the writer.

Other fields.

The limits of this paper forbid a detailed account of the different fields of labor successfully taken up, and of the men who entered the ranks of the German ministry from time to time to spread scriptural holiness among their countrymen. We will briefly mention the name of the various missions begun and, more or less, successfully carried on: Bellville, Cuero, Waldect, Bartlett, Weimar, East Bernard, and Maxwell. Of the men who held aloft the banner of Methodism amid toils and conflicts, persecutions and privations, we will here mention the names of J. Kern, J. Bader, J. G. Mueller, P. H. Hensch, J. Bohmfalk, A. Scheurich, E. A. Konken, J. Merkel, and E. Frenzel.

During the first decade of its history the German District was presided over in turn by I. Cox, J. W. Whipple, and J. W. DeVilbiss. The last named had mastered the German language sufficiently to be able to preach in German, which he occasionally did. Later, C. A. Grote, F. Vordenbaumen, J. A. Schaper, J. Pauly, J. Prinzing, J. Bader, William A. Knolle, and J. Kern in Texas, and J. B. A. Ahrens, D.D., J. G. Krauter, in Louisiana, were suc-

cessively appointed to this office, which they magnified to the glory of God and the upbuilding of his kingdom. Those holding this office at present are P. H. Hensch and H. W. Weise. RARE.

As early as 1847 German missionaries began to preach to the Germans of the Crescent City. Among the first workers on this field we find the names of William Tostrick, F. Bremer, J. M. Hofer, and P. A. Moelling, the latter being licensed to preach on the 19th of June, 1850. Peter Schmucker, from Cincinnati, also visited this field, aiding and encouraging the workers. The first mission was begun in Dryades Street, and shortly afterwards, in 1848, we find William Tostrick in charge of Piety Street Church. In 1853 G. Busman began to labor in LaFayette, where, in 1855, a church and parsonage was built. In 1855, in the month of April, the corner stone of an elegant brick church on Dryades Street was laid by Dr. H. N. McTyeire, which was dedicated by Bishop Paine in 1859. In New Orleans.

In 1855 there were four missions, with an aggregate membership of 162. The sum of $268.65 had been collected for missions. In January, 1859, F. W. Traeger, preacher in charge of Dryades Street Church, reports his membership to be 110, and the amount raised in the congregation for all purposes $2,085.90. One of the leading members of this Church for many years—ever open-handed, generous, and true to its every interest—was Brother J. H. Keller, whose praise for liberality is in all the Churches. These Churches became important centers of religious influence, one of the most important factors in their subsequent growth and development being the zeal and unremitting labors of Dr. J. B. A. Ahrens, who spent the best years of his life in this work, until declining health forced him to retire from the active duties of the ministry. Statistics of 1855.

During the war between the States our German missions shared the general distress, the missionaries and their families suffering many privations. During these years the Churches made little or no progress. After the war the work was taken up with new hope and vigor; but a danger arose from an unexpected quarter, which threatened to disrupt the entire German work. Overtures were made by parties in the North, looking to the uniting of the German work with that of the M. E. Church. Slavery having been abolished, it was said, with some show of plausibility, that there was no longer any bar to the union of the two Churches, especially of their German branches. A num-

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Evil days.

ber of the German preachers—they shall be nameless here—lent a willing ear to these overtures, coupled as they were with promises of financial aid and reënforcements of men. Believing it to be to their advantage, these brethren left our ranks, and cast their lot with the M. E. Church, taking with them, in a number of places, the greater part of our membership. For a number of years, while altar was being erected over against altar, unbrotherly feeling prevailed to a large extent. But at present, while the lines between the two Churches are more sharply drawn than ever before, a spirit of true fraternity prevails, and the two Churches work side by side in harmony and peace.

We could not pass over this mournful episode in silence, without leaving unexplained one of the principal causes of the retarded growth and development of German Missions of the M. E. Church, South. Had I the time, I might show, however, how the Lord and Head of his Church overruled even this seeming disaster to the advancement of his cause and the extension of his kingdom among the Germans of Texas.

In the place of the men who had gone from us the Lord soon called others to take up the work. In 1869, at Lagrange, Tex., William A. Knolle, J. Bader, and the writer were received into the traveling connection.

The new era.

By authority of the General Conference of 1874 the German work in Texas and Louisiana was set apart into an Annual Conference, which, under the title of "The German Mission Conference of Texas and Louisiana," was organized by Bishop J. C. Keener on the 16th of December, 1874, at Houston, Tex. There were fourteen members enrolled. A. Albright was received as a transfer from Missouri, and J. C. Kopp, Jr., and H. Ebers were received on trial. Others who were called to the ministry, and were duly received into the Conference during the five or six years next following, were: J. G. Mueller, J. G. Krauter, J. Merkel, John Bohmfalk, H. W. Weise, E. A. Konken, P. H. Hensch, D. Schrimpf, C. Kurz, E. Frenzel, C. Wiemers, J. J. Blanz, G. Gerdes, William Lieser. This strong reënforcement would seem to justify high hopes of aggressive and successful movements all along the line; but, alas! before very long seven out of this last-named list, most of them in the prime of their manhood, were called from the militant host on earth to the Church triumphant above; five dropped out of the ranks through location or defection, and only five of them are left, who are battling valiantly for their

Lord. Is it a wonder, then, that the work of German missions has been hampered and retarded? RABE.

About the year 1887 the German work in Louisiana was again incorporated with the Louisiana Conference. Since then it has become completely Americanized, the German Churches being served by American pastors. Very few of the old German members survive, but their descendants still worship at the same altars where the former pastors, Pauly, Ahrens, Krauter, and others dedicated them to God in holy baptism.

From H. P. Young, the first missionary, to F. W. Radetzky, who has just been received on trial, there were connected with the German work, by actual count, about eighty preachers, the record of many of whom was either brief or blurred. But we want to speak of those whose lives were interwoven with the very fabric of the Church, whose biography is the history of the German work. Twenty-three of them have exchanged the sword of conflict for the crown of rejoicing. They were men of faith and prayer, of diligent study and tireless energy, in labors abundant, fervent in spirit, serving the Lord. They came from the field and the workshop, possessed neither the culture of the polite world nor the learning of the schools (the German work has had but one college graduate in its ministerial ranks), but sought to improve their minds and fit themselves for the duties of their high calling by assiduously studying the Word of God and the books of the course of study. Quite a number of them possessed the gift of natural eloquence in a remarkable degree, and, while ignorant of rhetorical rules, swayed and thrilled their audiences. Nor were they ranters. From the bold, imaginative flights of the poetic Moelling, and the smooth, flowing periods of J. B. A. Ahrens, to the clean-cut, terse, and logical sentences of J. A. Schaper, and the Boanergic thunder of J. Bader, their pulpit discourses were characterized by soundness of doctrine and good common sense. Those of them who have left their impress upon the Churches were, almost without exception, converted at the altars of our own Church, and were closely identified with its interests. With the love of Christ in their hearts, the burden of souls upon their consciences, and the prospect of success to spur them on, they used their talents to the best advantage for the Church; and they were successful. The shout of their victories resounded from the limpid waters of the Llano to the blue waves of the Gulf. And they builded well. They trained their people

Personnel.

Not college-bred men.

RABE.

along all lines of Church activities, taught them to observe all the usages of Methodism, and indoctrinated them upon all points of Methodist theology. Such were the pioneers of German Methodism in Texas and Louisiana. Only a few of the "Old Guard" remain, some of whom are still in the active work, and three of whom (J. B. A. Ahrens, D.D., J. A. Schaper, and J. Prinzing) are on the "roll of honor," loved and revered by their brethren.

Periodicals.

In 1855 was begun the publication of a weekly German Church paper, *Der Evangelische Apologete*, at Galveston, Tex., Rev. P. A. Moelling, editor. It had an extensive circulation among the German Methodists of Texas and Louisiana, and even in the North, and served as an excellent means of disseminating religious truth as held by the Methodist Church. Its publication was suspended in 1861. It was resumed in 1868 by Dr. J. B. A. Ahrens, who had been elected as its editor. It was at first a very small sheet, issued semimonthly, but was enlarged somewhat on the 1st of October, 1869, and again in January, 1872, when its title was changed to *Der Familienfreund*. It was edited with much ability, and exerted a wholesome and powerful influence throughout the borders of our German Zion.

Books.

The Publishing House at Nashville generously published, for the use of our German Churches, a translation of the book of discipline, a catechism, a hymn book, and a hymn and tune book, "Lob Gottes"—all of which were prepared by that indefatigable worker and able scholar, J. B. A. Ahrens, D.D., of this city. A new edition of the book of Discipline was brought out by the House in 1899; also a new and revised edition of the German hymn book, prepared by a committee appointed for that purpose, of which P. H. Hensch was chairman. The books were well received, and have been generally introduced.

In 1894 the brethren in Texas undertook the publication of a weekly paper, *Der Missionsfreund*, which is, at present, the official organ of the German Mission Conference. Scarcely a family of German Southern Methodists can be found where it is not read. Its circulation is steadily increasing.

Education.

The importance of mental culture was early recognized by the German missionaries. They fostered, and in many instances taught, day schools in connection with their congregations. Several attempts were made to establish schools of a higher grade, with but partial success. At Fredericksburg quite a pretentious college building was erected at a cost of about $20,000, and Prof.

W. R. J. Thoenssen was elected to the presidency of the college. RABE. After a few years, however, the school was discontinued for want of support.

During the last decade the matter of higher Christian education has been stressed, and, as a result, quite a number of young men from our German congregations have attended the Southwestern University. Five of their number have already entered the ranks of the active ministry, and a number of others are preparing for the work.

I cannot do better than to quote in this connection the words of Rev. A. E. Rector in an article on German Missions, which appeared in the columns of the *Texas Christian Advocate* of January 24, 1901. He says: "Only one year during the past decade did the German Conference report a loss in membership, and that was very small. New territory is being added to the field, and promising young men are offering themselves for the ministry. Along with a slowly but steadily increasing membership, church and parsonage building has gone forward, until the value A review. of such property is now about $50,000, practically free from debt. The Epworth League has gained a sure footing. In addition to a Conference Loan Fund of $2,000 for the superannuates, we have another fund, which, with the Twentieth Century Thank Offering, will aggregate $6,000. The object of this fund is to assist young preachers, and also those who expect to become German Methodist teachers, in getting an education. The amount raised on the Twentieth Century Thank Offering was $3,500, a per capita of $2.50. The annual collections from all scources average about $8 per member, while the combined foreign and domestic missionary collection yields a per capita of about $1.25. Taken altogether, it would seem that the Church has no ground for doubt or despair about her German offspring. No more loyal and reliable element is to be found in the entire connection. Outside of all figures, there is to be reported a growing hope and courage, which are the best guaranty of larger future success." I wish I might quote the whole article, for it sheds a world of light upon the problem of German missions.

The church at Llano has been enlarged and modernized. The influence of Methodism permeates the entire German population in that section of country. New preaching places have been taken up, and this busy hive is upon the eve of "swarming." This Church alone raised for all purposes last year $3,662. Its pastor

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is Rev. E. A. Konken. At New Fountain similar hopeful conditions are met with, extensive improvements of the Church property are going on, and the pastor, Rev. C. A. Lehmberg, reports ten new members received into the Church on March 24. At Tehuacana, on this circuit, fifty acres of land have been secured as a building site for a church and parsonage. Fredericksburg Mission likewise is on the up grade, and the outlook for Elm Creek and Cibolo Mission is exceedingly hopeful.

Of the Eastern District, Rev. P. A. Hensch writes: "The Eastern District is rising again from the hard blows it received last year from adverse seasons and the destructive visitations of insects and storm. The damaged churches have all been repaired and rebuilt. The finances are in a good condition and hopeful. Two new Sunday schools are reported since Conference. One new charge was taken up last Conference, which is promising, and there are prospects of taking up another charge at an early date. Good meetings are reported by the brethren, and some ingathering of members, which we hope to increase during the summer campaign. We are in need of two more men on the district this year, but we hope to have this want filled by next year."

The conditions confronting the German missionaries of the present day are totally different from those of fifty years ago. At that time there were but few Germans in this country who were not—outwardly at least—religious; very few houses could be found where the Bible, the hymn book, and some volume of sermons were not cherished treasures. That generation has passed away, and with it has gone all reverence for things sacred and divine. A godless, secular German press, innumerable clubs and societies, dancing halls, beer gardens, and other pleasure resorts; schools from which is banished even the semblance of religion—these and other conditions too numerous to mention here militate most effectively against the efforts to evangelize the Germans of this great State. Taking into consideration these difficulties, obstacles, and disadvantages with which our brethren have to contend, the wonder is that they are not only holding their own, but slowly advancing at every point. We believe that the next decade will witness an era of unprecedented growth in the work of German missions in Texas.

The situation as it is to-day.

During these many years of missionary labors among the Germans—years of toil and danger, of vigorous growth and retarded

development, of joy and sorrow, victory and defeat—the M. E. Church, South, has been a tender foster mother to the German work. She has supplied the means of carrying on the work. She has fed and clothed and helped to house the German missionaries, their wives and children, and still continues to do so. To her we owe undying love and gratitude, a debt which we can hope to repay—though but in part—only by unswerving loyalty to her principles and unremitting toil in her service. May the day speedily come in which she will see every outlay of money, and every heart throb of tender solicitude lavished upon the work of German missions fully justified and abundantly rewarded by the gathering of multiplied thousands of Germans "into the fold of the Church!"

RARE.

The Church a foster mother.

III. THE NEGROES.

ARE WE MEETING OUR RESPONSIBILITY TO THE NEGROES OF THE SOUTH?

REV. R. J. BIGHAM, D.D.

No genuine friend of mankind can consider without pain and pity the present estate of eight millions of our fellow-creatures. Even eight million dogs would have, if under general ban, a kindly court of equity and appeal in every gentle breast. Nor can it matter to the kind heart that these fellow-citizens of ours are black. The color of the men on a checker board does not affect the rights of the struggle. With regard to the hand which it will be wise both on their account and on ours to extend them their previous condition has nothing to do. Not what they ought to be but what they are is of present concern, and while what they might have been is grievous to think on, yet what they may be is of present and infinite moment. "The lower they sink the more they need us to lean upon."

The example of our fathers.

And we have in the splendid example of our fathers, who counted it their highest privilege to minister to the slaves, a stirring call to do our duty by the children of those slaves. "My brethren," said Bishop Andrew to an Annual Conference, "the soul of the poorest slave, washed in redeeming blood, is dearer to God than the unregenerated spirit of the greatest monarch. For myself I would rather know that some poor slave would cast a flower on my grave when I am gone, in grateful memory of my agency in leading him to Jesus, than to have any honor this poor world could bestow upon me." Bishop Andrew, clothed in this becoming sentiment, was the rule and not the exception in this particular. It is graven in the marble of a plain shaft as the last and best tribute to William Capers that he was "The Founder of Missions to the Slaves." There were at the close of the civil war three hundred missionaries to the slaves, and we had gathered into our different Churches nearly half a million negroes by this time, and had spent over $2,000,000 in their evangelization. Even during the year 1864 our Church raised

William Capers.

nearly $160,000 for this work, to which was contributed elsewhere in the South $100,000 more. What the people at large in the South thought on this question is significantly indicated by the fact that one of our proudest States defeated for Congress one of her most distinguished statesmen because he was not, as Bishop Galloway has said, in sympathy with the compassionate treatment and religious instruction of the blacks. I know nothing more remarkable in the history of the world than this history, and, standing on the face of its facts and figures, I am astonished at the separation which has come about between us and the descendants of our father's servants. BIGHAM.

There seems to me to be, in proportion to the magnitude of the issue, less well-advised interest in the negro than with regard to any other pending matter of like nature and approximately equal public concern. I say well-advised interest, for in this very particular have the best-intentioned efforts of the noblest friends of the negro fallen short. No policy, fundamental and proceeding upon the inherent nature of the case, has been decided upon and pursued. Help has been chunked at him from one quarter, and thrown over the fence to him from another, whereas we all know that charity after this fashion comes short of the best efficiency. They have, in some good degree, been fed, sheltered, clothed, and educated; but intermittently and in spots. This course has broken this people up into bands and classes, which is the worst evil that could have befallen them, for their solidarity ought to be preserved. Their hope is in the preservation of their racial integrity. Intelligent interest needed.

Very much depends upon standpoints; and if we could get rid of the standpoint that the negro is any other sort of a question than any other sort of a man is, we would sooner be able to state him and solve him. We Southern Methodist people will never meet our responsibilities to the negro until, in the sight of God, we honestly acknowledge and assume responsibility for him; and while it is by no means true that we have been delinquent in this matter, as some have declared, it is nevertheless certain that we lack very much of doing our whole duty to him. And we must begin by declaring that he is a man and that he is our brother. Seen in any other perspective, he will not receive from us what he needs from us and what we owe him. God would doubtless have us treat him like we would any other man in his place. This is almost the whole of it. Place of the negro.

BIGHAM.

When we have helped him to feed, clothe, shelter, and educate himself, and when we have given him work and paid him just wages for it, we are not at the end of our duty. A man wants more than this; for life is other and more than existence, and the negro should have encouragement and recognition in all those high and precious matters in which a human being counts life dear unto himself. It is not hard to minister to his existence, but it will take the whole Sermon on the Mount to minister to his life. A man's life is "more than meat and the body than raiment." Let us feed and clothe, shelter and educate him, but let us also kindle within him the hope that one day he shall be free to think and act among us, and shall be worthy of it; and let us remember that so long as we deny him anything which Jesus would extend him if he were here, we do fall short of our whole duty to him.

The General Conference of the M. E. Church, South, adopted, in 1866, the following resolutions:

Action of the General Conference.

"Whereas the condition of the colored people of the South is now essentially changed; and whereas the interests of the whites and colored people are materially dependent upon the intelligence and virtue of this race that we have had and must continue to have among us; and whereas the Methodist Episcopal Church, South, has always claimed to be the friend of that people, a claim vindicated by the continuous and successful exertions made in their behalf in instructing and evangelizing them, and it is important that we should continue to evince our interest for them in this regard; and as our hearts prompt us to this philanthropy; therefore be it

"*Resolved*, That we recommend to our people the establishment of day schools, under proper regulations and trustworthy teachers, for the education of colored children."

Our record.

Our bishops, in their address to the General Conference of 1882, said: "The negro population in the South and Southwest, upon which our Church in time past bestowed much labor, but which for several years has been turned away from us, is again becoming accessible to our influence. Opportunities to preach to their congregations should be diligently improved. The Colored Methodist Episcopal Church in America, organized by us a decade ago at the request of the remnant of our colored membership, has maintained its integrity and made some progress. They are in great need of facilities for providing themselves with

suitable pastors and teachers of their own race. Whatever assistance we can render them, in this respect especially, will be well bestowed, and we invite to this subject your favorable consideration." BIGHAM.

Since this time each succeeding General Conference has taken pronounced ground on the subject of our duty in this connection; but the execution of our resolutions has been characterized, I fear, by much timidity and little enthusiasm.

We have charged, it is true, our General Board of Education with the oversight of our work for him, and we have an institution, Paine Institute, Augusta, Ga., for the support of which an assessment is levied upon our entire connection, and extra collections have been taken from time to time for buildings and equipment. We also pay the salary of the President of Lane Institute, Jackson, Tenn., and give respectful attention and some aid and succor to representatives of colored Churches; but if our missionary enterprises, for instance, were as poorly organized and administered as our enterprises for the negro, we would merit and receive utter failure and pity, if not contempt. In our District and Quarterly Conferences we inquire with regularity with regard to the discharge of our duty in the matters of missions, education, Church extension, etc., but we do not ask, except in spots, about the negro. We can never say even in the particular of organization that we have done our best in this matter till the state of the negro is made in our Annual, District, Quarterly, and Church Conferences one of the orders of the day. It is probably true that a large number of the present generation of our pastors have never preached to the negro. This is unfortunate, and it is our fault. I most earnestly hope to live to see the day when every preacher of us shall gladly meet a constitutional requirement to preach to the negroes once a quarter at least, and when each presiding elder shall ask in each Quarterly Conference if the pastor has performed this duty.

Our relations with Paine and Lane Institutes.

Our fathers gathered before and during the war a large number of negroes into our communion; and though it was perhaps inevitable, by extraneous causes, I personally believe that it was bad ecclesiastical statesmanship and a mistaken social and religious step to erect them, with such clear and rigid lines of demarcation, into separate Churches. This was the wedge, more than even the war, which split black and white into separate camps, and set us socially and religiously over against one an-

BIGHAM.

other, as the war did politically. It is certain that neither black nor white desires what we call organic union, but we have very little faith in the declaration of Scripture that God hath made of one blood all nations of men, if we are unable and unwilling to establish and perpetuate a dignified compact and federation as between men and men.

The need.

Perhaps the saddest fact about the negroes, and first to be remembered, is that millions of them are unconscious of the world in which they live, know no future, and have no high ideals. By the hundred thousand they live a day at a time, from hand to mouth, and are concerned about nothing better, for they know nothing better. Pitiful beyond all picturing is this, their general condition. Their faculties of thought and their religious instincts need development, and the training of their head and heart is infinitely necessary to them. Except properly trained preachers and teachers be provided for their pulpits and schools, they will never reach an estate of dignity and usefulness among the peoples of the earth. Above everything else, they lack and need the quality of aspiration. In a recent issue of the *Independent* this view is strongly confirmed; and, since this confirmation comes from the North, I insert it the more gladly: "The negro is suffering to-day from an excess of industrial training divorced from logical thought and rational reflection. He has ceased to be a clever machine directed by a white man, and is adrift without directive power in himself. The consummate union of reason, judgment, and knowledge, which makes a man the master of matter and force, is the product of higher education in the time-honored, intellectual sense of the term; and the race that does not have, or cannot obtain, it is doomed to hopeless inferiority.

Discipline of both hand and heart.

The Africo-American citizen will never be a reliable factor in skilled industry until he has had actual personal experience of mental discipline. It is but interesting to see what statistics reveal as to the educational tendencies of negro education in the United States. There are about one hundred and sixty-six institutions for colored youth in the country above the elementary grade. These enroll in secondary departments 13,175 students; in collegiate, 1,161 students; and in professional schools, 1,067. Here is presented a grand total of 15,405 students who have passed beyond the stage of elementary study. The number may seem large; in reality it is less than two-thirds per cent of the colored population, or one in five hundred, whereas for the white

race one in every one hundred and sixteen of the population is pursuing studies of advanced grade. The distance between the two, leaving heredity out of the question, is widened by university extension clubs, scientific associations, and the innumerable appliances by which the white man is made heir of the best thought of all ages and of every country." Let us carefully observe in this connection that the *Independent* is not quoted as discounting industrial education. On the other hand this journal, and many other papers, are agreed with many of the foremost thinkers and philanthropists of the land in hearty indorsement of industrial education. The point, and one well worth making, is that such education should be accompanied by careful mental training, and that neither white nor black can reach high efficiency, even in the industries, without proportionate "mental discipline." BIGHAM.

It will be permitted me, I hope, to pay in this connection a sincere though inadequate tribute to those men and women of the North and East who have worked among the negroes in the South, and to the philanthropy of the men and women of those sections who have, by their gifts, made it possible for them to teach and preach among us. Their bread cast upon the waters will come back to them. The unselfish character of the work which they have wrought among us, the good fruits of it, and the difficulties which have encumbered them are recognized by thousands of good men and women in the Southland. The indirect ministry of their labors, by opening the way for a better understanding between all sections of our country, is unquestionably a social as well as religious contribution of great importance. If mistakes have been made, they were in the main such as in the very nature of the case were unavoidable; and if all the good which has been done by each foreign dollar were known, these dollars would be doubled every year. A tribute.

The negro question has been, and will remain, a national question, and is not a burden which any one section of this country can safely shift upon any other section. It knocks loudly and ominously at every door in the United States. The enactment of laws could not confine it within limits; for it would remain, in spite of any and all manner of legislation, a national question. The negro question national.

But, while the question is national, it must needs be solved principally in the South and by the South; because of the physical fact that in the South the negro has his local habitation

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and his home, so far as we can judge the question on its particular merits and in the light of such approximately parallel history as there is, is likely to remain in the South. History teaches us that local questions are not to be solved by foreign powers or agencies. England, for instance, has had many colonies, but she has never had a prosperous colony which did not have, so far as its internal concerns went, the right of self-government. Less and less is this a question of domestics; more and more is it a domestic question domiciled in the South. Most of all its aspects immediately and particularly concern the South. The negro is at our doors; we look into his face every day. But, though the immediate administration must needs fall on the South, yet, because of the connectionalism of the United States government, its happy solution will be impossible except through the concurrent assistance of all parts of the nation. And no part of the country can afford to decline assistance in this matter, because, if it should become a sore in the South, its contagion would most surely extend to the entire commonwealth. If institutions and people shall lie dead in the South on account of the negro question, institutions and people will lie dead all over the country. He is an item in our national life, and his prosperity means the prosperity of us all—North, South, East, and West. All sections, therefore, ought to help in the solution of this question. There are some people, of course, who do not believe this; but there were a great many people who did not believe Paul when he said, "None of us liveth to himself, and no man dieth to himself;" and it is only in the latter part of the nineteenth century that the fullness of that utterance is being recognized, in the legislative halls of the world, as involving as well the declaration of a great social, civil, and political maxim as the announcement of a great religious principle. Many men at the North have great respect for the views of Bishop Haygood. This bishop had, among other abilities, a happy use of the parenthesis. In a parenthesis in his "Brother in Black," in a connection which conceded that the oversight and development of the negro had been since the war, and at the time he wrote was largely, in the hands of the North, he said: "It is only for a while."

Our problem.

The South the final administrator.

That the South will be the final administrator in this matter, and that the North must less and less adjudicate it, finally giving back into the hands of the South the work they took out of her hands when Lee surrendered his unstained sword into the mag-

nanimous hands of Ulysses Grant, is coming to be generally believed by the men who best know the conditions of the question. Between the South and all other helpers of the negro, there should be a fair valuation resulting in mutual respect and a kind spirit. The gifts of the North to the negro will never do the most good until they are administered by the South. This view of the situation may be stated, but no self-respecting Southern man would make an argument looking to the establishment of the competency of the South to receive and to administer for the negro. Our social, civil, and political forces and institutions have suffered dreadful shock and pitiless challenge. But in the face of unparalleled misfortunes we have sought these thirty-five years to solve our unexampled problems. We still work away and run, we trust with becoming measure of patience, the race which is set before us. That we are willing and able to expedite the improvement of the negro, and to multiply and give full effect and free course to the assistance he may get beyond our borders, will, we doubt not, in due time be conceded. We believe that we will be chargeable and excuseless before mankind and in the sight of God in that measure in which we are remiss in the discharge of our duty to our negro neighbor. We are as sure that a day will come which shall decree for us and all what is just. We shall finally be trusted, and the first fruits of that trust shall be such a Christian coöperation between us and all other friends of the negro as shall bring him blessings, fundamental and abiding, and a happy solution of what we call, far in advance of its culmination, "The Negro Question."

BIGHAM.

Are we able?

How unfitting it would be to close this paper without special mention of Atticus G. Haygood, who was the high-water mark of the South's interest in her former slaves! He was ahead of many, doubtless even of the great majority of his people, but in no small degree were assembled in him the conscience and hearty good will of the South for the negro. And yet no soldier ever did a braver thing than did Dr. Haygood when he published "Our Brother in Black," and it is worth while to point out what manner of spirit it was that measured him up to his fine deed. When the manuscript was finished and the tired pen laid wearily aside, the fear came upon him that if he published it he might ostracize himself and his loved ones. Several years thereafter, when one whose soul was knit to his own asked him how he brought himself to dare private and public opinion and publish

A pioneer.

BIGHAM.

that book, he modestly replied: "I spread its pages on the bed in front of me and, kneeling down, I asked what would Jesus do, and answered that question for the judgment day." And a million and a half of us, whether we think it or not, will, as between us and the negro man, make history these passing years which we shall meet at the judgment day.

THE DEVELOPMENT, THE NEEDS, AND THE OUTLOOK OF THE PAINE INSTITUTE.

REV. GEORGE W. WALKER.

I WISH to speak briefly on the development, the needs, and the outlook of the Paine Institute—the only definite work that the Methodist Episcopal Church, South, is doing for the colored man; the only definite work that any Southern people directly are doing for the colored man; the only definite work that any body of ex-slaveholders is doing for the children of their former slaves.

Organization.

Paine Institute, at the earnest solicitation of the Colored Methodist Episcopal Church, was organized and put to work in 1884, situated at Augusta, Ga. Dr. Morgan Callaway, Vice President of Emory College, was its first President. We had no home in which to locate this school. The citizens of Augusta said that they did not want any such schools taught in their midst. My own mother (I shall be permitted to say it in this presence), a sister of Bishop Wightman, said that it was a noble work, but she wished deep down in her heart that God had called some other mother's son to do the work. I state this to let you know the prejudice and the lack of interest into the face of which, by God's grace and the assistance of the brethren of the Methodist Episcopal Church, South, I went, confidently expecting success in Jesus Christ.

We had our schools in some small rented rooms over a store on Broad Street. Dr. Morgan Callaway said that he wanted the citizens to see what we were trying to do. The second year of the school, when we came to the close of the session, there was only twenty-five dollars in the treasury, with the three teachers

to pay, four months of holidays stretching out before us, and no telling where the money would come from. Friends, not knowing the condition of the institution, invited the lady teacher to visit them in Norfolk, Va. Friends of the other teacher invited him to visit them at Oxford, Ga. The President had an invitation to preach at a Church in Lexington, Mo., while its pastor went to Florida for his health. Before that appointment was out, the President had a call to preach to an independent Methodist Church in Baltimore; and it was in Baltimore that I, a Methodist preacher, received my first call from an independent Church, asking me to take charge of it as their pastor, and offering me a little more salary than was being paid at Augusta, which was a thousand dollars. While there I received the gratifying intelligence that Rev. Moses U. Payne, a local preacher of Missouri, and who had made his fortune largely here in New Orleans, had given the school $25,000 as the commencement of an endowment fund. And yet, so afraid was Moses U. Payne that the Methodist Church, South, would let go the work too early, he provided that the interest from this amount should go to pay white teachers rather than colored, fearing only that we would let it go too soon.

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The first year.

A gift.

From that small beginning, with a fidelity that is interesting to one who was in the midst of it, we have gone on until, during the last session (a small amount compared to what our Northern brethren and brethren elsewhere are doing, but remarkably large when you consider the source from which it comes and the prejudice and lack of interest which, to-day, I thank God, are giving way) there was $6,541.43 contributed by the Methodist Episcopal Church, South, for this work. Besides, under the management and direction of Dr. Bigham, who has just spoken, the Methodist Episcopal Church, South, has put there three comfortable buildings: the Haygood Memorial Hall, a three-story brick building with a mansard roof, covering a comfortable dormitory for the boys; the President's residence; and a home fitted up for the matron, and a girls' dormitory, called, after the great bishop, Holsey Hall. We have a tract of land of ten acres upon which these three buildings stand.

Help from the Church.

So much for the development of the material side of this school. When we opened the school the delicacy of the position was most trying. To go too far in one direction crippled our financial side, and we would have had the disapprobation of our white brethren;

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not to go far enough in a certain direction would cripple our patronage—Charybdis and Scylla, if ever poor mortal man had to sail between them.

We went a year without any curriculum, for the Church we were working for didn't know what was needed, and the colored man we were working with didn't know exactly what he wanted. Yet, little by little, the school grew and developed. A lady said to one of the girls, "Jane, where have you been all these days that I haven't seen you?" and Jane instantly replied, "O, ma'am, I am going to school to one of the finest Yankee gentlemen you ever saw." And the Yankee gentleman was a South Carolinian. A young man, a promising boy, made his first trip up North. He came back and said: "Professor, I have been to your home." I said: "Where is that?" He said: "Washington, D. C." I said: "I don't live there." "Well, I have been to New York." "But I don't live there." "I have been to Boston." "But I don't live there." "Well, where do you live?" and I said, "Just across the Savannah river."

A Yankee gentleman.

Little by little pupils commenced coming to us. The colored man didn't have confidence in the white brethren giving him any more in the Paine Institute than a little catechism and a little Sunday school work, and so their best children didn't come.

I picked up a boy in the streets of Augusta who wanted an education. I found him bright and studious, and I got him ready for the junior class of Brown University, in the city of Providence, R. I. I sent him there, and he won a scholarship on his Greek. On Saturday he posted books for a barber shop. He cut down his expenses to seven dollars per month, which I was happy to be able to pay in those days, not having a family of my own. He graduated two years afterwards from Brown University, the fourth in the Greek class. There were forty-eight in his class, and he stood an average of fourteenth in the whole class—the only negro in the school. His standing in Greek conferred upon him a scholarship in the American School at Athens, Greece. I never expected to see Athens, but I gave to that boy all my sainted father gave me—the best opportunities and advantages within my reach. He went to the American School in Athens, Greece, and there he met prejudice, for in that school they didn't want a negro to board, so that they put the price so high that my boy, John Wesley Gilbert (a good Methodist name, you see) couldn't go into the school and board. But he had been

John Wesley Gilbert.

trained with the Southern Methodist people, and he knew what was expected; and so he turned aside and, without breathing a sigh or shedding a tear, went into a Greek home, got a modern Greek Grammar, studied the language, and talked with that family. WALKER.

By and by some Boston ladies came out there who wanted to go through the Peloponnesus, and desired a guide. It required fifty dollars more before my boy could go through that school, and I am sorry to say that I didn't have the fifty dollars then, and I didn't know anybody sufficiently interested in the work to contribute the fifty dollars. Well, these ladies wanted a guide, and the local director in Athens gave them my boy, because he knew the modern Greek language better than any other student in the school. He went around the Peloponnesus, showing these ladies its towns, and came out and received his paper, and when presented to Brown University it gave him the degree of A.M.

That was one boy. There are a few girls that we have graduated from our collegiate department. One of them is just now in London on her return from Paris, France, where she has been spending a year perfecting herself in language, music, and dressmaking. This girl taught music in New York, and after getting what she could in our schools, and saving three or four hundred dollars, she spent it in Paris to improve herself. **One of the girls.**

A boy came to us from Arkansas (I am afraid I shall not have time to talk about our needs). He was the poorest specimen of a colored boy you could see anywhere, and I said: "Why did they send him to me?" He stayed four years, got a taste of it, and concluded to stay four years longer. He was no sooner out of school than the colored Conference of Arkansas put him at the head of their Conference school.

Under the wise provision of Dr. Morgan Callaway, the Colored Methodist Episcopal Church raises money and puts young ministers there for us to educate. The colored Church with which we are working contributes an average of $2,000 annually for the support of these young preachers; and they have come to us from Virginia, North Carolina, South Carolina, Alabama, Florida, Georgia, Louisiana, Kentucky, and Arkansas. These young men (few of them in number, I grant you) have gone back and are teaching in those States; and one of them specially is doing work in Missouri, for which I am so grateful. He sent me a paper in which was his own schoolhouse and that of the white **A sustentation fund.**

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people. When he went there prejudice or disagreement among the colored people had resulted in the burning down of their schoolhouse, and when he went there and saw the children of his race growing up without school facilities he opened a school in his own church. The Board of Education saw this, and offered him a public building for his school, and not long afterwards $8,000 was granted by the county to build two schools—a $5,000 for the whites and a $3,000 for the colored; and my boy Brown (O, I love him with a full heart, and he is the blackest fellow you ever saw in your life) was put by these trustees at the head of that educational movement among the colored people; and he sent me back the paper with his picture in it and the statement that he was graduated from the Paine Institute.

His wife is also a graduate from our school, and when she went there she began to keep her home so neat that other colored ladies in that community said that they were not going to be outdone by the preacher's wife, and so they fixed up their homes. And the preacher's wife is doing just as much good in her sphere as the preacher is in his.

Other examples.

Two of the delegates to the Ecumenical Conference that meets in London next September go as graduates from our school—R. A. Carter, Secretary of the Epworth League, and John Wesley Gilbert, who is teaching with me in the Paine Institute. I forgot to say that when he was working with me a school in Missouri elected him a *bona fide* professor at $1,400 a year and a residence. Gilbert declined, and they telegraphed back to him, "What is your price?" and I was glad deep down in my heart to see that here was a colored brother standing by me who could not be bought. The ground of his declination was this: "I prefer to be working with the white people in trying to educate my people rather than go to any other field I could select."

The other day we had a disturbance down there in Augusta. A white man was shot down on the streets by a negro, and the white boys took the poor colored fellow out and lynched him. Something was said in a colored paper that sounded harsh, and a white mob came to tear down the office. The chief of police and other men were gathered to protect it. The chief of police said to Gilbert: "You go there quietly and disperse that colored crowd." Gilbert said: "I am no policeman." The chief said: "I know you are not; but if I go there with my brass buttons and my uniform, I will stir up resentment. You go there. You

are a citizen whom both the white and the colored people respect, and they will listen to you." So Gilbert accepted the situation and went over to the crowd and quietly dispersed them, on the assurance that the men who were there would protect the house.

Now what do we need? We need a heating apparatus the worst in the world in Haygood Hall. We utilize some stoves, but when the wind blows down the chimneys we have to put out the fire and fudge around on some other brother whose stove does not smoke. We need the painting of our houses. We need an enlargement of our dormitory department; we were overcrowded last year. We need an enlargement of our endowment. It has never been increased since Mr. Payne gave it to us. We need all this enlargement; and if our brethren in the various Conferences would just respond and send up the little amount that we ask of them annually, I believe it is the best investment we could possibly make by letting the brethren coöperate with us.

Our needs.

A sheriff came up there one day from one of the lower counties to arrest one of the boys. I wasn't present, but as soon as I found out that he was arrested I went down immediately with my lawyer and went on the boy's bail. Next morning I went down to meet the officer who had come from the adjoining county, and I said: "You need not put any cuffs on that boy; he will go with you just as if I were going along." So the sheriff spoke to the chief of police, and then he came back and said: "It's all right; the chief says it's all right." And when they carried him there the chief said: "Dr. Walker trusts his boys." Well, I knew that boy, and I knew that he hadn't been doing anything particularly wrong, and I knew he would come back, and he did.

"He trusts his boys."

Now the outlook is more hopeful, but this work is merely a drop in the bucket, just a beginning; and the Colored Methodist Church in America looks up to the Church, South. It has confidence in the Paine Institute, and we ought not to let this opportunity slip.

One word more. In this day of the popularity of industrial education, the Church, South, must remember that the main need of to-day is educated ministers; and we must remember that the intellectual world shall ever govern, rule, and control the industrial world; and if we of the South who know the negro men and come in contact with them, will take this opportuntiy which God

Head as well as hand.

WALKER.

has given us, and educate and train in the Christian religion and in Christian education to the very highest point possible the colored man and the colored woman, we shall render ourselves most acceptable in the eyes of our Master. Brethren, the outlook that is before us is grand. May God give us grace to enter into our heritage and become the instrument in his hands of accomplishing great good!

LANE COLLEGE.

REV. T. F. SAUNDERS, PRESIDENT.

LANE COLLEGE was founded by the Colored Methodist Episcopal Church in America, and is located at Jackson, Tenn. It was organized in 1882, and was chartered under the laws of Tennessee in 1884.

In the fall of 1888, Dr. O. P. Fitzgerald, editor of the *Christian Advocate*, Rev. W. C. Dunlap, and Bishop Isaac Lane came to the Memphis Conference seeking a member of that body to take charge of the school. The writer was selected, and Bishop J. C. Keener appointed him to that work at that session of the Conference. Up to that time but little more than a start had been made. Bishop Lane was urged to undertake the task of providing more suitable buildings. With much hesitation he entered upon the work, and everywhere he presented the cause to his own Church and to the M. E. Church, South, he met with liberal responses.

Beginnings.

We have erected a three-story brick building with ten recitation rooms, dormitories for girls and boys, industrial buildings, with necessary tools and printing press and fixtures, doing our own work. The total valuation of the property is about $35,000. Our necessities have multiplied tenfold as we have advanced. We had on the roll the last session two hundred and seventy-three scholars. The present session has a roll of three hundred. We have in the theological department a class of thirty-four young preachers from the surrounding States. These young ministers are preparing themselves for any field of labor to which the providence of God may call or the Church send them. We have sent out as graduates from the normal department one hundred young men and women. They are law-abiding, self-

Results.

governing, and God-fearing citizens. They are in demand as school-teachers, Sunday school workers, and are helpful to pastors. Our preachers are making efficient pastors. and are filling responsible positions. Some are presiding elders, some are delegates to the General Conference. One of our graduates will represent the Church in the Ecumenical Conference to be held in London, England. We have twenty young men and women who are willing to go as missionaries to Africa or Cuba. The College Department has not been in operation a sufficient length of time to send out any graduates.

Lane College is a distinctively Christian institution. It has not assumed the task of giving secular education to the colored population of the South. The Southern States expended, according to the report of the United States Commissioner of Education between 1869 and 1898 in schools for negroes, $101,-860,661.

But our work is for those who are seeking the advantage of a Christian education; for the preparation of ministers for their calling, and laymen for their life work. Lane College stands for true religion, a consecrated ministry, a holy Church, for all that is good in our civilization, for peace and love and good will to every member of the human family, and for a world-wide evangelization. We ask the prayers and sympathy and help of our friends.

THE FUTURE OF THE NEGRO.

PRESIDENT BOOKER T. WASHINGTON.

No people should have more vital interest in the negro than the Southern white man. No people have so much to gain from his success; no people have so much to lose if he fails. A degraded womanhood of the negro race means in many cases a degraded manhood in the white race. We go up together and we remain down together. There are potential reasons why it is a privilege for me to thank and congratulate most earnestly the Methodist Episcopal Church, South, for its deep interest and generous help to my race. In its name I thank you for the aid

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What has been done by Methodism.

and encouragement you have given for Church extension in hundreds of local communities, and especially for what you have done and are doing at Paine Institute, Augusta, Ga., as well as for help in education at other points. Every dollar that your Church puts into the education or evangelization of the negro will be an interest-bearing dollar from which you and your children will draw interest during the centuries that are to come. Every dollar thus spent will add to the industrial, intellectual, and religious value of each community in the South.

If a dollar spent in China adds to the value of a Chinaman, it will add to the value of a negro in Louisiana. If a dollar spent in India adds to the value of an Indian, it will help a negro in Alabama. If a dollar spent in the Philippine Islands makes a better citizen, it will also make a better citizen in your community. You cannot by any process of reasoning escape the duty which every white man owes to the negro in his own community. If for no higher reason, the standard of negro life should be raised in the interest of self-protection. In its wise, prudent, and broad effort to assist in the education of the negro the Methodist Church, South, should have the hearty and generous support of the white South.

The proper kind of education.

The right kind of education for the negro will make the whole South more prosperous, more productive, more law-abiding, and will cement that friendship between races which will forever set at rest all fear of racial disturbances.

We want not only to educate the negro, but we must be sure while doing so that we fit him to appreciate his present surroundings and the opportunities that are about his door.

The negro should be educated to believe that every Southern white man is not his enemy, and that a friend in the South is as valuable to him as one in the North. The negro should be taught that he will get upon his feet and be respected in proportion as he leads a simple, humble, pure life; that in proportion as he makes himself useful to the community in which he lives; learns to do a common thing in an uncommon manner, he will be recognized and appreciated. No man who learns to do a thing, however humble it may be, better than any one else is long left without reward.

The negro will gain more by making himself worthy of privileges than by merely demanding them. No one can force him-

self into recognition, but any one can make himself worthy of recognition. With worth will come reward. WASHINGTON.

With worth, reward.

I think I am safe in saying that in every part of the country the negro now recognizes as never before that in too many cases he began at the top round of life instead of at the bottom; that he omitted to recognize that true citizenship and power has its foundation in ownership of property, tax-paying industries, intelligence, and high Christian character.

Whereas a few years ago the negro looked with contempt and derision upon industrial education, he now in most cases hails this form of education with delight.

On two vital points I very much fear that the black man has been and is now misunderstood. My own life is largely spent among the rank and file of my people, and I feel that I know the feelings and ambitions of my race pretty well.

The intelligent negro is not seeking what is termed social equality, nor is the intelligent negro seeking to get to the point where he can exercise political control over the white man. What the intelligent negro is striving for is the opportunity to earn a living, to be sure of protection of life and property, and to be safe in those privileges which are guaranteed to all citizens by the State and Federal constitutions.

What negroes seek.

A large part of the money in the South is invested in agricultural lands. The negro is the one on whom the white man depends in a very large degree for agricultural labor. It is most important for the negro's own sake, as well as for the sake of the white man, that he be encouraged to remain in the agricultural districts. In agriculture the negro, as a rule, is at his best. In city life, in too many cases, he yields to temptations, and is not equal to the severe competition which city life demands. The negro, however, will not remain in the rural districts unless he is sure of protection of life and property. Neither will he remain in the country districts unless the school facilities are made as good as they are in the city. Every lynching, every act of lawlessness in the country districts drives hundreds of negroes to the city. Every withdrawal of school opportunities in the country districts tempts the negro to move his family to the city, where the schools offer more inviting opportunities.

The negro and agriculture.

In nearly every part of the South where I have traveled I have found the intelligent, law-abiding, industrious, property-holding, tax-paying negro respected and honored by his white neighbors;

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and, further, I have found them ready to protect such a man in the exercise of his rights as a citizen.

I have sometimes heard it said by Southern men that the South is too poor to educate the negro. I beg to reply that the South is too poor not to educate him. In the education of my people, however, we should remember that education of the head alone increases one's wants, and that the hand should be educated so as to increase his ability to supply these increased wants along lines at which he can find employment. The negro who has received education of head, hand, and heart is not the criminal negro. The criminal negro in nine cases out of ten is ignorant, without a trade, and lacking in moral and religious training.

Industrial training.

The negro who learns to make fifty bushels of corn grow where only twenty grew before is the benefactor of every white and colored man in that community, and is laying the foundation for the highest civilization.

In saying what I have I cannot, I do not, forget the generous manner in which my race has shared with you in the distribution of State and local school funds. In addition to this, I believe that you will agree with me that the time has come when the highest and most cultured and Christian manhood and womanhood of the white South should take hold in each community and give the negro such a helping hand as will make the peace, the security, and prosperity of the South secure during all the years that are to follow.

THE MEDICAL EDUCATION OF THE NEGRO.

G. W. HUBBARD, M.D., DEAN OF MEHARRY MEDICAL COLLEGE.

At the close of the civil war, 1865, there was scarcely an educated negro physician practicing in the Southern States, and the number in the North was very small.

The medical department of Howard University, Washington, D. C., was organized in 1868, and in conformity with the spirit of the organic law of the university, was "opened to all without regard to sex or race, who were qualified by good moral character, proper age, and suitable education." Since it was first opened,

238 white and 315 colored students have received the degree of M.D. from this university. HUBBARD.

Meharry Medical College was organized as the medical department of Central Tennessee College, now Walden University, Nashville, Tenn. It was opened in 1876, has had 783 students enrolled and 410 graduates, and is under the care of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church.

Leonard Medical School, of Shaw University, Raleigh, N. C., was established in 1882, and has had 106 graduates. The school is supported by the Baptist Home Missionary Society.

The Louisville National Medical College, Louisville, Ky., was opened in 1888, and has had 65 graduates. Beginnings.

The medical department of New Orleans University, New Orleans, La., was organized in 1889; number of graduates, 43. This also is under the care of the Freedmen's Aid and Southern Education Society.

A medical department of Knoxville College, Knoxville, Tenn., was organized in 1895, and has had two graduates. This college is supported by the United Presbyterian Church.

The total number of negro physicians who have been graduated from the above-named institutions, not including the present year, is 941. I have no means of estimating the number who have graduated from Northern medical colleges. Possibly ten per cent of the above number would be a liberal calculation, making a total of 1,035.

As I am more familiar with the work done by Meharry Medical College than with that of other similar institutions, I will speak more particularly concerning it.

The college takes its name from five Meharry brothers who have contributed liberally toward its establishment and support.

The buildings and grounds are valued at $30,000. It has a graded course of four years, of six months each, and is a member of the Association of American Medical Colleges. Two hundred and seventeen students were enrolled the last session. Of this number, 27 had received literary or scientific degrees before commencing the study of medicine. The faculty consists of twenty members.

At the last commencement, which was held at the Gospel Tabernacle, it was estimated that over 4,000 people were present to witness the exercises, among whom were a considerable number

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of white citizens, including Mayor Head, of Nashville, who spoke in complimentary terms of what he had witnessed on this occasion.

It is only a matter of justice to the medical profession of Nashville, to acknowledge the valuable services they have rendered Meharry Medical College, from its incipiency to the present time, and the moral and professional support they have given it.

Helpers.

Two of the members of the faculty were formerly surgeons in the Confederate army. Dr. N. G. Tucker, who was for more than twenty years Professor of Practice of Medicine at Meharry, was a faithful friend of the college and a safe adviser until the time of his death. During the time he held this position he was elected a member of the City Council and chosen President of that body. He afterwards served as health officer of Nashville for six years.

Dr. W. H. Morgan, who was for many years dean of the dental department of Vanderbilt University, and with whom many of the present audience are personally acquainted, has served as trustee of the college for twenty-three years. His sympathy with this work and his intimate knowledge of its needs and requirements, made him a wise counselor and trusted friend.

Graduates.

As it has often been charged that the colored graduates of higher institutions of learning do not profit by the educational advantages they have enjoyed, and resort to menial occupations for obtaining a livelihood, it may be interesting to know what the graduates of Meharry are now doing. Of the 365 graduates now living, one is a printer, one a pharmacist, one a medical missionary, one an editor, one a bishop in the A. M. E. Church, three are permanently disabled on account of sickness, three are in the United States service, three are preaching, ten are teachers, one a dentist, the occupation of ten is unknown, while the remaining three hundred and thirty-two are successfully practicing their profession.

During the early part of the present year a circular letter of inquiry was sent out to the Meharry medical alumni. Among the questions asked were the following:

1. What was your professional income for 1900?
2. What is the value of real estate owned by you?
3. What is the value of your personal property?
4. How many volumes in your library?

One hundred and eighteen replies have been received from

graduates who are now practicing medicine in the following States: Alabama, Arkansas, Colorado, Florida, Georgia, Illinois, Indiana, Kentucky, Kansas, Louisiana, Missouri, Mississippi, Minnesota, North Carolina, South Carolina, Tennessee, Texas, Oklahoma, and the District of Columbia. HUBBARD.

The total professional income received for 1900 from the above mentioned 118 is $170,191. Average income, $1,441. Eighty-nine reported that they owned real estate valued at $293,141; average, counting the entire 118, $2,484. The greatest amount reported by any one, $30,000. The value of personal property was $140,218. Average, $1,188. Total value of real estate and personal property, $433,359. Average, $3,673. Number of volumes in libraries, 16,173; average, 127. Income of physicians.

Very few, if any, of these graduates had any considerable amount of money when they finished their medical course, and many of them were in debt. Few have received any financial assistance from parents or friends, while many of them have been compelled to lend a helping hand to their less fortunate relatives.

During the past few years an increasing number of the alumni of Meharry, in order to enjoy the clinical advantages which can be obtained only in large cities, have taken postgraduate courses in Boston, New York, Philadelphia, and Chicago, and one during the past summer visited Europe and attended the Royal "Infirmary Hospital" of Edinburgh, Scotland.

A considerable number have recently been paying special attention to surgery, and have been quite successful in performing capital surgical operations. A few have become specialists. Dr. J. F. McKinley, formerly of Austin, Tex., now of Chicago, has achieved an enviable reputation in treating diseases of the eye, nose, ear, and throat. During the past few months Dr. J. T. Wilson, of Nashville, class of 1894, and Dr. S. L. Mitcham, of Marked Tree, Ark., class of 1900, each successfully performed an operation of Cæsarean section. Dr. U. G. Mason has served with satisfaction as an assistant health officer at Birmingham, Ala. Dr. H. M. Cobb was recently appointed colored city physician at Valdosta, Ga. Dr. A. H. Kenniebrew is resident physician at Tuskegee Normal and Industrial Institute, Tuskegee, Ala. Dr. B. A. McLemore served as coroner for several years in the county in which Fort Scott, Kans., is situated. Negro surgeons.

Graduates of Meharry have done good service on the United

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States Pension Examining Boards in Kentucky, Alabama, Mississippi, and Louisiana. Dr. B. E. Scruggs, of Huntsville, Ala., at one time served on the same Board with his former master, and the kindliest feeling prevailed between them.

A contrast.

During the last epidemic of yellow fever at Chattanooga, Dr. J. S. Bass, of Murfreesboro, volunteered his services in treating the sick in that afflicted city. A very large per cent of the cases he treated recovered, and he remained at his post as long as his services were required. On his return to his home he was tendered a reception by the white citizens of Murfreesboro.

A graduate of the class of 1892, who was not considered by the faculty as a student of any great promise, who was poor in health and purse, had a wife and one child dependent upon him, went to a small city on the Atlantic seaboard a short time after finishing his course. He reached this city a stranger in a strange land with only two dollars in his possession. The day following his arrival was the Sabbath. He attended religious services, spoke to the people and told them he had come to them as a physician and asked for their patronage. On Monday he was called upon to perform a surgical operation, for which he received a fee of ten dollars. As time passed he secured the confidence and esteem of the people, both white and black, as a man of strict integrity, and soon established a good practice. Eight years passed before I visited the city where he resided and learned the following: He owned a well-stocked drug store which was then in a rented building on the main street of the city; he was then completing a building which was to contain his drug store, with two offices in the rear, and on the same lot was a comfortable dwelling house. Across the street from the Episcopal Church he also owned a large vacant corner lot, and near the Baptist Church another lot. He has a professional income of about $2,000.

Other examples of success.

In the city of Nashville, Dr. R. F. Boyd, class of 1882, has as large a practice, probably, as any doctor in that city, either white or colored. He owns a brick building on Cedar Street, between the Duncan hotel and the Catholic cathedral. This building is used for stores, offices, and halls for secret societies and public meetings, and is valued at $18,000.

Five years ago a student completed his course at Meharry, who was by no means a brilliant young man, but possessed a large fund of common sense. Some white friends gave him $100 with which

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to make a start in professional life, and he decided to locate in a city in Kentucky. He was an active member of the Methodist Church, and did not allow his medical work to interfere with his religious duties, and soon proved himself to be the pastor's most valuable assistant and adviser. He married a refined and educated young lady. I recently visited their home. It is a two-story brick house on a lot that fronts ninety feet on one of the best streets of that city. I called unexpectedly early in the morning, found the house in excellent order and finely furnished, and in fact a genuine Christian home.

Other departments of the college.

If dentistry and pharmacy cannot be regarded as special branches of medicine, they certainly are closely related to it, so I will briefly state what progress the colored race have made in these professions.

Meharry dental department was opened in 1886, and since that time forty-nine students have completed the required course and received the degree of D.D.S. They have been welcomed by the white dentists of the South, who have kindly assisted them in their work. The patronage they have received in the cities where they have located has been most encouraging, and in the present time there is a promising field open in this direction.

This school is a member of the National Association of Dental Faculties, and is perhaps the only one in the United States which requires four sessions of six months each to complete a course in dentistry.

The pharmaceutical department was organized in 1889, and since that time forty-nine young men and nine women have finished the prescribed course. The course of study consists of three sessions of six months each. The graduates of this school either own or manage about twenty-five drug stores in different parts of the South. The present demand for qualified, educated negro druggists far exceeds the supply.

Comparative mortality.

It is generally admitted that the death rate among the slave population of the South, before emancipation, was less than that of the whites. The sudden and violent change in the social and industrial conditions which followed the close of the civil war increased to an alarming extent the death rate among the negro population. While the mortality probably is not as great as it was some years ago, it is still very large, especially among the urban population.

According to the last report of the health officer of Nashville,

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the death rate for the white population was 17.17 per cent, and for the colored population 30.03 per cent; in Richmond, Va., it was 12 to 32; Baltimore, Md., 17 to 31; Charleston, S. C., 18 to 37; Memphis, Tenn., 20 to 24; New Orleans, La., 22 to 32. These statistics show that in all the above-mentioned cities the death rate among the white population was much less than among the colored, and in three of them only about one-half.

Death rate from pulmonary consumption.

In *ante-bellum* days, according to the report of old physicians who were familiar with the facts, pulmonary consumption was an almost unknown disease among the slaves. At the present time it is one of the most common and fatal diseases known to the colored race.

In Memphis, Tenn., during 1898, the death rate from consumption among the colored people was a little less than twice as great as that of the white population. In New Orleans for 1897 it was more than two and one-half times as great; in Richmond, Va., during 1898-99 it was about three times as large. In Nashville, Tenn., for 1900 it was nearly four times as great, and nearly the same rate has prevailed for the past ten years. Charleston, S. C., reports for the year 1897 forty-five deaths from consumption among the whites and 443 among the negroes, the relative population being about 29,000 of the former to 36,000 of the latter.

We cannot attribute this enormous death rate to any single cause; but among those contributing to it may be mentioned insufficient, unwholesome, and badly prepared food, lack of sufficient clothing, residing in damp, dark, and poorly ventilated apartments, frequently an entire family occupying a single room, late hours in crowded churches, large rooms, and other public places of resort, often destitute of ventilation, and ignorance concerning the most simple laws of health.

There can be but little doubt but that this alarming death rate would be largely diminished if proper medical attention was furnished. Frequently no physician is summoned, or when called it is too late to render any efficient service.

The need.

That there is an urgent need of a largely increased number of educated Christian negro physicians in the South at the present time seems self-evident. With the exception of a portion of the higher institutions of learning in the South, colored pupils are taught wholly by teachers of their own race; negro preachers alone fill their pulpits and minister to their spiritual needs.

According to the census of 1890, the colored population of the

States of Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, Missouri, North Carolina, South Carolina, Tennessee, Texas, Virginia, and West Virginia was 8,578,537, which comprised eighty-eight per cent of all the colored people in the United States. As nearly as I can ascertain, the number of regularly educated negro physicians practicing medicine in these States at the beginning of the present year was about six hundred, or less than one to ten thousand. In the Northern and Western States the proportion of physicians to the population is about one to four hundred and fifty or five hundred, twenty times as great. In some of the Southern States there is still a greater disproportion, it being in Louisiana one to fourteen thousand; in Alabama one to twenty-three thousand, while in Mississippi it is one to twenty-nine thousand. HUBBARD.

Nearly all of these doctors are located in the large cities and towns, and are rarely found in the country districts.

In addition to their work of ministering to the sick, their services would be of incalculable value in giving their people instruction in observing the laws of health, providing for themselves comfortable homes and by precept and example teaching them to lead purer, noble, and upright Christian lives.

Not only must negro physicians be educated for service among their own people in this country, but medical missionaries are greatly needed for service in their fatherland. Missionaries for Africa.

The first graduate of Meharry who volunteered as a self-supporting medical missionary was Dr. Georgia Patton, who finished her medical course in 1893, and sailed for Africa a few months afterwards. She spent two years at Monrovia, Liberia, without receiving aid from any missionary organization. A portion of the day she devoted to regular medical work; the remainder was given to missionary labor. At the close of two years, on account of failing health, she was obliged to return to this country; and only a few weeks ago she passed from labor to her reward, esteemed by all who knew her.

Three of the members of the graduating class of the present year propose to devote their lives to missionary work in Africa. Mrs. Blanche Saunders, of Atlanta, Ga., expects to start for Africa next June, under the auspices of the Missionary Society of the A. M. E. Church. Benjamin Payne, a native African, who has spent eleven years in Nashville obtaining a literary and medical education, is to return to his native land in October. J. A. Ding-

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wall, of Jamaica, West Indies, has volunteered for missionary work and is ready to go as soon as Bishop Hartzell can provide a field of labor for him.

The relations which have existed between the white and colored physicians of the South have been most commendable. The colored physicians have been treated with courtesy and respect by the white medical profession, who have given them all needed assistance in serious cases and difficult operations. There is less friction between the two races in the practice of medicine than in any other department of industrial or professional activity. It is to be hoped that this kindly feeling which now prevails will, in the years to come, prove to be a potent factor in establishing a better understanding between the two races.

IV. HOME MISSIONS.

OUR DOMESTIC MISSIONS.

REV. D. C. KELLEY, D.D., LL.D.

To-day, in the older Conferences at least, this is our mired wheel. We have charges on the mountains and in other sparsely settled regions which have been treated as missions for sixty years or more, and are in no better condition, so far as self-support goes, to-day than they were at the time when, through the evolutions of our circuit system, they were severed from self-supporting charges and made independent with the hope that they might by special culture be brought to self-support. Thousands of dollars have gone from our missionary treasury for their support, with the most meager and discouraging results. Our labor has not been in vain; many individuals have risen from these obscure places to bear effectively and triumphantly the standard of the cross; here and there an elect and beautiful Christian home is found—an oasis in the surrounding desert—but beyond all question the masses of the people are not leavened.

Hindrances and suggestions.

It would weary you beyond the profit to be gained were the attempt made to give in detail the history of our operations. All, therefore, that may now be done with hoped-for benefit is to state broadly our ascertained hindrances, and offer one or two suggestions for your consideration as to the best we may do for the future.

The work is one.

Happily for us, the Ecumenical Missionary Conference has thrown light from a hundred years of intense thought and heroic effort upon the identical problems with which we have to deal. With emphasis let us repeat, the problems in the one field are identical with those in the other; in other words, missions abroad and at home are one in every essential element.

Two discoveries.

There are two discoveries in the foreign field which have won their way to almost universal acceptance—viz., that the physician and teacher are equally essential with the preacher in missionary work to-day; next, that self-support is an essential ingredient in the healthful growth of missions everywhere.

KELLEY.

It might seem a work of supererogation to argue either of these propositions, accepted after a wide observation by all the leading missionary workers and Boards of Missions. We may however, for the benefit of Methodist querists, attempt to answer such questions as, "How did the first propagators of the gospel find themselves able to carry forward successfully their work by preaching alone?" or the question which comes nearer home, "How did early Methodism win its successes with few helps other than the preacher?"

Preaching in the early Church.

In the first centuries of the Christian era oral discourse was to a large measure the only means for the dissemination of thought. Writing, it is true, was known; but, in the absence of the printing press, narrow in its influence. The people of that day were accustomed to look to public speaking as the one uplifting agency. The power of healing, which Jesus had so freely used to attract the multitude and gain their good will after they had been brought to his presence continued through the apostolic age and perhaps through the following century; by that date the Church had reënforced herself by schools of wide and far-reaching influence.

Methodism in America.

Early Methodism in America came to a people gospel-hungry, a great majority of whom were stirred with the energetic movements of a new century. The Scotch-Irish Presbyterians furnished the early teachers everywhere west of the Alleghanies. While the country was new and hope-inspiring and the preacher a comparative novelty, the results of his preaching were often marvelous. Now that we have grown older with a progressive and a retrogressive class well marked both in city and country life, preaching taken alone does not meet the demands of either class. Happily, the progressive class are reaching more and more the stage of development where the press controls thought, and the world press is coming more and more to honor Christianity.

This leaves for our domestic missions the submerged class in the cities and the retrogressive country population settled on unproductive soil, neither of which can be lifted to a vigorous and saving Christianity without a change of environment. It is a subject for congratulation that at the opening of the twentieth century the great leaders in missionary movement and the foremost ethnologists have reached similar conclusions—viz., that environment is a mightier agent in the formation of character than heredity; that to save a degenerate mass of people, there is little hope without a change of environment.

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This agreement thus happily reached has put on foot the movement upon the part of wise philanthropists to remove the slum populations of great cities into country places, and supplement their efforts at self-support until they learn to hope and work. This cure it is not possible to apply to impoverished country populations; the mass of them cannot change place; some one of developed Christian character ought to live where they are living. In default of change of place, environment must be changed by another method. As was said in the beginning of this paper, preaching taken alone has had little effect to bring about any widespread movement. They must be brought into personal contact with people of higher development—not for an hour once a week or month, as is the case of the domestic missionary, but persistently and continuously as far as may be. The best possible uplift would be to plant here and there in their midst Christian families refined and cultivated. The world has long ago shut its ears stubbornly to our declaration that the residence of barbarians from Africa in the home of our Southland in a few generations did more to uplift the race than all the Christian and philanthropic efforts made in Africa for two hundred years. Now, however, that Booker T. Washington has declared the same fact in a Northern magazine and the world has read it, we find a chorus of responsive applause even from our Northern neighbors and our British cousins.

The question of environment.

Years ago, on a tour of inspection in the Indian Territory, I became convinced that a single white Christian family, with neat and well-ordered house and farm, living in the midst of the Indians, not bent on trade but on elevating our aborigines, would be the greatest possible boon. It was bitterly to be lamented that some of our Indian missionaries had little conception of the help to come from well-kept houses.

Leavening the mass.

Suppose, however, we can only in a very limited degree accomplish this commingling of the lost with those who are in process of being saved. What next resource have we at hand? Precisely the same which has wrought so successfully since it has been applied to our foreign missionary fields—viz., the entrance into their midst of the Christian missionary in the form of the Christian doctor and the Christian teacher, going to work with as distinct a sense of God's call to that work as the preacher claims for his.

I will not stop to argue this question of the call of laymen to

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specific duties. Ruskin was mocked and laughed to scorn when he first thundered it into the deaf ears of the generation now fading out; but when the question was asked at the close of the century of the foremost men of our time what ten writers of books of this century had most influenced thought, Ruskin was named as one of the ten. This doctrine of a universal call to specific duties was his most magnificent contribution to the century.

Two matters of importance.

Much, however, needs to be said of methods, more than would be proper here and now; these must be matters of detail and intelligent Christian experiment. To meet the demand for right methods, our Church must have some one charged with this specific duty. Two practical and urgent facts lie at our very door:

1. Our domestic missions should have a single head, as do our foreign. It will not do to waste energy and funds longer with no better results than have come through the use of Conference Boards whose time and thought are so occupied with various and pressing duties as not to be able to give the necessary time to formulate and carry out the specific experiments demanded. Since the work of the foreign and domestic missions is one, why not have one head? We tried with very limited success to carry on our foreign work with Secretary and Board used only as collecting and disbursing agents. Not until the selection of men for the work and the plans of operation were relegated to the Secretaries and Board did any consistent and successful movements go forward in our foreign fields. I was eyewitness to the period of transition and to the special struggles of Bishop McTyeire to bring it about. In an Annual Conference session we have an overtaxed bishop who at the close of the Conference is gone to other imperative duties; a presiding elder who is compelled to give his largest and best thought to a score of other things; a Conference Board of Missions who have the problems imperfectly laid before them for a few days only. What we must have, if we are to rationally hope for success, is some competent leader charged with this work, whose heart, soul, and time are absorbed in it.

Something more than Conference Boards needed.

Since writing the above, the ever-industrious Secretaries of our Connectional Board of Missions have placed in my hands a number of papers containing questions addressed by them to members of our Conference Boards relating to our domestic missions. The questions, seventeen in number, have been answered as Southern gentlemen are accustomed to do, with punctilious courtesy. Ex-

cept, however, in three or four cases out of the forty, the answers show upon their face that while they are from the pens of excellent and earnest men, they are the answers of men who have never made any adequate effort to reach a solution of the problems lying at the foundation of our domestic missions. One of these questions was: "What is your estimate of our system of Annual Conference Boards as compared with the one-board system of the Methodist Episcopal Church?" The overwhelming majority reply, indicating a want of knowledge of the Methodist Episcopal Church plan; two, who claim some knowledge of it, prefer ours; one only, who shows a thorough knowledge of both, gives preference to the Methodist Episcopal Church system.

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Further considerations.

Another question is: "What is your plan for determining and continuing pastoral charges as missions?" Two only assert the right of the Conference Board to establish and continue missions. A very large proportion of the replies indicate that the Conference Boards rely almost exclusively on the bishop and presiding elders, and work by no line of well-thought-out principle on their part.

"What system of self-support have you tried with success?" was asked. This is to-day the most vital question in the thought of the leading workers in the mission field; yet, with the exception of six replies, there is no evidence that any earnest effort has been made to give it intelligent solution by our Conference Boards. This does not, as it appears to this writer, indicate failure as lying at the door of the men who have kindly responded, so much as the fault of a system which has given into the hands of already overtaxed men—whose time must be given during the Conference year to the work of their own charges, and who in Conference session are pressed with varied interests—a question which needs for its solution immediate contact with the work, consecutive study of results, and wide opportunity for comparison of methods.

Causes of our failure.

Without in the least reflecting on the men who have generally given fragmentary attention to our domestic missionary operations, we do not doubt that the whole system demands radical change. The history of the causes which led to the original separation of missionary work in our Church into foreign and domestic, if properly told, might be a warning to all future Church legislation. Without entering into these causes, now happily forgotten by all save a few scattered survivors of 1866, it is perhaps best to say only that the reasons for the division of the two

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were not founded on a well-reasoned principle, but on personal grounds. Such grounds are usually fruitful of mistakes in the long run.

Missionaries and the time limit.

If a suggestion to the next General Conference is in order, we might dare to suggest that if to find the preacher and the preacher's family suited for this specific work is a matter so difficult, then, when he has been found, the domestic as well as the foreign missionary should be exempt from the time limit. This is especially true of the city missionary.

2. We have left but little time for a discussion of our second suggestion—self-support. The writer remembers with a special thrill the first time, after long study of the Word and much meditation, when, making a missionary address before an Annual Conference over which the sainted Bishop Linus Parker was presiding, he said: "A professed Christian to whom the duty of giving for the furtherance of the gospel has been rightly preached, who yet persistently refuses to contribute of his means for its support, is not a Christian, nor can he be saved without repentance and amendment." The Bishop arose and earnestly added: "I have been waiting long to hear some one utter the great truth which has just been given us. I wish to give it my full indorsement as a truth from God's Word." On a practical application of this truth the missionary world now agrees. This perfect agreement is of recent origin. The gospel does not save where it is simply received. Jesus's law is unalterable: "It is more blessed to give than to receive."

The imperative obligation of giving.

Not only in our domestic missionary work, but in a large proportion of what we denominate self-supporting charges, we have no stewards of sufficient devotion and business tact to devise plans whereby the salvation of the whole membership is being worked out. Giving with us is confined to the few, and the Church at large is immensely hindered, if not overweighted, by the masses of Church membership merely mechanically attached to the Church with names entered upon the roll and a more or less frequent attendance at church. They hang as dead branches, fruitless, deceived, and fit only to be cast into the fire that they may be burned. Our want of some effective method for saving these people who have voluntarily placed themselves under our pastoral care is to our deep disgrace.

Will no man among us prove sufficient for the great task of evolving a plan as fully suited to our needs as did Bunting in

English Methodism? His plan of a penny a week and a shilling a quarter saved the Wesleyan Church, and has made of her the most liberal large body of Christians in the world. Yet, it may be questioned whether in the South, with our predominant rural population and in many places absence of weekly service, the precise Wesleyan system could be successfully worked. This, or some better devised plan in its adaptation to our environment, must be brought to a vital place in our Church soon, or we shall occupy, to our shame, the hindmost place in the Methodisms of the world along lines of giving for gospel propagation, and as a result come to be known as the least Christian of all who bear the name of Methodists. The South is no longer poor: shall the Methodism of the South do least for our Master?

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A plan needed to secure self-support.

PROBLEMS OF SELF-SUPPORT AND ADMINISTRATION.

REV. HORACE BISHOP, D.D.

My appearance on this platform is doubtless due not to any special qualifications for such work, but to the fact that for more than a quarter of a century I have been connected with a Board of Missions which has conducted the missionary enterprises of a Conference that has grown from thirty-eight traveling preachers to about two hundred and fifty, and seen an area of one hundred and twenty-five thousand square miles striped and checked with the trails of missionaries, until six thousand members have been multiplied more than eleven times. These results are due not altogether to the policies explained in this paper, but I have reason to believe that these methods have helped. With my limited ability and opportunities for observation I cannot hope to be either thorough or profound.

A Board of Missions ought to be first of all financially solvent. Its checks should rate as high in the commercial world as those of a national bank. Two rules rigidly adhered to will secure this result: First, the appropriations should never exceed the amount of the last year's collections; second, no draft should be drawn until there is money in the treasury, raised by the regular collec-

Two rules for Conference Boards.

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tions, to pay it. If this last rule seems too drastic, there is the more reason for emphasizing it. Without some such policy trouble will, sooner or later, overtake any Board. The faith faculty may be freely exercised in making assessments and apportionments. But the Church should never permit a draft whose payment is in doubt to touch the marts of trade. Enlarged faith is not the true guide in making appropriations. You must have a visible and tangible basis of action. Better postpone a new mission, no matter how urgent the need. Better consolidate missions already existing, however painful the process, than that a tentative draft pass through the banks of the world. The one policy may be disheartening; the other is ruinous.

Offices of a domestic mission board.

The functions of a board of domestic missions may be stated as follows: First, to apportion the assessments made by the General Board for foreign missions, and the amount necessary for the support of domestic missions, among the several presiding elders' districts; secondly, to coöperate with presiding elders and preachers in charge in raising these collections; thirdly, to plan and carry on campaigns of education in the Annual Conference; fourthly, to investigate the condition of the several missions under their care; fifthly, to appropriate equitably to these missions the amount on hand for the purpose; sixthly, to inaugurate and establish with the consent of the bishop new missions. In this work the Board should take the initiative. The Discipline requires this; the bishops cheerfully acquiesce. The consent of the bishop is a prudential necessity. The council of presiding elders is a *sine qua non*. Many questions occur to the Board while listening to the requests of presiding elders. Before making an appropriation to a mission the Board should know, first, the number of people to be served; secondly, the number of Methodists; thirdly, the character of the population; fourthly, their intellectual and moral status; fifthly, whether they are rural or urban, landowners or renters, merchants or day laborers, educated or not, liberal or stingy. They should know, also, whether their inability to support a pastor is real or imaginary, moral or financial, how much they can be induced to pay, and what amount is necessary to supplement their own payments. It matters not whether it is a city mission, a black land mission, a red hill, a mountain, a swamp, or a prairie mission; these facts should be clearly brought before the Board in order to intelligently and righteously do the work. To do all

this, the meetings at odd intervals during the sessions of the Annual Conference are insufficient. BISHOP.

There should be a meeting of the Board sometime during the year. It is difficult to believe that any Board can wisely dispense with this midyear meeting. The object of it is not spectacular or sensational in any sense. It is a meeting primarily to discuss and determine policies of administration. Reports from the field must be heard patiently and attentively. Every missionary should make a full report, answering all the questions mentioned above. He should have free access to the Board for the discussion of any question concerning his own work. A consensus of the field hands sometimes sheds light on problems impenetrable to a bishop or even a presiding elder. If the monotony of their reports is tiresome, it must be remembered that they represent an investment of money, blood, and brain in the cause of Christ. Then the dry details will become spirit and life. The Board should learn from presiding elders and pastors, if possible, at this meeting what new missions are probable; what is the outlook for those now existing; and devise means to raise missions to self-supporting charges at the Annual Conference. Messengers may be sent from there to the District Conferences to assist the presiding elders in the district anniversary and in stimulating the mission to self-support. In case of a chronic mission, it is sometimes wise to send a messenger to confer with the stewards, and come to some agreement with them for a gradual withdrawal of the appropriation, and a corresponding increase of their payments for the support of the ministry. A member of the Board can do much to supplement the presiding elders' efforts. When he preaches a money sermon or lectures the stewards, it may be counted "shop talk" for personal purposes, while on these missions the best of literature is not read. But when a representative of the Board attends the Quarterly Conference he, with the help of the presiding elder and pastor, can do something. I said this meeting was not for sensational purposes. Although I have never seen it tried, I doubt the wisdom of concurrent or joint meetings with Epworth League and Women's Boards. Representatives of these can attend the midyear meetings with profit to the cause; but the meeting is for the Board to study its own problems, and should not be entangled with other matters. Incidentally and at popular hours a programme may be rendered, addresses made, or sermons preached. But these are un-

Value of the midyear meeting.

Visitations.

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important. Let the idea be stressed that the Board meets to study its work by mastering all its details.

For the present I turn from this to the annual meeting of the Board. If I understand the true policy, this meeting should be called at least a day before the session of the Annual Conference. The presiding elders should meet with them at their first session, and inform them as to the status of the collections, make suggestions as to new missions, and requests for appropriations. How can they do this until they know who will be appointed to the missions? The answer to this is the core to the problem of self-support. The appropriations should not be to the man, but to the mission. I invoke the rhetoric of repetition. The appropriation should not be to the preacher, but to help the mission support a preacher. If this seems to be a distinction without a difference, be kind enough to put the distinction in italics; the appropriation is not to take care of John Smith or even John Wesley. It is to place the mission in a situation to support the most efficient man for that place. The presiding elder knows how much the mission can pay. When he adds the appropriations to that amount the sum places the mission precisely where the other charges are as to salary, and the bishop can make his appointments accordingly. This brings the mission in vital contact with the Board.

The way to have a successful annual meeting.

After all, the real question is the preacher. If we have any place in our Church for an inefficient man, it is not on a mission. Presiding elders are occasionally tempted to nominate such to serve on missions. The Board should have the nerve to prevent this. If a Conference will not locate its "gum logs," a Board of missions should decline to handle them. Even the episcopal prerogative, which we all revere, is not adequate to the task of knowingly making such an imprudent appointment. To send a man with the prestige of forty annual failures to a mission as old as himself is a twofold error.

Incompetent preachers and "chronic missions."

In administration the preacher and the Board are a unit; in the support of the preacher the Board and the mission are one.

Up to this moment at least I have not been speculating. I speak what I do know, and testify to that I have seen. It has been my privilege to see the working of these principles and plans for a quarter of a century. The Board that adopted them then has never been embarrassed by debt, and for the past twenty years has been able to make whatever appropriations are abso-

lutely necessary for the progress of the work. All drafts are drawn when due, and all are promptly paid. I have seen more than one hundred missions raised to self-supporting charges. The best contributors to the collections now were but a few years ago under the care of our Board. BISHOP.

One question confronts us all, the chronic mission. It has been suggested that we adopt the method pursued in foreign fields, using the schoolhouse and the hospital as a part of our plans. The value of these auxiliaries is very great. But the question invariably arises: "Where is the money?" In many of our cities a hospital would greatly help our evangelism. The discussion of that I will leave to wiser men. As to the school, it is just as well to admit that we are having a hard time supporting the institutions we now have. But this fact should be noted, the system of public schools is universal among us. More and more these are being placed in the hands of moral and religious teachers. They are doing much to overcome the evils of ignorance. They offer to us an opportunity which can be used with advantage. A preacher who declines an invitation to visit the schools in the bounds of his charge lets slip one of life's grand opportunities. With rare exceptions the teacher is delighted at well-timed visits from the preacher. By cultivating the acquaintance of teacher and pupil; by recognizing the schoolroom as an adjunct to the sanctuary; by an appreciation of the teacher as a fellow-worker for the intellectual and moral improvement of the race, the preacher can gain a subtle power that will charge the atmosphere of the schoolroom with Christian influences. At the mid-year meeting the Board should learn whether or not its representatives are in touch with the teachers and pupils in their several missions. While the present state of affairs continues, we cannot have our own schools. Let us utilize those we have as far as State laws and the courtesies of the teachers will permit. In many places we have to preach in schoolhouses. Opportunities for week-day preaching in them occur frequently. Parenthetically, I deny that week-day preaching is impracticable. A missionary can have a much larger congregation in the week than our Lord had at Jacob's well, or when he preached on the new birth. Schools and hospitals.

A series of questions has been submitted to me by our Secretaries, which show that they are studying these problems closely. I have seen the answers of a number of men to these same ques-

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tions, and am glad to note that, as far as they have adopted policies similar to those mentioned, other Boards have been similarly successful. One of those questions, however, has made me a little uneasy. It suggests the abandonment of our system of Domestic Boards, and the adoption of the so-called one Board system. An irenical paper has been handed me, written by a man of an acute intellect and a lover of missions. I have long regarded him as one of our most trustworthy leaders. In that paper he advocates a return to policies abandoned in 1866.

Would connectionalism help?

It is a far cry from Shanghai to Nashville. It will be still farther from the Panhandle of Texas, when the cry travels the Shanghai route. It is said that prior to the present arrangement there was some discord among the officials, and that the present policy is the result. It is well to remember that a personal contention between Paul and Barnabas was so sharp that they parted asunder the one from the other. But see how God overruled the wrath of men. The consequence of that contention was the midnight scene in the jail at Philippi, and the evangelization of Europe. It may also have saved Mark to the Church, and secured for us the second gospel. It is not unknown to some that even in modern times personal differences have fallen out to the furtherance of the gospel.

Paul states his rule for foreign missions very briefly but cogently. He trained one Church to support him while he established another. Notwithstanding he declined the support of the Church in Corinth while he was with them, yet in writing to them he expresses the hope that "when your faith is increased, we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you." The edification of the home Church is the basis of the foreign work, and we should always look to that end. To discount in any way the home missions is to paralyze the other. It is claimed that they are one in spirit, and therefore should be under one Board. The question would then indeed be: "Which is the One?" To show what this involves, let us look once more at our Annual Conference Board. It is composed of men chosen quadrennially by the Conference. They ought to be representative men, who can command the confidence of the Conference, the Church, and the people. They are in touch with the missions of their Conference. They are in association with the presiding elders and pastors of their missions. To substitute for this Board a remote organization would be to

Self-support and its fruits.

devitalize the work. The General Board finds in these men its best assistants. By visits and communications, at the midyear meetings as well as at the Annual Conference, they familiarize them with their plans. Through the Domestic Boards the Church gains audience with the Annual Conference, and their recommendations find a ready support. These Boards are auxiliary to the General Board. They should not be discarded nor weakened, but encouraged to greater things. It is claimed that they have not time for their work at the Annual Conference. The fact is that they have time for little else. They should be specialists. We have men enough to do all our work. Scores of men have very little to do at the annual gathering. Our blessed mother Church is so eager to employ her latent talent that she sometimes appoints a committee on one of the ten commandments. They bring in a report and a resolution to keep the Sabbath day holy. The resolution, of course, is unanimously adopted, but any one has the privilege of a negative vote. Put some of these men to work on those all-engrossing problems, and let the members of your Board confine themselves to missionary matters. Nothing is more important, not even the Tuesday morning session of the cabinet or the interview with the bishop after the Conference adjourns. Any Annual Conference in our connection can furnish men for this work, and still attend to all its other business. It is said we have domestic missions sixty years old. We have foreign missions almost as old and very small to their age. It must be remembered that the history of these sixty-year-old missions antedates our present policy by twenty-four years. They were weaklings then; they are the same now. Unless conditions change, they will be weaklings sixty years hence. I am unable to believe that the General Board, embarrassed as it has been by debt and pressed for help by Macedonian cries, could have done any better for them than has been done under our present policy. Our success in the Western work is not so conspicuous as to authorize us to throw all of our missions under one Board.

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Need of specialists on our boards.

The proposition means either the abandonment of many of our domestic missions or the multiplication of salaried officers with less efficient service. Our Secretaries are overworked. At every General Conference there is clamor for an increase of the number. But in all our Annual Conferences there are men fully competent to care for the domestic missions, and to them we must look to solve these problems of administration.

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No, what we need is not a retrogressive revolution, but a new perspective. We need enterprising, wide-awake, aggressive Boards. We need men chosen not to do the bidding of bishops and presiding elders—the best men in the world for the work assigned them—but to provide the means for the support of the home and the foreign fields, make equitable appropriations for the domestic missions, work with presiding elders, pastors, and stewards in bringing them to self-support; to see to it that the Church is properly informed on all questions of vital import to the cause they represent; to see to it that each mission has support sufficient to command the talent that it needs; and to correlate all the other enterprises of the Church about her chief work, the evangelization of the world.

Are competent men unwilling to do mission work?

It is claimed that our best talent is often unwilling to do missionary work. It is difficult to receive this statement without modification. If the degree of A.M. unfits a man for the service of the Lord where he is most needed, his culture is behind that of Him who strove to preach the gospel where the name of Christ had never been heard. If our best young men must have the single station, the quiet study, and the *quid pro quo* salary, our universities are educating them wrong.

But I cannot believe it. Now and then a preacher assigned to hard duty may say, "To what purpose is this waste of precious ointment which has been so many years in storing at the college?" but he who is a man called of God to preach the gospel and consecrated to his work will catch the Pauline spirit, and, by becoming all things to all men, save some. Yes, the question after all here as everywhere else is the man, the preacher. "The rank is but the guinea stamp; the man's the gold for a' that." Lifelong habit inclines me to exhort, but I spare you that ordeal.

GROWTH AND CHARACTER OF CITY POPULATION IN THE SOUTH.

G. W. DYER, M.A.

By cities here are meant towns and cities of 3,000 population and over; by South, all the Southern States, with the exception of Maryland and Missouri. These two States are excluded because their industrial development is not peculiarly Southern. In 1870 there were in the South 63 towns and cities; in 1900, 263. In 1870 the total population of Southern towns and cities was 913,527; in 1900, 3,265,072. In 1870 eight out of every hundred lived in towns and cities; in 1900, more than fourteen. The increase in population in these States in this period was 96 per cent; the increase of urban population was 257 per cent.

What have been the causes of this remarkable growth of urban population in the South? First, the rapid growth of towns and cities in the last half century is not peculiar to the South or the United States. Throughout the civilized world urban population is rapidly gaining on rural population. European cities are growing about as fast as American cities. In the United States in 1800 there were less than four out of every hundred living in towns of 8,000 and more; in 1900 there were about thirty-four out of every hundred in towns of 8,000 and more; and if we count those living in towns of 3,000 as urban, nearly one-half of the population in the United States to-day is urban. There are many causes for this change. I cannot discuss them, but will mention a few:

Reasons of rapid growth.

1. People are gregarious—they don't like isolation if they can live with the crowd.

2. Invention in agricultural machinery and the application of new fertilizers to the soil, the introduction of new methods in general made possible by the discoveries of science, and the increased transportation facilities have decreased the demand for agricultural laborers. The machine has displaced the man.

3. While the demand for laborers in the country has decreased, the demand for workingmen in the city has increased.

4. The city gives opportunities for rapid accumulation of wealth, while accumulation in the country is slow.

5. The supposed superior advantages of city life in general over

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country life are causing thousands every year of all classes to leave the country and make their abode in the city.

Why it was delayed in the South.

The rapid growth of cities in the South did not begin until after the war, whereas in the North the movement began as early as 1830. There are several reasons why this movement was slow in the South:

1. The South was eminently adapted to agriculture.

2. Southern people had never done anything else.

3. They were fond of rural life, had thoroughly adapted themselves to it, and were loth to change.

4. While the leading men of the South had the negroes on their hands and had to take care of them, they were forced to remain in the country and give their attention to agriculture in order to make a living. The negroes were better adapted to agriculture than to manufacture.

5. Another important reason was that the young men who now go to the city were attracted to the rich soil and the gold and silver mines of the West before the war.

After the civil war conditions were changed. The negroes were now free, and had to look out for themselves. Farming on a large scale with free negroes was unprofitable. The West had been settled up, and the gold fever had subsided, and hence emigration to that section stopped. Besides this, the opening of the rich agricultural lands of the West and Northwest made agriculture in the South less profitable. The Southern people found themselves face to face with new conditions. They could see no future in agriculture exclusively, but with prophet's eyes, through clouds as black then as midnight, they saw a great future for the South in manufacturing and commerce. For here they had illimitable material resources, and the record made by the rank and file on the side of the Confederacy in the civil war taught them that they had also the men capable of developing these resources, capable of anything within the range of the possible to human endeavor.

New England compared with the South.

In 1860 the true valuation of real and personal property in the six New England States, with New York, New Jersey, and Pennsylvania, in round numbers, was the same as that of the thirteen Southern States—$5,500,000,000. In 1870 the total value of property in the South had fallen to less than one-fifth of that of these Northern States, these States having over $18,000,000,000, while the South had only $3,500,000,000. In 1880 these States

fell back to $17,500,000,000, while the South went up from $3,- DYER.
500,000,000 to $6,500,000,000. In 1890 these States went from $17,500,000,000 to $21,500,000,000, while the South increased to $9,750,000,000. In 1870 the valuation of property in Massachusetts alone was about two-thirds that of the whole Southern States, while in 1890 the valuation of property in Texas alone was almost equal to that of Massachusetts. In 1870 the South had only 151 cotton mills; in 1900 we had 663. In 1870 we had 6,000 looms; in 1900 150,000. In 1870 327,000 spindles; in 1900 6,267,000. In 1870 the South manufactured only about eight per cent of the cotton manufactured in the United States; in 1900 we manufactured nearly one-half. In 1900 the South manufactured nearly three times as much cotton as was manufactured in Southern mills in 1890. From 1890 to 1900 the amount of cotton consumed by Southern mills increased 192 per cent, while the amount consumed by Northern mills in the same time increased only 15 per cent. The increase in manufacturing does not mean a decrease in agriculture, for in 1894 the South produced 9,500,000 bales of cotton, while the largest production of cotton in any one year before the war was only 4,352,317 bales. As vast as was this production of cotton, it was exceeded by the grain crop in the South in 1893, Texas leading in both wheat and corn. This increase in industry is not confined to cotton and grain. The growth has been general. A few years ago the grist mills at Richmond, Va., were making the only brand of flour sure to cross the equator without spoiling. The production of pig iron increased from 397,301 tons in 1880 to 1,567,000 tons in 1893, an increase of 319 per cent. In 1880 her coal crop amounted to 6,048,000 tons, in 1893 to 28,000,000 tons, an increase of 362 per cent in thirteen years. Manufacturing

With such material resources and with a people who have already demonstrated to the world their eminent capability of coping with and mastering nature's forces, the South must become a great manufacturing and commercial center. With the added advantages which the opening of the Nicaragua Canal will give, the growth of the South within the next few decades must surely be very rapid. Whether we like it or not, whether we think it for the best or the worst, the problems of the South in the future will be the problems of the city. The industrial, political, social, educational, and religious problems of our civilization must be worked out in the city, and not in the country, as formerly.

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Our institutions must be adapted to city life or die. Our leaders in every sphere of life in the future must either be from the city or in close and vital touch with city life.

Negroes.

The negroes constitute about the same per cent of the population in Southern towns and cities as in the States in which the towns and cities are located respectively. However, there are many exceptions to this rule. In cotton factory towns the per cent is likely to be smaller; also in cities and towns having a large number of foreigners. Negroes and foreigners will not mix.

Foreigners.

The foreign-born element in Southern cities is a small factor, and instead of growing larger, as is commonly thought, it is becoming less. Exclude Texas and Florida, and in the other remaining Southern States the actual number of foreign-born population was no larger in 1890 than in 1870.

In many of the cities in the twenty years from 1870 to 1890 there has been a large decrease in the actual number of the foreign-born population, notwithstanding the fact that the cities have grown rapidly. In New Orleans there was a decrease of about 8,000 in the foreign-born population from 1870 to 1890. There was a similar decrease in the actual number during the same period in many Southern States.

Our Southern cities, then, are made up almost exclusively of Southern people. These people, constituting the urban population of the South for the most part, were born and reared in the rural sections of the South. They represent no one class from the country; they are made up of all classes. The educated and the uneducated, the cultured and uncultured, the rich and the poor, those who have seen better times and those who have not, the industrious and the lazy, the wise and the foolish, the white and the black, the good and the bad, have all come to town.

To understand the character of the city population of the South, we must first understand the Southern people as Southerners.

The Southern people.

1. The Southern people are, for the most part, of Anglo-Saxon origin. Study the history of the Anglo-Saxon, and you will find that this means much. The Anglo-Saxon has always been a leader, never a follower.

2. The Southern people are American. Not like a very large part of the population of the North and Northwest, who were born under other flags or whose parents came from other lands, and who consequently are bound to other countries and to other

ideas of civilization by ties that cannot be easily broken, the Southerner knows no country but America, and does not care to know any other; he knows no flag but that which waves over American soil; there are no ties that bind him to any other clime. DYER.

3. The Southern white man believes in democracy.

"He is a Democrat bred
And a Democrat born;
And when he is dead
A Democrat gone."

Democracy was born in the South in this country, and it has always found there a genial sphere. From the earliest days of this government the Southern whites, rich and poor, cultured and uncultured, almost to a man, have stood for the principles of civilization as expounded by Thomas Jefferson.

4. The Southern people are industrious, and yet they have the reputation everywhere, North and South, of being intensely lazy. I cannot discuss this point as I should like. I will simply point to the almost superhuman energy displayed by them in opening up to civilization the West and Southwest before the war, and to the almost miraculous development of the South since the war, as a sufficient answer to this charge. The Southern people have always honored honest toil. There have always been people in the South, before the war and since, who have refused to do manual labor, even when they were very poor. But you find such people everywhere. There were a few people in the South—and the number was very small—who really looked down on honest toil. But they never constituted the representative class, and had but little influence in the South. Are they lazy?

5. The idea prevalent in some sections that the great body of the poor white people of at least some of the Southern States are the direct descendants of criminals and paupers sent over from England in colonial days is without historical data to support it. This gross misrepresentation will disappear as the facts of history are brought to light. Mr. Bruce, in his splendid work, "The Economic History of Virginia in the Seventeenth Century," and John Fiske, in "Old Virginia and Her Neighbors," have conclusively shown that very few criminals were sent to America by England.

6. After what has gone before, it is hardly necessary to state that the Southern people are conservative. They inherited this

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trait from their English ancestry, and they have never given it up, we are glad to say. They are conservative in politics, in religion, and, in fact, in every relation of life. But it is not that conservatism which is opposed to progress, as the facts of history will show.

Conservative and Christian.

7. The Southern people believe in Christianity, and they believe in the Christian Church. They are Protestant and thoroughly orthodox. The masses believe in a real conversion and a real heaven and a real hell. Universalism and Unitarianism, ethical culture, and Christian science get but little sympathy and almost no following in the South. According to the census of 1890, nearly fifty per cent of the voters of the South were members of Protestant Churches, whereas only about twenty-two per cent of the voters of Northern States were members of Protestant Churches, and only about one per cent of the voters of the West; seventy per cent of the voters of South Carolina were members of Protestant Churches, as against eighteen per cent of the voters in the State of Maine.

To understand the character of the urban population of the Southern towns and cities we must next determine to what extent these people have been influenced, changed by their new environment. Every man is influenced by his environment. The lives of the great majority are largely shaped and molded by it. The changes which have taken place may best be brought out by contrasting the life of these people in the country with their life in the city.

Changed by new conditions.

Taking conditions as they are, and not as some think they are, or think they ought to be or might be, life in the country was democratic, whereas life in the city to-day is undemocratic. This, to my mind, characterizes the great change, and this constitutes the problem of the city. The problem of the city is the problem of democracy.

All life may be brought under five heads; these have been called the five great streams of life: The industrial, the political, the religious, the educational, and the social. Corresponding to these are the five great institutions of civilization: The organization of industry, the State, the Church, the school, and the home. Follow these streams of life, and study the institutions corresponding to them, and I think you will find that Southern rural life was democratic, while Southern city life is growing

more and more undemocratic. I cannot attempt any exhaustive discussion of this thesis here; I can only hope to be suggestive. DYER.

There were no masses and classes in the country. The organization of industry was essentially democratic. There could be no fixed classes of employers and employees. Every man, if he so desired, could become his own master in industry. This gave an independence to every individual which is unknown and impossible in modern city life. The fact that an employee could at any time withdraw and change his relation, and begin business for himself—and every one expected to do this sooner or later—made the employer very considerate of the interests and life of the employee, and in all the relations of life he was treated not as an inferior, but as an equal. Rural life.

Under such conditions, of course, government was by the people, of the people, and for the people. The candidates for office were all known to the people, for they were selected by the people. The poor man knew the issues, and he appreciated the responsibility of the ballot. He could not be bulldozed or intimidated by men of wealth, nor driven as a dumb brute by a political boss. He asked for no political favors, nor did he expect any. He was, indeed, a sovereign, and his vote was his own. Politics.

Educational advantages were not so good in the country as they are in the city. It was impossible in the very nature of the case. But such schools as there were, were democratic. Especially was this true of primary education. Every educational movement was a movement by all the people in the community, and its advantages were shared by all. School trustees and school directors were often inefficient, but they were honest and they were the choice of the people. There was not one school for the children of the well to do and another for the children of the poor as we find in the city. Education.

A Church made up of any one class or controlled by a class in the country was impossible. No community could support more than one Church of any one denomination, and into this were gathered all whose denominational preferences agreed, of whatever station in life, and all were given recognition. There is a wide difference in the make-up of an official board in the country and in the city. The country Church was essentially a great school—perhaps the greatest school of true democracy—a place where men and women from all spheres of life gathered and united and Religion.

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governed and communed on the basis of social equality, on the basis of common brotherhood.

Social life.

The home and social intercourse in general were democratic. There was no exclusiveness about the country home. Visitors, neighbors, and strangers were always welcome; they were expected, and they were not expected in vain. They went in and out constantly, especially in, and when they got in they stayed a long time. They knew nothing of the modern city, fashionable call. When the men visited, they took a day off; when the women visited, they took the children and the dog and the knitting, and had their talk out.

The country home.

In the country every man had a home, and a very large proportion of the people owned their houses. The poor man living on his own land in his own home built, perhaps, by his own hands, surrounded by his family, contented and happy, was in striking contrast to the poor man of our cities to-day. The home of the poor man was as real and sacred and hallowed and attractive to him as even the homes of those in better circumstances to their owners. We have all seen the typical Southern country home of the poor: the little log house on the side of the hill. The walls were kept whitewashed, and the floors scoured; the yard was adorned with the green grass and flowers and whitewashed stones. On the outside of the house, near the door, sitting on a shelf was the water pail, by which hung a real gourd that added fifty per cent to the refreshing qualities of any drinking water. The yard was full of chickens and ducks. Not far distant was the stable where was kept the family horse, which was loved almost as a member of the family, and on the hillside was the indispensable cow grazing in the tall grass, the young calf hard by but with a tantalizing fence between them. Near the house, in a grove of trees, was the cool, sparkling spring whither typhoid germs were afraid to go, and near this the spring-house, where milk and butter and other things were kept cool. Apple trees and peach trees and cherry trees were scattered here and there over the little farm, and vegetables were raised in abundance. In the summer season the family lived in the yard for the most part under the big shade trees, where often the meals were served. On long winter nights they gathered around the big, cheerful log fire. The wife sat in one corner with her knitting, and the husband in the other with the almanac, and the children between. I think sometimes it

must have been a home like this that John Howard Payne had in mind when, far from his native land, in a strange country, homeless and friendless, he sat down and penned those matchless lines: DYER.

> Be it ever so humble,
> There's no place like home.

As every phase of life in the country was democratic, every phase of life in the city is undemocratic. On account of the great concentration of wealth in the city, industrial independence is no longer possible. The employee under modern conditions is almost hopelessly consigned to his sphere, for unless a man has a very large amount of money or possesses great genius he can have but little hope of ever becoming his own master in industry. There are now two separate and distinct classes, an employer class and an employee class. Industry is growing less democratic. **Different in the city.**

The same is true of political life in the city. The concentration of wealth in the hands of the few, with the tremendous power over the lives and destiny of the majority which goes with it, together with the rise of the political boss, has in large measure taken government out of the hands of the many and placed it in the hands of the few. **In politics.**

The educational interests in our large cities are in the hands of the politicians. Thousands of the children of the poor are kept in factories and workshops the year through, and are thus deprived of an education. When the children of the poor attend school in the city they rarely come in contact with the children of the more cultured classes, as was the case in the country; for in the city there is a school in the poor district for the poor, and a school in the more attractive portion of the city for the cultured. **Education.**

The Church, the great school of democracy in the country, in the city is becoming a most undemocratic institution, for we are building elegant churches for the rich and chapels for the poor. **Church.**

In the city there are distinct social classes. The rich and the poor, the cultured and the uncultured, the educated and uneducated never meet. The poor crowd together in that unattractive and unhealthy portion of the city set apart for them, and here they live, cut off from social contact with the rest of the city. Having to live as they do, home life is impossible with a very large number. **Home.**

There is no question but that the people of our cities are drifting farther and farther apart every year. Democracy was

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an eminent success in rural America; it has been a stupendous failure in our cities. The American cities are the worst-governed civilized cities in the world to-day. Since the whole problem of democracy is to be worked out in cities, and since a failure of democracy in the city means a failure of democracy in America, it is not difficult to realize the gravity of the situation.

This very sad condition of the poor in our cities is not an evidence that people are growing more hard-hearted and unsympathetic and selfish; it does not mean, as the radicals claim, that the Churches have lowered their standards, and that the ministry has surrendered to the rich. The men and women in the better circumstances of life were never more altruistic than to-day, never more eager to help their unfortunate fellow-men, and the Churches and ministry were never more active in trying to establish righteousness in the world than they are to-day. This condition of things has been planned by no class; on the other hand, it is sadly deplored by all. It is simply the effect of the natural social forces at work in every city, which have always led to such results, and which always will lead to such results unless counteracted by other forces which we thus far, through negligence and ignorance and thoughtlessness, have failed to put in operation. The great trouble with us is we have been trying to meet new conditions with old methods; we have been holding on to that extreme individualism which came down to us from the period of the German reformation, and which though well suited to rural conditions of life when there were no such problems as we have to-day, is in no way adapted to modern city life, until we have allowed problems to be heaped upon us the solution of which is going to test the utmost strength of our institutions.

Meaning of the slums.

Almost all of our trouble, social and industrial, has come from the unfortunate separation of the classes. In the country the conditions of life were such as to make this separation impossible; in the city the conditions of life are such as to make it almost inevitable. If we could bring the rich and the poor, the cultured and the uncultured, the employer and the employee to know each other again as they used to know each other in the country, I make bold to say antagonism and strife would disappear, and we should again be the fellow-citizens of a real democracy; for people who have so much in common, whose ideals

Evils of social separation.

and sympathies have been so nearly the same, in whose veins flows the same Anglo-Saxon blood, and whose lives have been so powerfully influenced by the spirit of genuine Christianity, cannot think evil of or deal harshly with or refuse to help each other when brought into vital touch as friends and neighbors, since with such association the spirit of our common humanity asserts itself, and here arises, necessarily, that unanimity of feeling which no social or industrial force can impede. DYER.

If the Church had realized the potency of this great truth when we first began to change from rural to urban life, and had thrown herself into the first narrow breach between the classes, putting forth her best strength and wisdom to hold together the masses and the classes, the rich and the poor, the cultured and the uncultured, the employer and the employee, as well as the children, on the same Church roll, in the same pew, in the same Sunday school and prayer meeting and class meeting, around the same communion table, we should know nothing, or at least but little, of that strife and bitter feeling which now exists, and which, we fear, is growing more intense as our cities become larger. But this the Churches failed to do; thus far we have drifted with the tide. Instead of boldly asserting our transcendent prerogative, given us from above, to change and direct and control the natural forces of the social organism, making them to obey us and work together in the interest of a common brotherhood, we have in a large measure allowed them to ruthlessly dominate, control, and drive us as the autumn leaves are driven before the storm. **The Church's duty.**

The poor, seeing the best preachers, the best churches, the most influential members all leaving them to follow culture and wealth and refinement, have grown very suspicious of the genuineness of their Christianity and the sincerity of their motives, and hence are gradually alienating themselves from the Churches. They refuse to attend the missions which the rich have built for them partly because the accommodations are poor, the music bad, the services uninteresting, the preaching dry and dull, and partly, as they will tell you, because they are too proud to be side-tracked in this way, feeling that magnificent churches, fine music, and eloquent preachers for the rich, with little chapels and missions and assurances for the poor, are a travesty on the Christianity taught to them by their mothers, the simple Christianity they found in the country. The poor white people of the South, **Why missions may fail.**

DYER. the honest, working people, are extremely proud, and for this I am glad. Their real sentiment is well expressed by Burns. What though they are homely? There is hope for such people, who hold up their heads and guard jealously their rights, though they are in many cases too sensitive. They will never go to your Churches unless you will give to them that recognition and consideration in every phase of Church life which is due to the very best people in your community. The Church that reaches and holds these people must be absolutely democratic. It must be a Church of the people, by the people, and for the people, not, as is too often the case, of the few, by the few, and for the few.

On account of the seeming absence in the city Church of this spirit of democracy, which was so prominent in the country Church, the poor are leaving the Churches, and are gradually identifying themselves with other organizations, such as labor unions, benevolent orders, brotherhoods, etc., because in them they get real recognition, and from them help and sympathy in times of trouble. They will tell you, as a prominent labor leader told me sometime ago, that the preachers and churches are in the hands of the rich; and as another said, "Those who pray for us in the churches on Sunday prey on us all the week;" and as another told one of my students, the preachers don't talk about the things that are interesting to us. I don't justify these statements, or in any sense indorse them. There is in them an element of truth, however, as all will agree. I give them that we may get their standpoint; for this we must have before we are in a position to reach them or in way help them.

Feeling of the poor.

THE NEED OF TRAINED WORKERS TO SUPPLEMENT OUR REGULAR CHURCH AGENCIES IN CITY MISSIONS.

REV. W. H. LAPRADE, D.D.

It is assumed properly that our regular Church agencies have accomplished something in city mission work. In many instances this something has been much. Some impression has been made, some points of importance in outlying districts have been seized and held; but results have in the main fallen far short not only of the desire of the Church, but of any due proportion to the labor and money expended. This failure has been at two points: the nature of the results and the permanency of them. Impressions made have been largely superficial, and consequently transient, passing away with the occasion. The trend of life is not turned, nor its aspirations heightened. Or if the old views and habits are done away for a time, if the evil spirit is really "gone out," it is for a while only. Back he comes with sevenfold increase, and the history of unanticipated failure is added to the burden of an already wretched and well-nigh hopeless life. This is true in a measure of all evangelical work, and of all attempts to raise men above their old low-graded existence; but it is sadly and far too frequently true of city mission work as heretofore conducted in many of our large centers of population.

There is reason for this partial failure. The problems which confront the Church in large and growing cities are numerous, are intricate, and press for solution. Many elements are involved. Mission work in cities is related closely to the saloon problem with all its myriad social and political complications; to the question of sanitation; to tenement life; to the intricate and difficult problems growing out of the relations of labor to capital; and to the increasing influx of foreign elements of population. The successful worker must grasp, intelligently and to a good degree, all these questions in their varied relations to the ethical and religious interest of his field. The forces that antagonize the gospel are not, as in rural districts, detached and occasional; they are well organized, constant, and alert. Greed of gold and love of power combine to keep them active and strong. Nor is their opposition simply incidental and secondary; it is of set purpose with reference to many of its elements, and self-protective with

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reference to all. Their very existence is put in jeopardy by the effort of the Church to reach the non-Christian masses. A large measure of intelligence or a high moral tone would prove destructive to them. Therefore they must be reckoned with, as well as those forces that are constant quantities in depraved human nature and Satanic influences, in any effort to teach and establish the truth.

It follows that exact and thorough comprehension of these antagonizing forces, and of the conditions of character and surroundings produced by them, is absolutely necessary if we would accomplish anything worthy and permanent. Zeal must be "according to knowledge." Neither the average volunteer, who devotes to this field a few hours weekly, snatched from an already busy and crowded life; nor some man or woman chosen at random from those unprepared or ill-prepared ones who can devote all their time to the work, can grasp the situation sufficiently well to master it. So intricate a problem—evidenced in so many and so varied forms—demands study by specialists. To comprehend and change such conditions is the task of a thoroughly equipped and thoroughly drilled man or woman. Special preparation, special adaptation, and constant concentration and application of thought and energy are demanded here. The untrained worker may thoroughly understand the truth he would teach, but he may not thoroughly understand its relation to the life of his pupil, or, if he does, he may be utterly unable to bring the truth into contact with the life. It is not enough that truth shall not be misstated; it must not be misapplied. It must come to a man on the plane of his life and in terms which he can comprehend. The untrained worker may know the "mystery of the iniquity" of the human heart and of the great adversary, but he does not know the "mystery of the iniquity" of the hunger and dirt and disease and necessitated shamelessness of crowded city tenements nor of the hard hopelessness of oft-defeated spirits who have vainly striven without competent guides, and, as it seemed to them, without sympathy, human or divine, to escape from their congenital doom. He is assured of the divine vitality of the seed he would sow, but is often largely ignorant of the state of the soil or climate.

Specialists required.

He who shall succeed must not only have gone with the Master through vineyard or cornfield burdened with purple or golden harvest, and yielding as well garners of precious truth; he must

also, and chiefly, have sat with him at Matthew's board, and in the house of Simon the Pharisee, and learned from him how to win and to hold the outcast. He must be trained to intimate acquaintance with the people to be reached. LAPRADE.

I say *trained* to acquaintance. It must be close, exact, intentional, purposeful. Some facts may be assumed, such as the depravity of the human heart; the sense, however latent, of responsibility to God; the hunger of heart for real heart-food, often scarcely recognized. The fullness and sufficiency of provision for salvation in Christ, and the ever-active influence of the Holy Spirit, are here, as elsewhere, always to be counted on. What is training?

But races and localities have their types, and individuals their peculiarities, and different types respond to different methods of approach and modes of instruction. Often energy and money are wasted and effort dissipated because of lack of well-tested methods.

To sum up what has so far been suggested, our regular Church agencies should be supplemented by workers who have trained habits of observation, trained power of comprehending relations, trained skill in discovering motives of action, trained ability in matching remedy to need and method to man. Such a worker, if fired by enthusiasm for Christ and "constrained by the love of Christ," will do his work for him as thoroughly and as exactly as the astute ward politician now does it for himself or his party.

Doubtless a measure of inspiration will more than compensate for lack of training. John the Baptist was wise enough to reach the Roman soldier through his admitted brutality and the publican through his conscious and unprincipled greed—*but not all men are inspired.*

The non-churchgoing population of our large cities are not dull and stupid on the one hand, nor plastic and tractable on the other. Constant struggle for subsistence has made them quick-witted and alert, while a long-sustained attitude of suspicion, if not of antagonism, toward the Church has made them difficult to approach and still more difficult to influence. Within certain limits, determined by their experience, they are close and accurate students of men, and are quick to discern ability or incompetency. This fact emphasizes the need of master workmen. Character of population.

It goes without saying that a successful worker must place himself in sympathetic touch with the people whom he would influence for good. Not only must there be sympathy, but the *ex-*

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pression of it must be on the man's own plane—intelligible to him and acceptable to him. *Sympathy* is born of love, and cannot be simulated, but the expression of it is a matter for careful training and wise forethought.

The "slum workers" of the Salvation Army furnish a case in point. Going amongst the poor, degraded, half-fed, vicious occupants of crowded districts, they do not irritate them by reproof or untimely exhortation, but with disciplined eye they find at once the way of successful approach. Perhaps it is to cook a meal for a sick mother, furnishing the "wherewith;" perhaps to nurse a sick child while the tired mother snatches a little needed rest; perhaps to find work for some poor fellow "out of a job." Whatever it may be, the trained eye sees its necessity, the trained powers accomplish it. In the school of experience they have learned both what to do and how to do it. To this sort of work their whole time is given. They are experts, and they are men and women of *one* work. Their success has been marvelous.

The Salvation Army.

I have dwelt thus long on what may be termed the eleemosynary feature of city mission work because it is a necessary feature of it, and because it is usually, in some form, the introductory feature of it. Men must be approached on the plane of their conscious needs. Through the ministrations of kindness the sense of higher needs is stirred, the spirit becomes accessible, confidence is secured, and the man may be won for Christ. But when the problem of reaching the "submerged tenth" has been solved successfully, and the man, individual or in numbers, has been won for Christ, the work has just begun. The *man* may have changed; his *environments* remain unchanged. He has been, so to speak, captured, sworn to allegiance, and then turned loose in an enemy's country. He must be enlisted, he must be garrisoned. He must have that restless, shrewd, acquisitive nature of his, hitherto trained to achievements in vice, thrown into as ceaseless activity in virtue and for the right. An enthusiasm for Christ must be stirred and sustained. In power of resistance this man, who never said "No" to his impulses or his passions, is as a child; in power of accomplishment, if properly encouraged and directed, he may be as a giant. He is by habit of life uneasy, suspicious, easily mastered by sin. Let him alone and he will, alas! how frequently, become restless, then skeptical of the genuineness of his religious experience, then turn again, for relief, to his old associates and his old life.

The defenseless convert.

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This man needs protection as well as wisely directed activity. He will not be let alone as he tries to build around himself a defense from his enemies. He will be approached with guile and subtlety. He will be assaulted. Siege will be laid against him. Sanballat and Gashmu will not be wanting with their jeerings and mockings and lies. What will the poor untried man do if no Ezra is near, versed in the law of his God; no Nehemiah, with watchful solicitude and wise leadership and inspiring exhortation and example? How shall he renew his wasting courage? how answer his doubting heart and his crafty enemies? The Arabians and Ammonites and Ashdodites of the saloon and the street will be upon him, his feeble defenses will be overthrown, and he will be led away captive.

The organizing faculty needed also.

Ability to organize successfully is of scarcely less importance in large operations than ability to reach men. This includes two things: power of initiative and skill in combining separate elements of influence. While these are largely gifts, they are gifts discovered often, and developed always by wise training. When the work to be accomplished is, as in the case before us, difficult and peculiar, power of initiative, if untrained, is sometimes exercised disastrously. Movements are enterprised and furthered which prove to be without profit and even wasteful, and which hinder wiser ones; or, if wise themselves, fail because of incomplete organization. Here the prepared man, the student of methods and means, has an immense advantage. He initiates a movement with no more care, perhaps, but with much more wisdom; he combines his forces no less readily and with surer forecast of results. His organization, therefore, abides and is successful, while that of his untrained fellow-worker is apt to be temporary if complete, or an obstruction if permanent.

Teaching as a calling.

In our mission work all other agencies are intended to open the way for preaching or teaching "the truth as it is in Christ Jesus." Here, surely, more than at any other point, the worker must be trained to his task. Not only is this true of him who is to be ordained to the ministry of the word and the administration of the sacraments, but equally so of him who would labor in the Sunday school, in the prayer meeting, in the family circle, by the bedside of the sick, or at the crowded corner of the street. Here and there, perhaps, one may be found with almost inspired aptness; here and there one whose intuitive recognition of relations and genius for adjusting truth to need stand him in stead

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of training in the science of applied Christianity; but we are not now considering such a rare worker. He is "a law unto himself" in such matters, and stands apart as an almost divinely gifted man. Happy the pastor who has such a helper, and rare as happy.

Even in our best-organized Sunday schools a thoroughly competent teacher of the Bible is seldom found. To teach at all is usually to add an additional task to an already overcrowded life. It is an *avocation*, not a *vocation*. He is chosen often, not because his fitness is obvious, but because the need is great. The work is done as well as he is capable of doing it with no special training, and it is not without results. Supplemented as it is by many and varied influences for good, it is really valuable work. But the teacher at the mission school usually has placed in his hands for instructing and molding far other material. It is raw. It is difficult to work. It is not brought under other helpful conditions. To accomplish much, he must be a master workman, a skilled laborer, an artist indeed. He must have special and tested fitness. He must have been trained for the work.

The question of schools.

Our Church is to be congratulated that we have at least one school where such training—in eleemosynary work, in methods of organization, in house-to-house visitation, in the art of observing and mastering conditions, and in Bible study and teaching—is given to young women. The Scarritt Bible and Training School has already proved itself to be a blessing beyond calculation, and its influence is daily growing. We need a companion school, where consecrated young men may prepare not for the pulpit but for just such work as is indicated by this paper.

THE WOMAN'S HOME MISSION SOCIETY.

MISS BELLE H. BENNETT.

THE Woman's Home Mission Society of the M. E. Church, South, known first as the Woman's Department of Church Extension, and four years later as the Parsonage and Home Mission Society, became an organized force of the Church under the General Conference of 1886.

Miss Lucinda B. Helm, of Elizabethtown, Ky., was the instru-

MAP OF THE

UNITED STATES

Showing the Work of the Woman's Home Mission Society.

ment used of God to call the organization into existence; and for twelve years, until the close of her life, she labored with unflagging zeal to guide and develop the growing work and to arouse the Church to its importance. Although the institution was born of the necessities and opportunities of the times, the work for the first decade was largely local and educative, and the period was peculiarly a formative one. MISS BENNETT.

There was no home mission literature. Fields must be studied; the condition and needs of the helpless and the neglected, the destitute and the outcast, brought before the Church; a literature made, and a favorable, intelligent public sentiment created.

The local work of the Church had been done in the past by local "aid societies," composed for the most part of the best women in each individual charge. This must be continued, and by the same women; but the inspiration of an enlarged outlook must be given; broader and more sympathetic plans formed; a connectional policy adopted; and, above all, a systematic Bible study inaugurated, that the individual life must be purified and the missionary spirit cultivated and developed. From the beginning one urgent need of general interest was manifest—namely, homes for the preachers and their families, and the purpose of the society was declared to be: "To enlist and organize Christian women and children in securing homes for itinerant preachers; in providing religious instruction for the neglected and destitute; and in otherwise aiding the cause of Christ." It was easy to see that the pioneer preacher on the frontier battling against adverse and constantly changing forces, with limited finances and heavy expenses, needed a home secured to him by the Church which he served; that the poorly equipped man, or the young man, serving a hard circuit with meager salary and dependent family, should have a home, a place for study and prayer, or his work would be done with a divided heart, and mental and spiritual dwarfing would be the result. The old man, who has fought the Church's hard battle and whose waning physical strength makes lighter work imperative, should find the Church home ready. The presiding elder, to give his best efforts to the district which he serves, should know that his wife and children are comfortably housed. Origin and aim.

This evident need became a strong connecting link between the scattered auxiliaries, and at the end of the first six years of the organization the General Secretary of the Board of Church Ex-

MISS BENNETT.

tension announced that more parsonages had been built than in the first fifty years of American Methodism. Eight years later, the annual report of the Society showed that during the thirteen years of its history one thousand and thirty-four parsonages, or more than one-half of the whole number built by the entire Church, had been aided by the Woman's Home Mission Society; and the information gathered and disseminated concerning the preachers' homes, the hardships and sufferings endured by their wives and children, had produced a marked effect in the impetus thus given to better parsonage-building throughout the bounds of the Church.

First fruits.

"As long as the itinerancy exists and the Church work continues to grow," parsonage-building will be a work of vital importance. There are now one thousand and ninety-two men in the Church serving charges which pay salaries ranging from one hundred to three hundred dollars. There are one hundred and eighty-two men on circuits which pay salaries of less than one hundred dollars. Very many of these men have families, and many of these charges have no parsonages. These must be provided.

A systematic supply department was a spontaneous response to the knowledge of facts given concerning these families. Through the wisely directed efforts of a superintendent, assisted by the presiding elders, the name of every man in each Conference needing help can be secured. A blank asking for specific information concerning the family, the number of children, their sex and age, the most urgent needs of the household and so forth, is sent to the mother. When this is returned the Superintendent sends to some willing auxiliary, and under the supervision of one or two wise-hearted women, the box is carefully and quietly made up and sent out. The recorded value of supplies and cash sent out since the creation of this department is something more than thirty-six thousand dollars, and as much more has perhaps been done of which we have no record. Hundreds of those dear to the Church would have suffered and endured in silence but for this ministry of immediate relief.

The supply department.

As the study of the field and the work progressed leaflets, books, and the many and varied means of giving and receiving information multiplied. The field broadened and the outlook revealed

such conditions and needs that the demand for other than purely missionary work became imperative. MISS BENNETT.

The seaboard cities on the southeast and the larger cities of the great Middle West were beginning to struggle under the problem of a large irreligious and foreign-born citizenship. The Chinese and Japanese, with all the degrading vices of an idol-worshiping people, were pouring into the cities on the Pacific Slope. The rapidly changing industrial conditions in the South, as elsewhere, were driving the rural white population into the towns and cities for employment, and the already large negro element was growing larger. The factory population, with its difficult problems, was enormously on the increase; and the mining camps, with their mixed and migratory multitudes of every nationality and no religion, were a growing evil. The churchgoing classes were undoubtedly growing stronger and perhaps more aggressive, but the nonchurchgoing classes were certainly growing larger and more discontented. City mission work was already inaugurated in the center before the department was created, and how best to supplement the efforts of the local city Churches coöperating with the agencies already in existence, was the question requiring earnest and prayerful study. City missions.

In line with the general policy of the Church, the women were authorized to organize city mission boards wherever there were two or more auxiliaries, three women from each auxiliary, with the pastor and presiding elder as advisory members, forming the board. No large work was to be projected without the consent of the Executive Board in annual session. The plan has grown in favor, and eleven cities have carried on successful missions. Most of them have employed a trained city missionary, who visits from house to house, getting into the home life and close to the hearts of the people; giving Bible readings and holding cottage prayer meetings; bringing the needs of the destitute and the sick to the notice of the Church people, and urging on parents and children the importance of attending the services of the Church and the Sunday school. Organization of city boards.

Free kindergartens, industrial and night schools have been opened, and in one city a day nursery provided where the children of working women can be cared for.

Doors of Hope as a probationary refuge for outcast women have been opened, and in Dallas, Tex., one large Home and

MISS BENNETT. Training School, on the plan of State reformatories, has been established, where these poor, social lepers, surrounded by the

Doors of Hope. healthful and purifying influences of a Christian home, can be trained to self-support. Regeneration, not reformation, is the only hope for these, and to this end the Woman's Home Mission Society labors.

Successful mission work is being done in many of the towns and villages by the "visiting committees," which are a special and practical feature of each auxiliary.

With the growth and development of the organization it became apparent that other than primary forms of educational work must be done to accomplish the greatest good and to reach the greatest number. An education department was created.

For the Chinese and Japanese on the Pacific Slope night schools have been opened, and from three hundred and fifty to four hundred students are thus brought under the supervision of earnest Christian women who study their needs and meet them as best they can. In Los Angeles a permanent mission house is being erected, where both men and women can be brought under Christian influences and instruction.

For the Cuban population of Florida two schools are main-

Schools. tained at Tampa and one large and growing boarding school at Key West. From four to five hundred students are annually enrolled in these.

For the destitute and orphaned children in the mountainous section of East Tennessee the Home Mission women of the Holston Conference, under the leadership of Mrs. E. E. Wiley, have established at Greeneville, Tenn., an industrial school and orphanage.

In London, one of the mountain towns of Southeastern Kentucky, a high-grade training school for teachers and the best youth of that section has been in successful operation for five years. From two hundred and fifty to three hundred students annually attend this school; and of these, from fifty to seventy-five are normal students—district school teachers who, in their day schools and the Sunday schools which they organize and conduct, reach and instruct a student body of something more than three thousand. The majority of this student body are children from the cabin homes and the social mines that are reached by the Church in no other way.

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To hold up Christ as a personal Saviour, to teach the Bible as the revealed word and will of God, and to develop men and women of strong Christian character who will glorify God serving and saving others is the mission of those who teach and control in these schools.

To Mrs. R. K. Hargrove, for nearly seven years the untiring, self-sacrificing General Secretary of the organization, much of the success of the work of the Woman's Home Mission Society is due. Her ability to study, to plan, and to guide marked her as a providential leader.

The work of the Society is yet in its beginnings, but the foundations have been laid strong and sure, Christ Jesus himself being the chief Corner Stone. To the womanhood of the Church he continues to say: "Behold, I set before you an open door." His light shines with increasing brightness upon the dark places of the earth, and all who will may lift up their eyes and see. He still looks with compassion on the great multitudes that are like sheep without a shepherd, and says to his Church: "Feed my lambs."

Statistics 1886-1901.

Number of members, 24,234; receipts for connectional work, $223,761; receipts for local work, $358,880; total receipts, $582,641. number of parsonages built and aided, 1,147; money donated to parsonages, $107,385.23; money loaned to parsonages, $31,625; value of supplies distributed (outside of receipts above stated), $36,793.52; number of boarding and day schools supported, 4; number of night schools supported, 4; number of pupils enrolled, 1,000; number of teachers employed, 32; number of city mission boards, 11; number of rescue homes and doors of hope, 3; number of missionaries employed, 14.

OUR FOREIGN AND FACTORY POPULATION.

MRS. FLORENCE KELLEY.

EVERY day of the year there flow into the ports on the Eastern coast of this country a certain number of thousands of poor people. In the week in which I left New York three of the great foreign steamship companies landed in that one port ten thousand working people. These people have come to this country, if from Russia, in search of a free country and to escape from the

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forms of Christianity as they have known Christianity in Russia, where it has never taught to them, in their experience of the national life, that Christianity means to love thy neighbor as thyself. Jews who pour week after week and month after month into the port of New York from Russia, come to us to escape from the Christians they have left behind them, because they believe that in this country there is freedom and a different spirit and manifestation of Christianity.

Why they come.

If working people come to us from Italy, they come because they have suffered, under the oppression of the Roman Catholic Church and under the taxation of the modern Protestant government of that country, to a point beyond which they can suffer no more; and they come here believing that they come to a country not only of wealth and of promise of material prosperity for them and their children, but to a Christian land, different in spirit from the land they have left behind them.

Wherever the immigrants come from, they come driven by suffering at home and impelled by hope within.

What welcome?

And what is the welcome that meets them when they come to our Northern ports? The worst homes on Manhattan Island are the homes of the more recent immigrants. The welcome that we prepare for them is manifest in the pestiferous quarters of the worst tenement houses on the lower east side of Manhattan, and thither they drift, and there they settle, and there a large proportion of them stay.

What welcome do they find? That is the welcome that the landlords have prepared for them, the welcome of the worst homes, in which, in certain streets, and certain tenement houses the deaths of children under one year of age have in recent years averaged fifty per cent during the months of July and August and the first half of September.

There are three bodies organized in New York to welcome the immigrants, and they welcome them very cordially. One is the Catholic Church. If you go into the quarters of the city that are populated by the immigrants, you find the finest churches of the Catholic faith, and there you find, waiting to give them religious instruction in the language which the immigrants have left at home—not young candidates from theological schools, earning a better field. O, no; far from it! There you find the ablest, the most learned, the most polished, and the most tactful

Catholicism.

men that the Catholic Church can place at the disposal of the immigrants. And this is true not only in New York,, it is just as true in Philadelphia, in Pittsburg, in Chicago, as it is on Manhattan Island. MRS. KELLEY.

In one ward in Chicago live fifty thousand working people, chiefly recent immigrants. They go there just as they go to the lower east side of Manhattan Island, and there to receive them are the worst homes possible, homes for which, with the pittance they have brought with them, they can pay rent for the first months while they are seeking work, or working up from worse occupations to better ones. In that ward of fifty thousand working people, what religious welcome awaits religious immigrants? There you find the finest Jesuit Church in all the West, not with one priest, but with a number varying from twelve to twenty-four; priests of the very highest degree of fitness for dealing with their charges. There you will find coming to confession five thousand men in preparation for the great Church holidays; and these five thousand men represent twelve thousand people in the parish. A little parish paper is printed in editions of twelve thousand, suited to the men, women, and children who read it. Among these priests, varying in number from twelve to twenty-four, according to the season of the year, you will find sons, perhaps, of the old Irish settlers in that immediate neighborhood, boys who have grown up in school there, and in the college attached to the great Jesuit Church, knowing by name every one of the faith who has lived in that ward for the past twenty-five years, ready to gossip and to talk over old times with all the young men who present themselves. You will find the most gracious of Irishmen, ready to talk of Ireland with the immigrants who come freshly from that country, homesick and eager to talk of home. You will find the wisest possible selection for the purposes of the Church in the twelve or twenty-four priests in that fine church. The Catholic Church is very wise, from her own point of view, in the welcome she gives to the incoming people. In this ward is a large and well-equipped Bohemian Catholic Church, in which the preaching is all in the Bohemian tongue, and the genial Bohemian priest is as ready as the genial Irish priest to talk over old times in their own language with the immigrants.

The situation in Chicago.

How the immigrants are received.

Six blocks away from the great Jesuit Church is St. Patrick's Church, with another genial Irishman, as polished and cultivated

MRS. KELLEY. a gentleman as can be found in all the West, with a following of all the rising young Irishmen from all parts of the city, coming to worship in this church, in the most unattractive district of the city, because of the man who officiates there. In the same ward is the French Cathedral, a church built after the model of the best of the modern French churches, and with services, of course, carried on in the language of the parishioners. There is a German Catholic Church, with priests as fit for their duties as the priests of the other churches.

The services in every one of these churches are beautiful and noble, and the most is made of each of the holidays, national and religious, that may be dear to the incoming people.

Not only do the immigrants come to these Catholic Churches, but there come back to them the younger people of families who have grown prosperous and have moved away, but who keep, for the sake of old associations, the strong ties with those Catholic churches which they knew in the first bitter days of their coming to our country. And besides that, for the sake of the beautiful music and of the eloquent preaching that are often of great interest to them, the Protestant people in the neighborhood go often with their Catholic friends on great Church and national holidays to hear the music and listen to the sermons.

That is the religious welcome that awaits incoming immigrants from the Catholic Church in every one of our great industrial centers, in greater or less proportion. I know no other ward so well equipped as this ward of Chicago, but I do not know any other ward so intimately as I know that one. I know that on Manhattan Island to-day much of the most vital work being done on behalf of the working people, from their own point of view, the most vital work for the protection of the homes of the people in their purity, is done by the Paulist Fathers of the congregation planted in the heart of the great Irish district of the West Side. It is there just as it is in Chicago. Abler men are nowhere to be found in the hierarchy of the Catholic Church than are found in this colony, living among the working people, teaching them from the point of view of the Catholic Church, and representing their interests in the municipal and industrial life of New York.

Protestantism. That is the welcome offered by the Catholic Church. Now, in that same ward of Chicago there are two small mission churches representing two different Protestant denominations. One of

them has had its pulpit filled, ever since I have known it, by a man whose chief hold, so far as I have ever been able to ascertain, upon any body of the people of Chicago is the Grand Army button that he wears on his coat. He has no other qualification that I have been able to discover for filling a Christian pulpit. MRS. KELLEY.

The other is a little church of bad acoustic properties, entirely unattractive inside and out, with a bell calculated to drive away all but the deaf and an organ that ought to drive away even the deaf. The pulpit has been filled, for a series of years, by candidates for the ministry, youngsters not yet out of the theological schools, whose qualifications for a church pulpit are not well shown in this pulpit, which they fill experimentally—and it is needless to say that callow boys fresh from farms do not attract the immigrant population. That typifies the welcome that the immigrants receive from the Protestant Churches.

In New York there are two other organizations waiting to welcome the immigrants. No other organization on that island holds together so powerfully and makes itself felt so uniformly as the organization of Tammany Hall. If a man wants to find work, he must stand well with the leader of his district. No great corporation dare employ, in any district in which it has any material interests, a man who does not stand well with his district leader; because as soon as the corporation ventures to do that a process of blackmail sets in with such vigor that the corporation cannot afford it. There is no device of organization that is not used with the utmost skill to welcome the immigrants. If a child wants to get into the overcrowded schools, the district leader's word is all-powerful, and the child whose father has no standing with Tammany Hall makes room for the child whose father is in good standing. Whatever the unfortunate immigrant wants to set his hand to, outside of the sweat shops, he must have the recommendation of his political chief. Tammany.

Interlocked with the power of the political chief is the power of the saloon. If a man can't pay his rent, the landlords may or may not make him really welcome to this country. The welcome is most doubtful, but almost at every corner in every great working class district is the saloon keeper, who knows how grateful the immigrant is for a loan without interest; and it is to the publican's consideration that the incoming workingman can turn, with certainty that if the money is refused him it will be done in The saloon.

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the kindliest and most courteous way, and he will go out of that saloon without the loan, maybe, but with the assurance that he will always be cordially welcomed there. There he gets the most demonstrative welcome that he ever receives in the early months of his residence in this our Christian country.

I knew a missionary once who went to Syria, a most faithful and hard-working woman. She was not a Methodist missionary, though she was as faithful and as full of zeal as if she had been one. The longer she stayed in Syria the more the vision of her native country rose glorified before her eyes, and the more fervently she told the converts of the freedom and the beauty and the warm Christianity of life in America. She stayed a number of years in Syria, until the World's Fair was coming on in Chicago in 1893; and then the tidings came to Syria that there were opportunities for the Syrian to reach great and sudden prosperity. Then her teachings bore fruit in the wild tide of enthusiasm among all her parish to go to Chicago and share the good things of which this faithful missionary had been talking. So a large body of Syrians came to Chicago. Unfortunately their missionary friend did not come with them, and they received the welcome I have been describing. Finally, through bad health, she was obliged to come home herself. One day she met one of her old Syrian friends peddling in the streets of Chicago, and she asked permission to visit the immigrant. The Syrian, very much perplexed by the offer, courteously tried to waive it; but the missionary was persistent to the point of relentlessness, and insisted upon visiting him. When she finally received the address, it was in one of the most wretched tenement houses, in the most wretched street, in the poorest ward of the city. The missionary went to see her former charges. She found that they had suffered hideously in the process of becoming acclimated industrially, as well as physically, in the brutal winter that followed the World's Fair in that city when fifty thousand people were out of work. They did not reproach her (for the Syrians are most courteous, and would hesitate much to contrast their actual experience with the things they had been taught to expect in this land of Christianity), yet that missionary told me afterwards she had never spent so bitter a half hour as during that visit to the first of her former charges whom she had met in America.

Syrians in Chicago.

The missionary tried earnestly to interest in the Syrians of

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Chicago the people who had maintained the foreign missions among the Syrians in Syria. But the Syrians in Chicago live in very dirty houses; and some are dishonest when they sell laces; and they lose all the charm and poetry that attaches to them living thousands of miles away in their romantic homes in Syria. So no one could be induced to care to look after them, and they are still peddling and begging their way, living in the most wretched tenements, in the most wretched streets, of the most wretched ward of that great city of the West. That is the welcome we have given to some of those who have been prepared with such care and cost to come to our Christian country.

Distance lends enchantment.

Nor is this the whole of the experience of the working people. The three great organizations that welcome them—the Catholic Church, the saloons, and the political society—touch their industrial life only negatively. A man must stand well politically to be able to get work, but he may stand well politically and still not get any work. Negatively, the organization is very powerful; positively, it is by no means so powerful. So thousands of the immigrants drift into the most unsatisfactory occupations that are open to people in this country. In the single city of New York we have over twenty thousand groups of working people licensed to make clothing in the tenement houses. Now a New York tenement house is not a fit place for people to live in. It is dirty, it is overcrowded, it is unwholesome and usually dark; and we have been assured by the most expert testimony that could be obtained, during the past winter, by the physicians of the Board of Health and the physicians connected with the great hospitals for consumption, that more than one-half of all the people who live in tenement houses are afflicted with tuberculosis in some form or other (not necessarily with consumption of the lungs, but tuberculosis in some form or other); and the experts who gave this testimony before the Tenement House Commission added the further testimony that tuberculosis is now recognized as one of the most communicable of infectious and contagious diseases. Now, when we have twenty thousand licensed groups of workers in the garment trades in the tenement houses, that means that the homes of twenty thousand families are being ruined by being turned into workshops. Only the most wretched among the immigrant population are willing to ruin their homes in this way. It means further that the product of these

Where they land.

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homes is sold not only on Manhattan Island, not altogether in the city of New York and in the Middle States, but that it is sent out all over the country with its burdens of disease, and its burden of conscience (that it should carry with it but seems not to carry), with its threat to the welfare of the people to whom it goes, and its confession of welfare destroyed in the homes of people who made it.

The *Dry Goods Economist* is the great organ of the retail dry goods trade. It is the authority to which every merchant turns. The *Dry Goods Economist* has recently published some statistics so brief that they can be safely quoted. If states that, of all the garments that are made in the United States to be worn by our own people and exported to foreign countries, the manufacture is carried on in about this proportion: In Massachusetts, under the rigorous and righteous factory laws of that State, there are made about twenty million dollars' worth of clothing annually. In Pennsylvania, under less rigorous legislation, there are made about thirty millions. In Illinois there are made about forty millions; and in New York City alone about one hundred and twenty-six mililons' worth, or about thirty millions more than in those three States put together.

Sweat shops.

I wonder how many of the men and women who are in this hall this afternoon know whether or not they are wearing clothing made by the unhappy immigrants in the tenement houses of New York City. We have a trick for taking it for granted that if we will spend our money and pay high prices for what we buy we sacrifice enough, and we may rest content with the assurance that out of the high prices we pay there will go a fair share of reward to the working people. But nothing could be more snobbish or more untrue than that assumption. I have myself seen a most expensive suit of clothing, of the finest sort of evening wear for men, being made in a room in which children were ill with smallpox, because the father, a highly skilled tailor, was so ill paid, year in and year out, for his work, that when his children fell sick he dared not make known their illness, even by calling in a physician, lest he lose the few dollars due him for making the clothing he had on hand at the time; lest he should be as he said, "without money for medicine if the children lived, and without money for coffins if they died." I have seen clothing of the most expensive grades made in the homes of the most

Where our clothes are made.

wretched Italian immigrants in Chicago. While one garment was on the mother's knee covering a sick child, the twin garment was used to cover another sick child in the bed, both children ill with malignant scarlet fever, and the reason given by the mother was the same: that she was so ill paid when her children were well that she could not stop to take care of them when they were sick. MRS. KELLEY.

None of us can know, unless we take trouble to inform ourselves as to our sources of supply, whether or not we have clean hands. Directly, of course, the manufacturer is responsible, or the contractor is responsible; but indirectly all those men are serving us. No manufacturer can stay in the field if men and women do not buy his wares. No merchant can pay his expenses if men and women are not satisfied with his way of conducting his trade. The indirect employers of all the immigrants are we who buy their products. Every merchant will tell you, if he cuts wages, that it is because people are not willing to pay full value for the things which he has to sell. Every contractor will tell you that the reason the working hours are so long and wages so low, and that he has to work with the help of little children or close his factory, is not that he wants to work his people twelve, or sixteen, or twenty hours a day, not that he wants, out of gross inhumanity, to have little children work in his establishment. Far from it! The manufacturers are like the rest of us. They want to live, to carry on their occupation; they do not want to be driven to the wall by competition and forced out of business by the dissatisfaction of their customers. I do not believe that, when we go to a bargain counter and buy cheap goods, we are necessarily contributing to the degradation of our immigrant workers, but when we go to that counter ignorantly, and buy goods as to the history of which we have no underlying concern and no pang of conscience, we are helping to hold down in the poverty that they are trying to lift these people who have come to us in all confidence that this is the land of freedom and of fair dealing. Who is responsible?

The tragic point is that we receive these people as we do, with a feeling that because they have been alien to us they remain alien to us after they come here. Of course this is very greatly strengthened by the fact that the immigrants settle in foreign colonies; that the Poles live with the Poles, the Italians with the Always aliens.

MRS. KELLEY. Italians, and that they are very slow to learn the English language and make known their need of sympathy and help. It is, of course, to that extent their own fault that we go on thinking of them as aliens who have no claims on us. But this does not exempt us from the duty of giving them an entirely different welcome from that which they get to-day.

Surely this great body of missionaries can help! They can help by making public opinion as to our errors in the North, and they can take good care that those errors are not duplicated here in the South as manufacturing interests grow up here. Some of us have gone on there through a long series of years, trying to improve the condition of the immigrants; but the progress we have been able to make is greatly hampered by the fact that the purchasers at a distance have not helped us. I have said to my friends in Colorado that that seems to be the great Pharisee State. It has no garment manufactory. The people of Colorado buy the products of the worst industrial conditions in the East, with light hearts, thinking ill of the people of the East because of our evil industrial conditions; while those very Colorado purchasers by their careless buying are helping to fasten our evil industrial conditions upon us and make it impossible for us to improve them. And more and more the same thing will obtain with the brothers and sisters in the South, if they do not also take pains to ascertain how far they themselves by careless purchasing are contributing to the degradation of the working classes.

What can be done?

Every slum in Chicago, Boston, Philadelphia, and New York has its own typical industry. Out of every one of them there goes forth some great product of degraded conditions of labor. These goods are not sold altogether in the communities in which they are made. They are sold to the people all over the United States wherever purchasers choose to buy them; and unless we can enlist the purchasers all over the country to help us to help the immigrants of the great cities of the North, they will never be effectively helped.

But that is not all. One of the speakers this afternoon has pointed out that the South itself is becoming a great manufacturing district. As I came to New Orleans from New York I stopped in Knoxville and found in that beautiful city in Tennessee, in the iron districts, the beginning of slums. From there I

The beginning of slums.

went to Harriman, and there, in the neighborhood of the foundries, were the beginnings of typical slums. Again in Chattanooga, around the great foundries, in all directions, were the perfect typical beginnings of slums. And the question that now confronts the South is whether, as the great industries come in, the South will profit by the bitter experience of the North and will avoid the conditions that we have developed there. If you can plant the kindergarten and well-conducted schools, and if you maintain adequate public schools, if you can put in them means of suitable recreation for the young people as they grow up, and, most of all, if you can find men and women who are willing to go and live with the incoming factory population in the Southland, you need never have these problems in aggravated forms. If we in the North had had a sufficient body of people willing to go and live in a neighborly and brotherly way in the immigrant colonies, we need never have had the slums. But our Christianity has never been adequate to the demand that the incoming foreigner has made. If he would stay at a distance and live in his tenement house, not coming near Fifth Avenue, but letting us send him the doctor and the missionary, or any one who would stand between the great body of the native American people and the newcomers, well and good; but as for going to live among the incoming brothers in a neighborly way, we have not recognized that as a general and imperative duty. It remains to be seen whether the South will profit by the bitter lessons we have had to learn at the North, and will use and increase the enginery that has been described to you by my predecessor this afternoon. If that can be used on a large enough scale, the North will not have suffered in vain.

MRS. KELLEY.

Will the South profit?

THE LITERATURE OF HOME MISSIONS.

MRS. J. D. HAMMOND.

To illustrate the difference between the old and the new view of home mission fields, take the common case of a family found in distress by some charitable visitor. The father is out of work, drifting, perhaps, toward the saloon; the mother, sick and discouraged, is overborne in the unequal struggle against dirt and

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rags; while both parents and the younger children depend for their ill-cooked, scanty food on the poor wages of the older children, from seven years old upward. Time was when the discoverer of this situation would have seen her way clearly; she would send the family a load of wood, a generous supply of eatables, and some of her children's outgrown clothing; she would also find or make a few odd jobs for the man. Having done this, her conscience would be clear, and it would find the same family, a few months later, a little deeper in dirt and discouragement, a little farther on toward pauperism and the loss of self-respect.

Unsuccessful philanthropy.

Why should this Christian deed have such an unchristian result? Why will not this family come to church and accept the consolations of religion? Why will the man drink, and the woman persist in being a slattern? Why do the boys take to cigarettes, and the girls drift into the street? Has the power of Christ to transform human lives failed?

The question.

These questions have been asked in amazement, in doubt, sometimes in the darkness of despair; and those who have tried to work out the answers have come upon strange things. The man has taken to drink because the saloon offers him, as the Church does not, a clean, bright, comfortable place in which to gratify his natural social instincts; or because insufficient food and poor nutrition have created a physical demand for a stimulant, which whisky furnishes for the man, as do cigarettes and the excitements of the street for the children. There is little to spend on food and clothing, because rent is high even for poor shelter. Though food were both well cooked and sufficient in quantity, bad sewerage, decaying refuse, and foul water are quite sufficient to depress the physical and often the moral nature below the danger point. The vicious example of the father's idleness is often an enforced one, because it is cheaper to run machinery by childish hands, though childish bodies and minds be stunted, and the natural rebellion against overwork makes the path toward crime attractive. From whatever point the problem is approached, it is found imbedded in a tangle of causes and effects that reach out to the farthest bounds of society. Economic laws, municipal corruption, social conditions, the very constitution of the human body, seem grinding to powder this helpless family mass. What can the Christian do? When the full force of it all first bursts upon the mind one feels that there is nothing to do but to stand beside them and be ground to death with them in the dust. If the load may not be lifted, that is the best life can offer to any one;

and to feel that passionate sense of brotherhood it is worth while to pass through that country of despair. MRS. HAMMOND.

Here in the South the new and rapidly changing industrial conditions are forcing us for the first time to face these puzzling facts. It is only in recent years that we have felt what has long been true elsewhere: that the Churches have slight hold on a large part of our population. It is since the farms began to lie idle and the inflow to the cities began—the cities where factories and foundries have sprung up; where rents and living are too high for factory wages; where municipal indifference and corruption rob the poorest and most needy citizens of their birthright to pure air and wholesome water; where the salt of the earth is heaped up afar from what it must touch to save, stored in comfortable homes and handsome churches at the other end of town. Changes in the South.

We have tried to do our duty. We have built some mission chapels. Ministers of the gospel are spending blameless and devoted lives among these people, preaching, visiting, and praying among them, and yet confessing in sorrow that the people slip through their fingers. Even those who are swept into the Church on the wave of some great revival drift out again with the undertow into the sea of hopeless humanity. In the doubt and discouragement of a growing sense of failure we are awaking to a more poignant sense of brotherhood; and that is a step forward, though it be taken in the dark.

But is that the end of life—to suffer and to fail? Did Christ mean for the world to stop at Calvary? Or did he rivet there the connection between human lives and the almighty power of love that would bring success out of failure, and transform this very workyday world into a real kingdom of heaven?

We have had too narrow thoughts of him. We have glorified want and suffering as things good in themselves, and taken too patiently our brethren's lack of all things decent in this life, provided their souls could be saved for the life beyond. We have gone with offers of heavenly mercy to people who need human justice. We have thought of our church worship and the giving of alms as our Christian duty; but some of us have forgotten our Christian duty as the makers of money and the spenders of it; as employers, as housekeepers, as citizens. "Practical Christianity."

What right have we to pure air and water and decent sewerage when down yonder our brothers are being poisoned with the de-

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caying garbage in their filthy streets, and drinking water from wells that are filled with the seepage from soil rotten with human refuse? Why do we offer homes in heaven to people whom our laws rob of earthly homes—to men whom we force into idleness by thrusting their wives and children, the home-makers and those for whom the home is made, into the factories? Why do we talk about heavenly rest to fagged-out, half-starved sewing women, and then buy ready-made clothing from the bargain counters at the bare cost of the material, and go home reckoning ourselves free from our sisters' blood?

O, we have been playing at home missions! We do not know the need. We do not know what can be done, what is being done elsewhere, to meet the need.

An experiment.

First, know the need. Find somebody—he is not far from your home—caught in the whirl of modern life, and being dragged under the wheels that bring prosperity to so many. See what you can do to drag him out. Measure your own aching muscles against the forces that pull against you. Feel your own bones crunch and your tendons wrench with his. Realize in the depths of your soul how little God means to him and why.

But do not despair. If, as we realize the need, we realize the force which is moving through the lives of men to meet that need, our hearts will be lifted up indeed. There is so much being done, our own opportunities so loom up on one side, while our responsibilities so fearfully balance them on the other, that it is hard to speak in clear and measured terms.

I wish every man who can vote, and every woman who has voters to train, could read Dr. Shaw's books on European municipal governments. We are so used to corruption and inefficiency in our cities that we will hardly believe in the possibility of such noble service to God and our fellows on the level of mere citizenship until we know that it is, and for years has been, rendered elsewhere. Let us learn by the experience of older and wiser communities the connection between ill-lighted streets and crime; how public baths, gymnasiums, playgrounds, and kindergartens can largely take the place of juvenile reformatories; what you can do as Christian citizens to strengthen and guard the sacredness of the home and the lives of helpless children. Read Gould's "Housing of the Working People," the Report of the New York Tenement House Committee of 1894, and Miss Hill's "Homes of the London Poor," and see in how

Examples.

many ways love may work for the homes of the poor, through just laws and through wise methods in business, as well as through the personal contact which is at once love's supreme power and the pledge of love's eternal triumph. MRS. HAMMOND.

And do not comfort yourself with the threadbare statement that there is no need for these things in the South. Our evils are of more recent growth, less gigantic than in older countries, and may more easily be controlled if attacked in time; but leaving out altogether the needs of the whites, great as they often are, do not "our brothers in black" people slums, even in our villages, which are at once a disgrace and a menace to our civilization? We do not lift a hand to make homes possible to them. What wonder is it that out of these hovels, bare of the very decencies of life, some beasts of prey should come? The miracle is that there should be any morality at all; that so many should keep up the unequal fight, battling for their children and for something that they can call a home. **A need in the South.**

Here on this same plane of service through citizenship, Lloyd's "Newest England" leads us into a region of actual hard facts which might seem to some of us more like romance. The book is not at all religious, in the general understanding of that term; but it tells of that almost unknown country which, beyond all others, is, consciously or unconsciously, weaving the spirit of Christ into the very fabric of its constitution and customs; and the result is already something for Christian men to ponder over.

Hodder's "Life of the Earl of Shaftesbury" is a revelation of what may be done for Christ in legislation; and Willoughby and De Graffenried's book on "Child Labor," as well as Erickson's Report on the same subject, should open our eyes to one form of legislation needed here and now. Shuey's little book on "Factory People and Their Employers" is full of beautiful things that the spirit of Christ can and does do, working through sound business methods in lines of industry which, more than any others perhaps, are to develop the commercial greatness of the South.

Josiah Flynt's books tell us in popular style things we ought to know about our brethren of the underworld of crime; while Dr. Wines's book, "Punishment and Reformation," ought to be read by every one who feels the deficiencies of our Southern prison systems, and more especially by every one who does not know that such deficiencies exist. But if we study the best ways in which to deal with criminals already manufactured—manufactured largely **Making and unmaking criminals.**

MRS. HAMMOND.

through the indifference and ignorance of Christian people—let us learn something from those who have not neglected, as we have in the South, the preventive work among criminals yet in the making. The Annual Reports of the American Association of Charities and Correction will throw a flood of light on the subject of juvenile reformatories, as well as on many other practical questions; and the Reports of the George Junior Republic at Freeville, N. Y., show in still another direction the power of life that may be imparted to children morally neglected or deficient through loving personal service.

Books for practical work.

Peabody's "Jesus Christ and the Social Question" is a noble discussion of the principles underlying Christian living; while Henderson's little book on "Social Settlements," Brown's "Development of Thrift," Richmond's "Friendly Visiting among the Poor," Field's "How to Help the Poor," and a number of others which you will find in the Home Mission Department of the book catalogue and in the book exhibit, are helpful in practical work. Books like these can be recommended to that large class of Christians who feel the claims of their less fortunate brothers, and who long to translate their sympathy into service, but who hesitate where and how to begin.

The literature of rescue work is mostly conspicuous by its absence; but if any one doubts the results of work among those women whom the standards of men rather than the judgment of God have placed in the lowest depth of degradation, "The True Story of Delia," by Mrs. Whittemore, ought to give them more faith in the redeeming power of love.

So far as I have been able to find, there is an utter dearth of books in regard to the needs of the mountaineers, except as they may be found by inference in some of the stories of John Fox, Jr., and Charles Egbert Craddock.

Of making many books on the theory and practice of the kindergarten there is no end. To those who do not know the wonderful formative and redemptive power brought to bear through this agency on the children who will furnish the criminals and paupers of the next generation, can be recommended Fletcher's "That Last Waif; or, Social Quarantine;" the Reports of the Golden Gate Kindergarten Association, in San Francisco, and several of the papers in the Annual Reports of the American Association of Charities and Correction.

MRS. HAMMOND.

Beneath all the many forms of service, the protean shapes of love, at some of which we have glanced, there is one great underlying principle—the power of consecrated personality. "Give to him that asketh of thee"—give what? Money? We have thought so, yet more and more the breach widens between the Church and those she seeks to help. Money alone is powerless; justice alone falls short. After we have given money, after we have used our influence, our social or political power, our business or our home-making methods, to give our brethren justice, for what does their need cry to heaven? One of our best and wisest has told us: "This is the largest and richest education of a human nature—not an instruction, not a commandment, but a friend. It is not God's law, it is not God's truth, it is *God* that is the salvation of the world." How shall they meet God, how shall they be introduced to his friendship, except through the friendship of his representatives? "A friend is he who makes us do what we can." That is it. Love's highest office is to bring one's brother to the best fulfillment of his possibilities. The life is more than meat, and the body than raiment. To fight ignorance, neglect, and injustice, to give our brethren their rights, that must be done, in loyalty to the Christ we serve; but that is a first step in an ever-ascending path; it is clearing the way for love's noblest work—the building up in our weaker brethren of true manhood and womanhood through personal contact with the spirit of Christ in our own lives.

What shall we give?

We all know something of the contagion of death. In this city, so often plague-smitten, the very thought is living and real. But have we thought enough of the contagion of life? As fire is kindled by fire, so life spreads by contact. All through the ages life has worked, touching and transforming dead matter, shaping and vivifying the seeds of new worlds. From the dawn of vegetable life two laws hold sway: only life can give life; life can give life only by contact. Would God spread this great object lesson before us and enforce it in endless beauties and marvels to leave us groping in the dark after the spread of spiritual life? First we must have life, through personal contact with Him who came that we might have it abundantly; and having it, we must follow our Master's rule and give alms of those things that are within. What life touches it will lift into living ways. You may check the contagion of death; some day it will cease to exist at all; but life cannot be conquered—life will spread.

The contagion of life.

MRS. HAMMOND.

The trouble is that life is hindered in us. One of the greatest problems of the age, in business, in science, in religion, is the utilization of waste energy. For countless ages the waters of Niagara have sent up their hymn of praise; but it was only yesterday that men saw beneath the outer glory of beauty the inner glory of service, and made a way for the wasted power to do its work. Think of the rush of joy with which it entered the longed-for outlet, lifting the burdens of the lowliest, lighting the pathway of small and great, driving the wheels of commerce, serving in the kitchens of the poor!

Waste energy.

The power of Christ goes to waste for lack of connection through us with the world's everyday life. We are so afraid of adulterating what we call the pure gospel that we keep it locked up in our churches for Sunday use. There is nothing foreign to the pure gospel but sin, and sin it must touch to destroy. If we lack power, it is because we waste power. We need to turn it in the right direction. We want the power of Christ in the business world, between employer and employed, in social life, in home life, in the making and administering of our laws. When life touches these things, not spasmodically, but seven days in the week, life will transform these things, and we shall hear no more of the separation between rich and poor, for we shall all be one in Christ Jesus.

ADDRESS

DELIVERED AT THE DEVOTIONAL SERVICE OF
THE LAST DAY OF THE CONFERENCE
BY MRS. F. HOWARD TAYLOR.

SACRIFICE FOR JESUS'S SAKE.

MRS. HOWARD TAYLOR.

"Look not every man on his own things, but every man also on the things of others.

Let this mind be in you, which was also in Christ Jesus:

[Notice the sevenfold descent.]

Who being in the form of God, thought not equality with God a thing to be grasped,

But emptied Himself,

And took upon Him the form of a servant,

And was made in the likeness of men;

And being found in fashion as a man, He humbled Himself,

And became obedient unto death,

Even the death of the cross." (Phil. ii. 4-8.)

The mind of Christ.

The mind of Christ, in view of the need of a perishing world.

"He emptied Himself;" kept back nothing.

Let this mind be in you. It is not in us by nature. Naturally, we look only at our own things. It is a mind that we may have. It is a mind that we are commanded to possess.

See this mind in the apostle Paul: Phil. iii. 7-10.

The cross is the only way. So for God himself; so for us. If we would have fellowship with Christ in his redeeming work, we must have fellowship with him also in his self-emptying and sufferings.

Notice: "He emptied himself" a voluntary act.

We have reached a high-water mark in our Conference. God grant there may be no ebb tide. We have entered into deeper joy and fuller blessing because we have begun to sacrifice a little. The collection last Sunday night (fifty thousand dollars) represents, I know it, not a little real devotion and sacrifice for Jesus's sake.

It has been a great thing, and we are filled with thankfulness and wonder; but O, beloved friends, "God is able to give you much more than this." Bear with me a moment if I say a great danger lies ahead of us just here. If we rest on our oars, if we glory in our achievement, all power and blessing will be lost; there will come, must come, a reaction which will leave us worse

We must not stop yet.

MRS. TAYLOR.

off than if we had never gathered together in this Conference at all.

Humbly and prayerfully, let the language of our hearts be not, "See what we have accomplished;" but "Lord, what more is there that we can do?" Having done all, we are still unprofitable servants, so far behind our Master's great example. He *emptied* himself, kept nothing back; we have scarcely yet begun to learn the meaning of sacrifice.

From this solemn and sacred season we go back to our homes and our Churches to carry the inspiration, not to glorify the great Southern Methodist denomination, but to spread the contagious joy of sacrifice, the enthusiasm to do, to suffer anything, to go anywhere, everywhere, for Jesus's sake.

I. *Giving One's Self.*—More than thirteen years ago, when I first left home for China, there came to me the joy of suffering for Jesus's sake as never before. It was in the Bay of Naples, as the great steamer was moving out to sea and the shores of Europe were fading from one's sight. I had never left home before; had never before been parted from my mother, not even to go to school; so the experience was overwhelming. The first home letters had reached us in Naples, and as I stood alone upon the deck of the great ship I held them to my heart; letters from father and mother, and each one unspeakably precious. As the ship glided out of the harbor and the blue water widened between us and the shore, I felt as if all the ties to the old home life were breaking one by one. Suddenly a sailor's voice rang out across the steamer from the prow: "All's clear now, sir; all's clear!" The captain on the bridge responded: "Full steam ahead!" Looking away into that far blue sky, my heart took up the sailor's words, and said: "All's clear now, Lord; all's clear!" And in that moment it seemed to me almost as if heaven itself were opened; there came such a sense of the personal presence of Christ, who was accepting that sacrifice, and of the personal love of Christ flowing into my heart, that I can never forget it. One only begins to learn what he can be when all others are given up for His sake.

The joy of suffering.

"All's clear."

II. *Giving One's Possessions.*—What a wonderful thing it is that we *can* give to Jesus. The joy of sacrifice for his sake is not confined to those of us in Christian lands who have long known and loved him. Far away among the heathen there are hearts that throb in response to his precious name. Let me illustrate

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by an instance that comes to my mind in connection with dear pastor Hsi, whose life I am now writing.

He was a native of Northern China who did a wonderful work for God in the province of Shan-si. He opened numbers of stations where he preached the gospel and was instrumental in winning hundreds of souls to Christ. At one time his mind was deeply exercised about the city of Hoh-chau. It was an important place, where there had never been a missionary, and he greatly wished to open an opium refuge there as a center for gospel preaching. Day by day at family worship in his own home he prayed about the matter, asking that God in some way would open Hoh-chau to the gospel. After a time, his wife, who was also an earnest Christian, said to him: "Don't you think you have prayed long enough? Would it not be well now to do something in the matter?"

A wife answers her husband's prayers.

"If I only could," he responded; "but it would take a considerable sum of money to send a man to Hoh-chau, and I have not a cash in hand. We are already doing as much as we are able."

Mrs. Hsi, being a sensible little woman, said no more, but went away to consider the matter.

The next morning at family worship her husband prayed as usual for Hoh-chau, asking more earnestly than ever that the Lord would in some way send workers there. After the service, Mrs. Hsi came up, and laid on the table beside which her husband was standing a little package wrapped in a colored handkerchief. "This," she said, "is in answer to your prayers."

Surprised and interested, the good pastor untied the handkerchief and opened the parcel. It contained all Mrs. Hsi's jewelry, her gold and silver earrings, hair ornaments, bracelets, and other trinkets which she had gathered up and brought as an offering to the Lord. When he saw it, and realized how much the sacrifice meant to a woman in her position, tears came into the husband's eyes, and he said: "But surely you cannot mean to give them all?"

"Yes," she said, "take them and sell them. I can do without these; let Hoh-chau have the gospel."

A Chinese woman's jewelry.

To a Chinese woman her jewelry is most precious. The gold earrings and hair ornaments which form her dowry take the place of engagement and wedding rings with us. But dear Mrs. Hsi meant it when she said: "I can do without these; let Hoh-chau have the gospel." That city was opened as a mission station, and a Christian Church exists there to-day. Of how many

MRS. TAYLOR.

cities that have never had a missioanry this might be true, if only we would gather up the things that we could do without, and let these needy places have the gospel.

III. *Giving One's Children.*—But there is something harder than giving one's self or one's possessions. The most difficult of all is to give one's children; dearer than life itself, or anything else that life contains. A beautiful instance comes to my mind to-day of the joy that springs from this supreme sacrifice.

Susie Parker.

In the State of New York, a few years ago, a dear girl named Susie Parker heard the call of God to give herself to missionary work in China. She was the specially beloved child of her father's heart, and it was only after a tremendous struggle that he could bring himself to consent to her becoming a missionary. She went to China with my dear father-in-law, Mr. Hudson Taylor, who was then on his way through this country; and at a farewell meeting held in the church of which Mr. Parker was a member, a touching incident occurred. Mr. Parker, having been asked to come on the platform and say a few words in connection with his daughter's leaving for China, reminded the people of what Susie had always been to him. He said that from her earliest years she had never brought her parents anything but joy and satisfaction, and told them how in everything she had been his right hand and his heart's delight.

"And now," he added very simply, "Susie is going to China; and all I can say is that I have nothing too precious for my Jesus."

With such a father's benediction the dear girl went out, and her life was singularly bright and useful during the little while that she was spared in China. Her teacher, a Confucianist gentleman, was led to Christ through her prayers and efforts; and many others first heard of Jesus from her lips. But one summer, typhoid fever laid her low, and in a very little while she was called into the Master's presence. The news went home across the sea to the loved ones she had left behind. In reply to a letter of deepest sympathy from Mr. Hudson Taylor, that dear father wrote: "In the midst of my desolation, all I can say is still the same—I have nothing too precious for my Jesus."

"Nothing too precious for Jesus."

He touched in his sorrow a joy too deep for words, too deep for comprehension, a joy that to all eternity will grow only more wonderful and precious: the joy of having something so precious to give to Jesus.

MRS. TAYLOR.

See Phil. ii. 5-8: Jesus had nothing too precious to sacrifice for our sakes.

See Phil. iii. 7-10: We have nothing too precious for Jesus.

O, beloved friends, we talk sometimes about sacrifice and suffering in the service of Christ as if it were a heavy cross, rather than the highest privilege. How is it we are so blind and slow of heart? Do you not see it? How can I put it into words? O, do you not see that life has no higher honor, eternity itself can bring no greater privilege, than the honor, the privilege of suffering for Jesus's sake? To all eternity we shall be able to serve him far better than we can down here, with sinless hearts and perfect powers; but shall we ever again have the opportunity of suffering for his sake? When God has wiped all tears away, and sin and death are no more, shall we ever be able to be lonely again for Jesus; to endure hardship, to face perils, to toil, to weep, to lay down life itself, as he did for us? This little life alone can bring us that high privilege. Forever and forever he offers us the fellowship of his joy, a share in his glory, a place upon his throne; but there is something deeper in the heart of Christ than that. I am so glad that he does not withhold from us that which must ever be the deepest thing in his heart—the fellowship of his cross, of his tears, of his death for the life of the world.

Only on earth can we know the joy of suffering

And so we come to the end of our Conference, and scatter to our homes again; not feeling that we have in any measure attained; but more than ever eager to press forward; ambitiously fully to "apprehend that for which we also have been apprehended of Christ." (Phil. iii. 12.)

IV.

APPENDIX.

I. The Exhibit.

II. Charts.

III. Statistical Tables.

IV. Bibliography.

V. Lists of Committees and Missionary Directory.

VI. Index.

THE MISSIONARY EXHIBIT.

MRS. P. L. COBB.

THE fact that concrete illustrations help to deepen known truths was shown by the constantly growing interest of the crowds of people who daily visited the Exhibit at the General Missionary Conference. From day to day there was never lacking an appreciative group of listeners or observers of all that the Exhibit afforded.

This had been expected and systematically planned for. One who is a connoisseur of such exhibits said that this one excelled in two particulars: the just proportion given to the different departments, and the ready corps of helpers at each table. Around the wall of one of the large rooms, behind a railing, were tables covered with curios, costumes, and implements from each of our foreign fields, and draped with beautiful ancient embroideries or fantastic scrolls. China occupied three tables, which were graciously presided over by Dr. and Mrs. W. H. Park, Rev. B. A. Lucas, and Mr. Chow, who were always ready to explain any article or answer all questions. Japan had three tables of objects of worship, musical instruments, and curios, at which Mrs. M. I. Lambuth, Mr. K. Ashida, and Rev. W. A. Wilson held interested conversations with visitors; Korean curiosities and costumes were shown from the tables by Miss Annie Lee Dicks, of New Orleans; Brazil's table held beautiful laces, crucifixes, beads, etc., which were displayed by Miss Willie Bowman and Mrs. P. L. Cobb; Mexico had a rare collection of antiquities and objects of worship, which Rev. N. E. Joyner, Rev. B. G. Marsh, and Mrs. G. B. Winton explained; Cuba attracted many to listen to Rev. D. W. Carter and Rev. H. W. Baker. The work among the North American Indians was represented by Rev. and Mrs. J. J. Methvin, who have so faithfully labored there. To Miss Julia Butler is due much of the artistic arrangement of the tables and the readiness to explain them with which visitors were greeted.

China.

Japan.

Brazil, Cuba and Mexico.

The exhibitors sought not only to satisfy the curiosity of the visitors, but to impress some truth or some great need growing out of the customs they were illustrating. Many saw heathen-

MRS. COBB.

dom for the first time in its hopeless darkness and its inability to satisfy the longings of the human heart.

In the second large room was the literature exhibit, directed by Mr. W. C. Everett and Mr. Mathis, of the Dallas Branch Publishing House. For months men and women of ability in the Church had been collecting and studying books on all phases of missionary work to form a catalogue of missionary books. Mr. Everett had been able to secure copies of these for the Exhibit, and with these and his own material presented a magnificent showing of the literature of missions. It was a real pleasure, in answer to the oft-expressed desire, "I wish I knew just what book to get on this subject," to be able to show the inquirer the topical catalogue, or, better still, put into his hand a copy of the book, that he might examine and order accordingly. Large numbers of orders are now being filled by the Publishing House for books for which there had formerly been little demand. If the Exhibit or the whole Conference should do no more than make people desire and read good literature on the subject of missions, it will have done untold good.

Book Exhibit.

On one side of this room was a large table containing specimens of the publications of the leading Mission Boards of the world. To the student of comparative methods and fields this collection afforded a rare opportunity for study and for obtaining many suggestions for further development in his own lines. This room also held a large exhibit of the American Bible Society's work in various translations and editions; a fine set of pictures of the Meharry Medical College, by Dr. G. W. Hubbard, of Nashville; pictures of all our foreign churches built by the Board of Church Extension; the display from the Scarritt Bible and Training School, under Miss Mary D. Jones; of the *Era* and *Review of Missions*, by Mr. O. W. Patton; the Student Volunteer Movement, by Rev. Fennell P. Turner; publications of the Woman's Home Mission Society and the Woman's Foreign Missionary Society, directed by Miss Mary Werlein, of our Church.

Pictures.

A third feature of the Exhibit was the collection of maps and charts on the walls of the two rooms. There were samples of maps published by the leading Boards of the country; detail maps of portions of countries, showing our Church's stations; a map showing the geographical boundaries of the Annual Conferences, with those Conferences and districts that paid the missionary

Maps.

assessments in full last year indicated by a star; a map showing the work of the Woman's Home Mission Society, dotted with stars showing the bright spots where parsonages had been helped or built; a map of the world showing where the Y. M. C. A. foreign secretaries are located; and, most striking of all, a world map showing by yellow and black ribbons, extending from Nashville to all parts of the world, where the missionaries that have gone out from Wesley Hall are now at work under God's guidance and the inspiration of their *Alma Mater*. One of the students, Rev. W. O. Sadler, was always present to show this and the pictures of the missionaries. MRS. COBB.

On the wall hung a large collection of missionary charts, prepared expressly for this Conference. They were accurately executed by a skilled draughtsman—Mr. John S. Butler, son of Mrs. F. A. Butler—on thick paper, size 29x44 inches, tinted in bright colors to bring out the distinction and comparisons. One group showed a comparison of needs in the home and foreign lands; one—"a monument to our indifference"—showed the number of members in different Churches required to support one missionary; one gave a comparison of the M. E. Church, South, with the Moravians; another, the amount we should pay if all our members gave a tenth. The amounts given by our membership by decades since 1846; the growth of the foreign membership; growth of our Sunday schools; the work of the American Bible Society, of the Scarritt Bible and Training School, Meharry Medical College, World's Student Christian Federation, Woman's Foreign Missionary Society, Woman's Home Mission Society; the area controlled by Christian governments; progress of the world's evangelization, etc., were graphically displayed. Those who studied these figures and diagrams received a clearer idea than ever before of the necessity for greater zeal. Charts.

These charts are to be reproduced and sold to Leagues, Sunday schools, missionary societies, and Churches at a very low price. Their reproduction will be of the same size as the original, on blue print paper or on white paper with blue lines. No more forceful way can be found to impress the facts they exhibit than to keep these charts before the eyes of the people.

These charts have been reproduced by the blue print process and can be had at the following prices, the uniform size being 44x29 inches:

Single chart, blue and white, 75 cents.

Set of ten, blue and white, $5.

Single chart, tinted, $1.

Set of ten, tinted, $7.50.

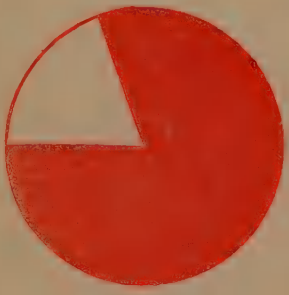
The set of ten charts contains numbers I.–X.

Send all orders to G. W. Cain, Nashville, Tenn.

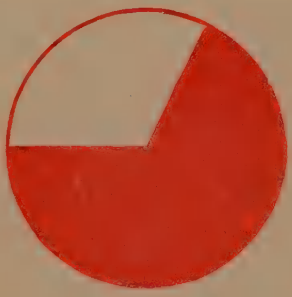
I.

PROGRESS OF THE WORLDS

EVANGELIZATION.



1800.



1900.

WHEN ?

The white in circles shows proportion

of professing Christians.

During the past century, which was the beginning of modern missions, Christianity increased according to the size of the white segments. If Christians would do their utmost, the third circle, "All the World for Christ," could be true of the next century.

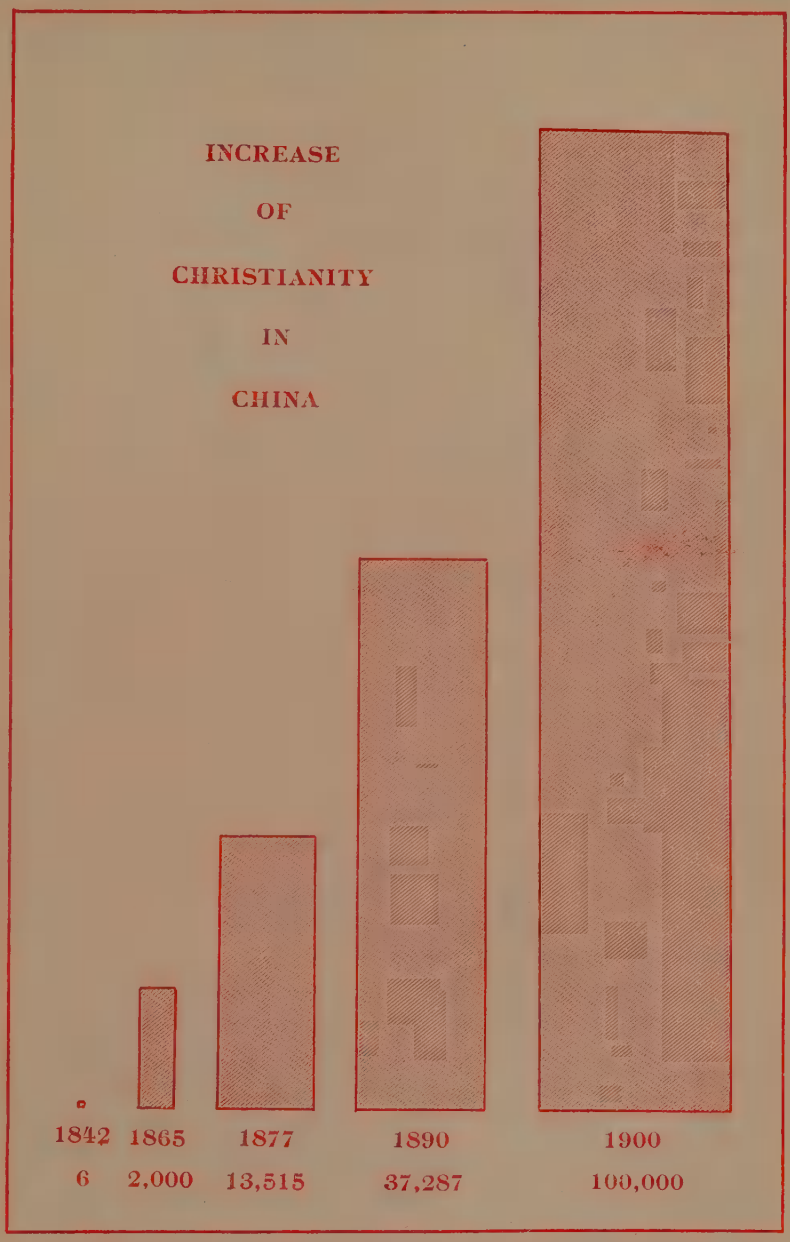
WHITE WEDGE SHOWS

Proportion of Native Communicants to Unconverted Heathendom.

Communicants	1,317,000
Adherents	4,414,000
Heathen	1,053,000,000

The small, white wedge shows the proportion of native communicants on the foreign field to unconverted heathendom. As a result of a century's efforts there are now 1,317,000 native communicants and 4,414,000 adherents among 1,053,000,000 Jews, Mohammedans, and heathen.

III.



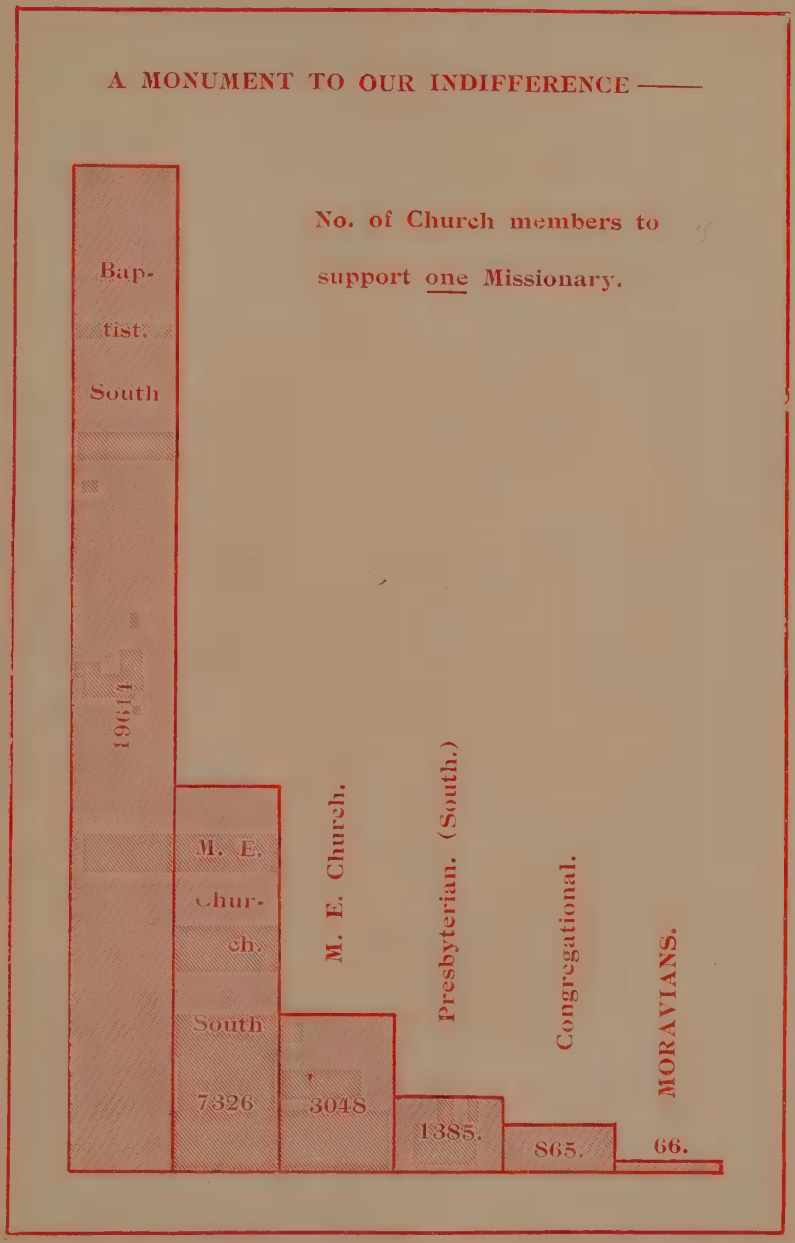
Although the small wedge in Chart II. might seem to discourage, when we look at the increase in any one country, we can take courage. The different blocks represent the number and increase of Christians in China since 1842. The beginning of the rapid growth was in 1877; and from 1890 to 1900 the number of Christians was almost trebled. And yet there remain many millions to be won to Christ.

RELATIVE SIZE OF HOME AND FOREIGN PARISHES.

The large circle represents 200,000 people to each ordained missionary. The small white center represents one-fifteen hundredth converted (133 persons).

The small circle represents 740 persons to each ordained home minister, and its white center the one-fifth converted.

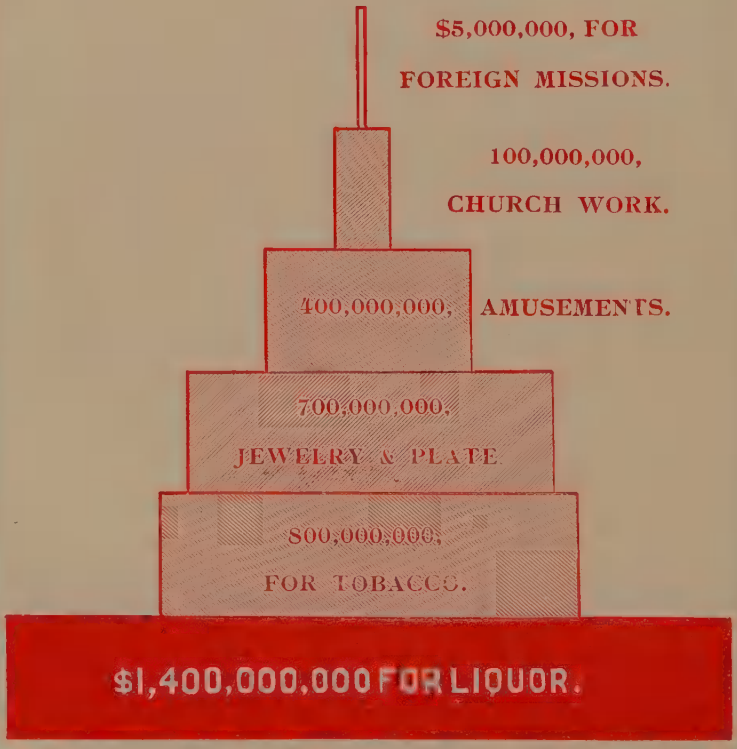
This chart may help to meet the objection offered to foreign mission work that there is need enough for workers at home. A minister at home touches an average of 740 civilized people; a minister abroad is responsible for an average of 200,000 heathen. We could send in the next fifty years enough men to cultivate the foreign field and not suffer any loss at home.



The cause for the large number of heathen dependent on one man's preaching abroad is the indifference of the home Church, especially in the matter of giving. The average Church member in the denominations represented in this chart gives so little for foreign missions that it takes 19,614 Southern Baptists to support one missionary; 7,326 Southern Methodists, and so on down to the Moravian Church, which has one from every 66 members as a foreign missionary. What one Church *has* done, others *can* do.

OUR GIVING OF MONEY.

Comparison of Expenditures in U. S.

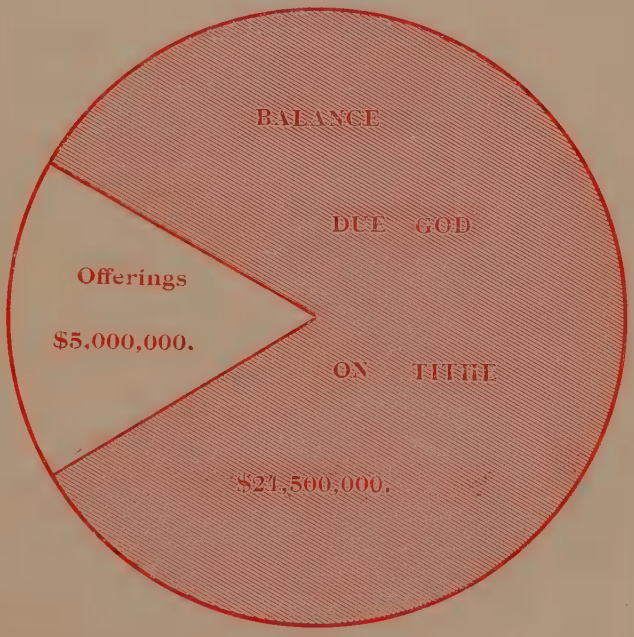


The proof that meager offerings for foreign missions are due to indifference, not lack of money in the United States, is shown in this chart. If our habits of life and means were offered freely to God, this showing would be different. We are not too poor to send the gospel.

JUST THE TITHE.

Income of membership M. E. Ch. S.

(at 55 cts. a day) $295,000,000.

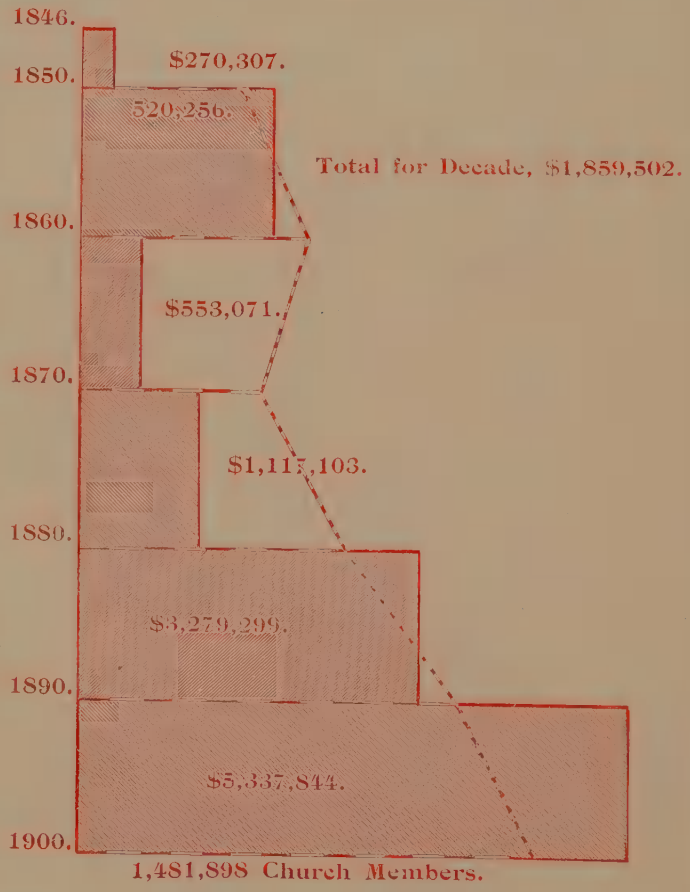


Tithe $29,500,000.

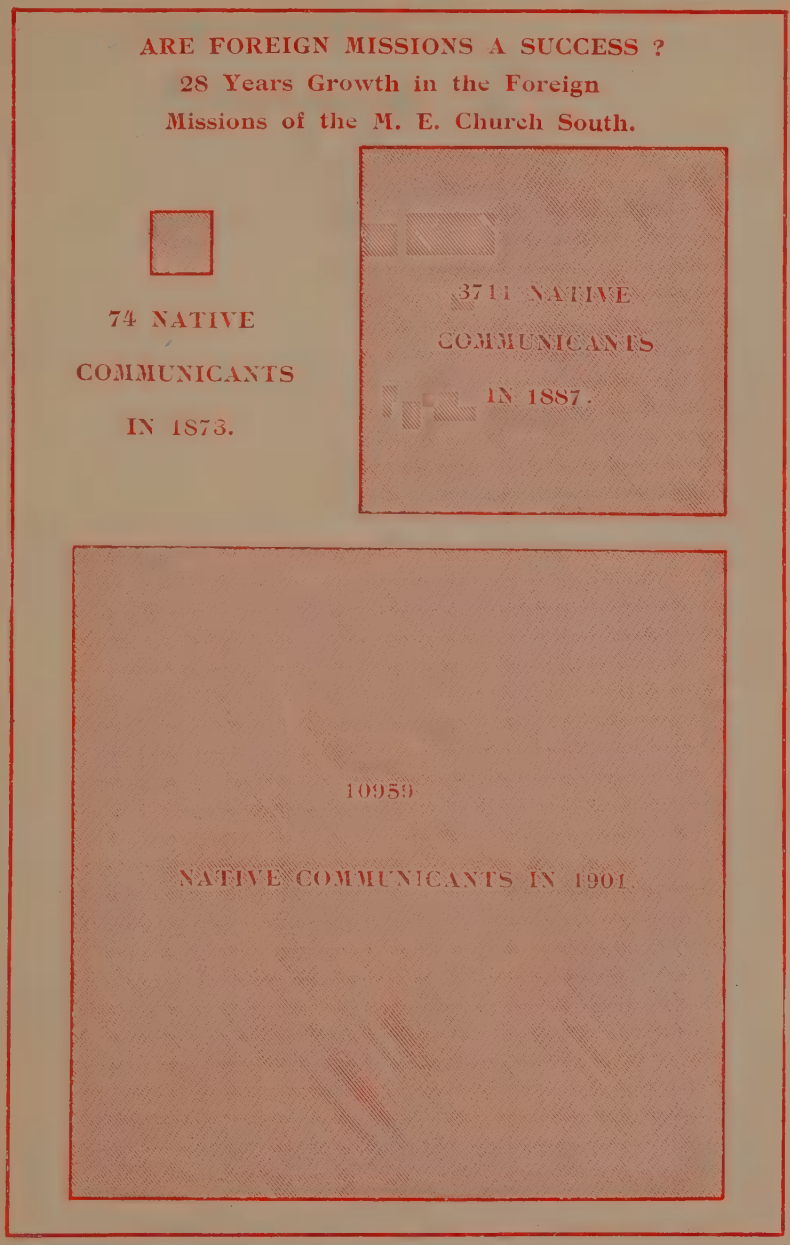
This shows what could be done if Christians adopted the scriptural "tenth" as a minimum offering. The income of citizens of the United States is officially reported at 55 cents a day, or $200 a year. At this rate Southern Methodists have an income of $295,000,000. If we give but a tithe, a tenth of our income to God, the offering would be $29,500,000 instead of $5,000,000 for all Church purposes.

OUR INCREASING INTEREST.

Church Membership and Receipts for Home and Foreign Missions in M. E. Church, South.

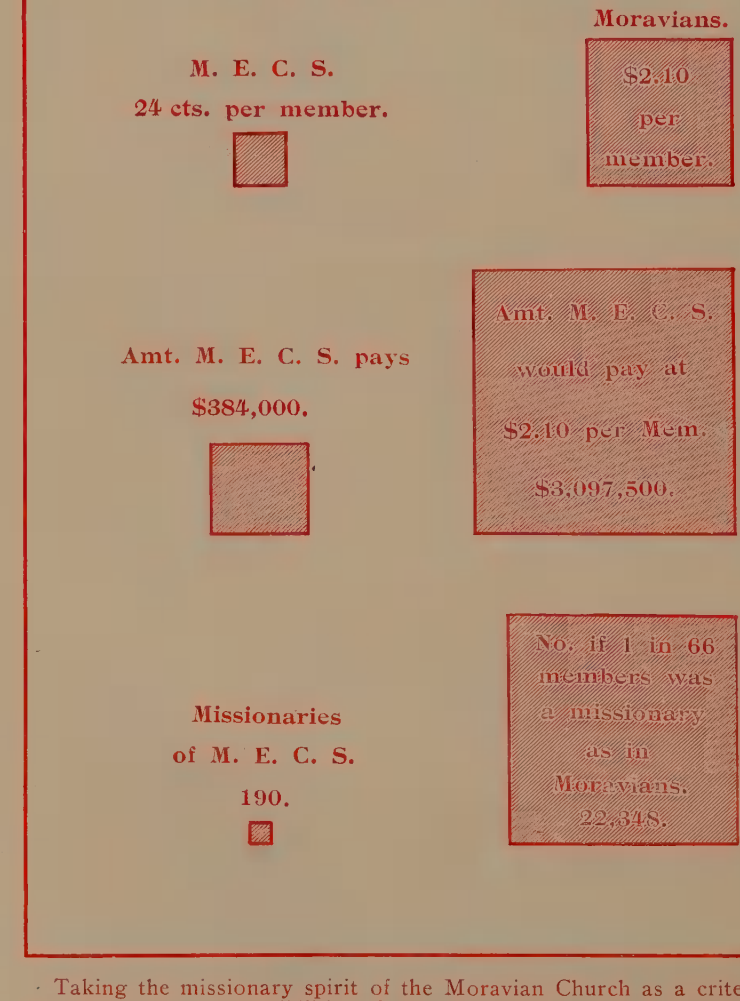


To reach this total of over $5,000,000 for Church work the M. E. Church, South, has shown a great increase. The blocks in the chart show the total receipts for each decade from 1850 for home and foreign missions, of both the Parent and Woman's Boards. This increase is from $270,307 given in four years, 1846-50, to $5,337,844 given for foreign missions for 1890-1900. The broken line shows the growth of Church members during the same time, and can be estimated at each decade by the number of white and black horizontal spaces, each space indicating 100,000 members. The decrease of receipts and members during the civil war, and the great increase since, is an interesting feature of this chart.

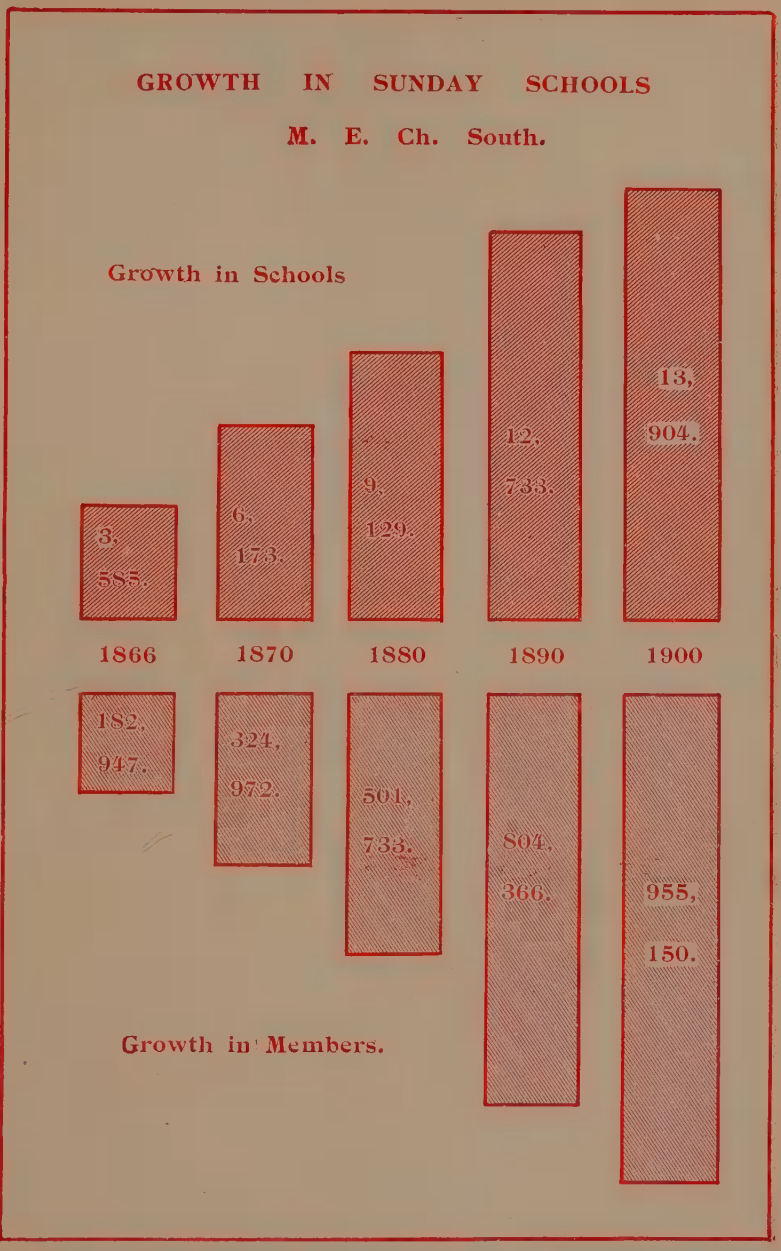


Illustrating twenty-eight years' growth in foreign missions of the Methodist Episcopal Church, South. The increase of receipts as given in Chart VIII. has made possible a large corps of workers on the field, and the growth of the foreign members is one gratifying result. In 1873 there were only 74 communicants in all our mission fields; in 1887, 3,711; and in 1901 they have increased to 10,959. From the standpoint of our Church, the work is a success.

M. E. CHURCH SOUTH
COMPARED WITH MORAVIANS
ON FOREIGN MISSIONS IN 1900.

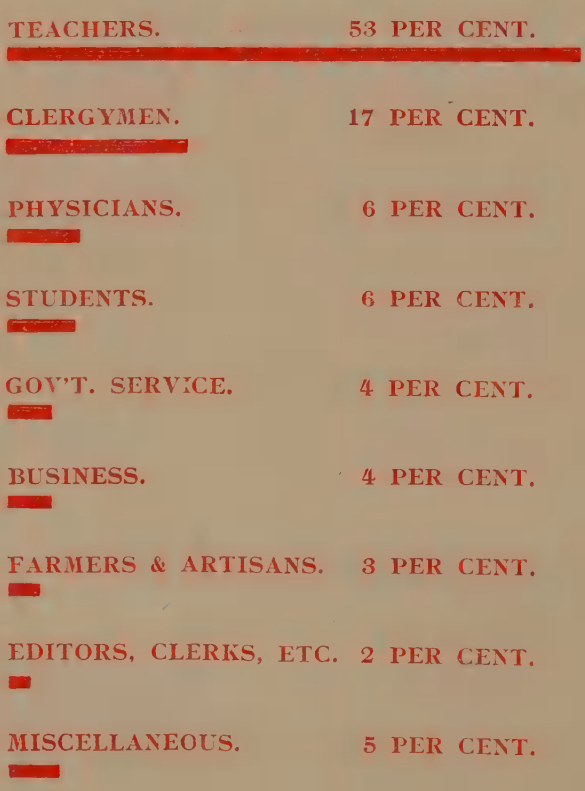

Moravians.
$2.10 per member.
M. E. C. S.
24 cts. per member.
Amt. M. E. C. S. would pay at $2.10 per Mem. $3,097,500.
Amt. M. E. C. S. pays $384,000.
No. if 1 in 66 members was a missionary as in Moravians. 22,348.
Missionaries of M. E. C. S. 190.

Taking the missionary spirit of the Moravian Church as a criterion, we can measure the possibilities of our own Church, were we to show the same zeal. Our offerings to foreign missions average 24 cents per member a year, a postage stamp a month. The Moravians give $2.10 per member a year. Our offerings amount to $384,000. If we gave at the same rate as the Moravians, we should have $3,097,500 for foreign missions. (Even this is far beneath the tithe.) The Moravian Church has one out of every 66 of its members on the foreign field. If we offered our lives in the same proportion, we should have, instead of 190 missionaries, 23,348 at work.



By comparative areas, the growth in the Sunday schools and scholars is shown. This has been almost uniform, not spasmodic, showing that the efforts are well-directed and lasting. The upper row of blocks shows the increase of schools to be from 3,585 in 1866 to 13,904 in 1900. The lower row gives a growth in membership from 182,947 in 1866 to 955,150 in 1900.

OCCUPATION OF THE 2000 COLLEGE BRED NEGROES.

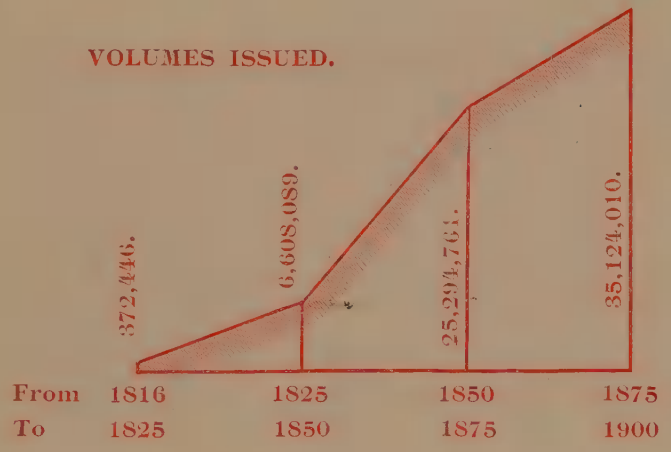

TEACHERS. 53 PER CENT.
CLERGYMEN. 17 PER CENT.
PHYSICIANS. 6 PER CENT.
STUDENTS. 6 PER CENT.
GOV'T. SERVICE. 4 PER CENT.
BUSINESS. 4 PER CENT.
FARMERS & ARTISANS. 3 PER CENT.
EDITORS, CLERKS, ETC. 2 PER CENT.
MISCELLANEOUS. 5 PER CENT.

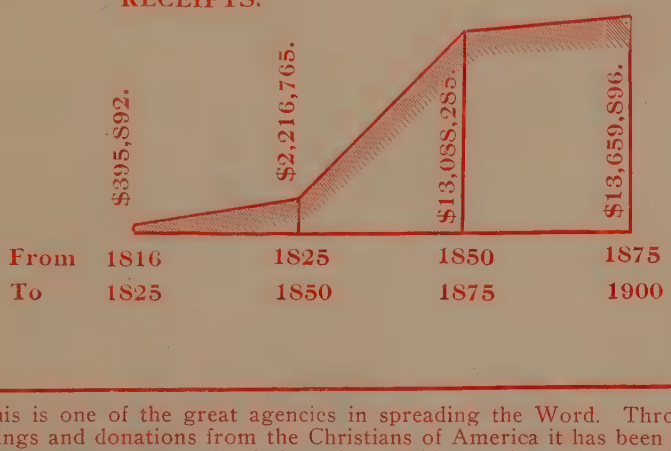
Although but a very few negroes have received a college education, it is interesting to see for what occupations they have fitted themselves. The largest number, 53 per cent, become teachers of their own people; 17 per cent are clergymen; 6 per cent physicians; 4 per cent business men, etc.

THE AMERICAN BIBLE SOCIETY.

ORGANIZED 1816.

TRANSLATIONS IN 100 TONGUES.



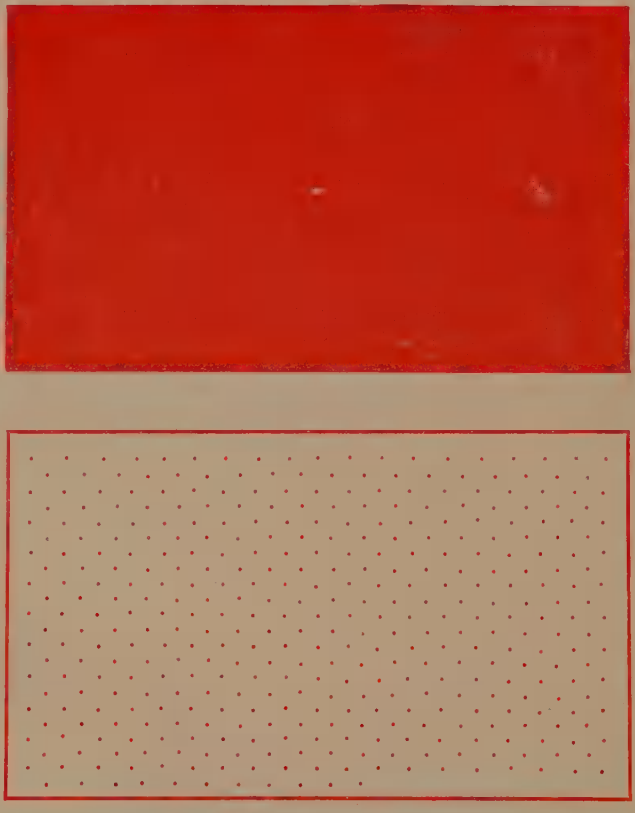


This is one of the great agencies in spreading the Word. Through offerings and donations from the Christians of America it has been able to greatly increase the circulation of the Bible, as shown by the chart. From 1816 to 1825 there were 372,446 volumes issued, and $395,892 received for the work; from 1825 to 1850, 6,608,089 volumes, $2,216,765 receipts; from 1850 to 1875, 25,294,761 volumes, $13,088,285 receipts; from 1875 to 1900, 35,124,010 volumes, $13,059,986 receipts. The receipts for the last period do not equal those of the former, but the volumes issued are greater by 10,000,000.

RELATIVE NEEDS

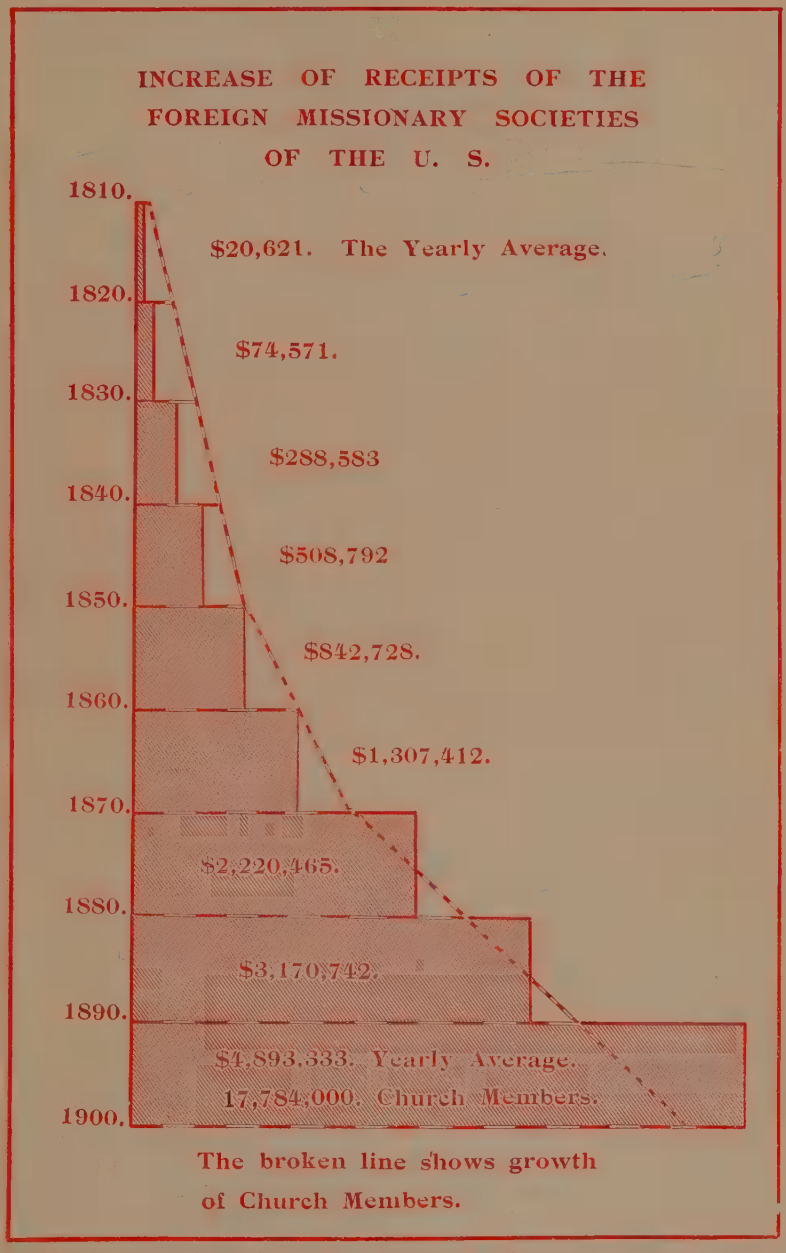
MEDICAL MISSIONS

To Every 2,500,000 People in Heathen Lands, One Medical Missionary. To Same Number in United States, 4000 Physicians.

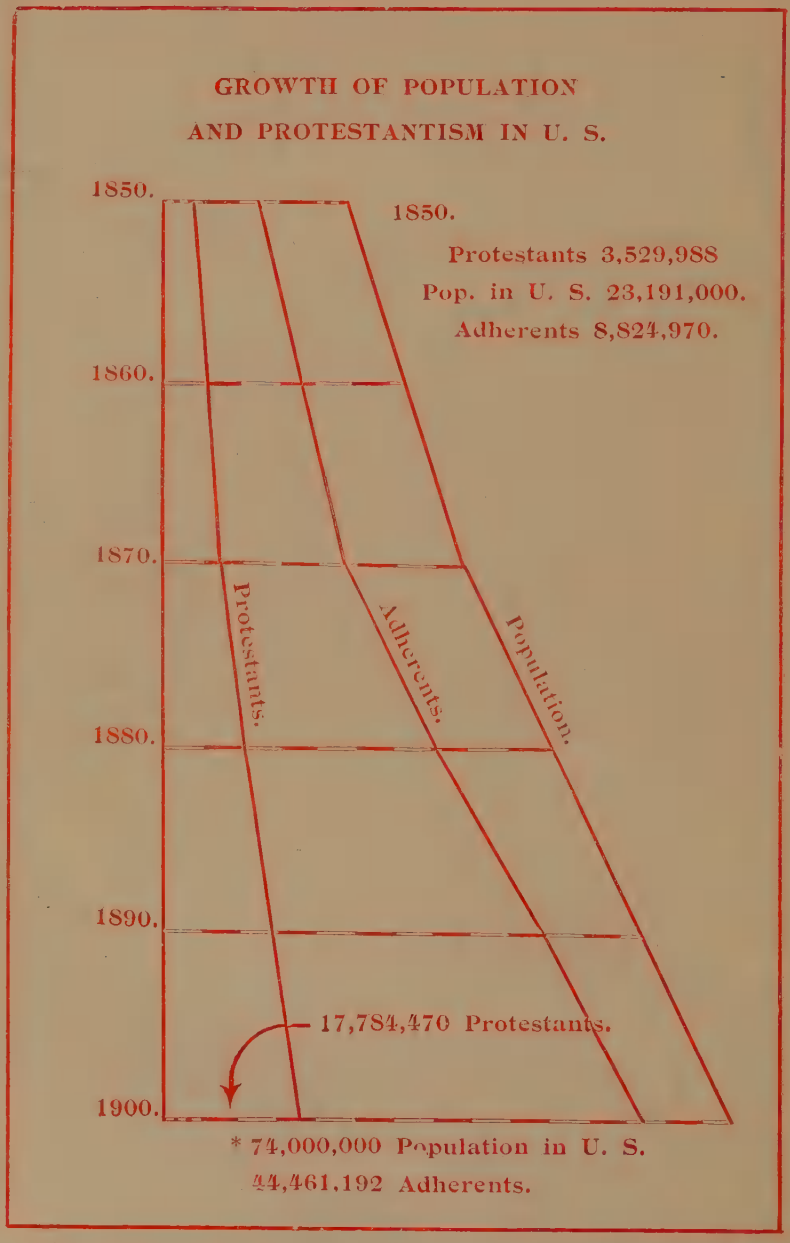


Each dot represents 10 Physicians.

That there is need for all talents and abilities on the foreign field is illustrated by the need for physicians and medical missionaries there. While there are 4,000 physicians to minister to 2,500,000 people in the United States, there is but one available to the same number of heathen whose needs are greater in proportion to their ignorance of the right principles of living and caring for themselves. There are openings for all God-given talents on the field.

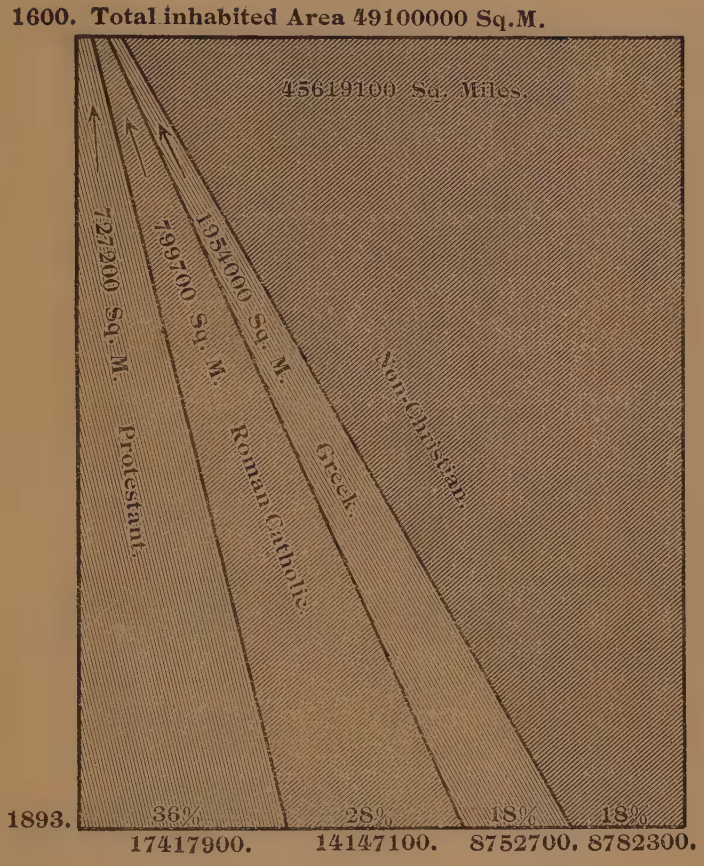


The increase throughout the country of offerings for foreign work from all the Churches is illustrated by the blocks which show the *average* for each year of the decade. This average has grown from $20,621 in 1810-20 to $4,893,333 in 1890 to 1900. The broken line shows the increase of Protestant Church members for the same time. The increase of receipts exceeds the increase of membership.



While the population has increased 219 per cent since 1850, the Protestant membership has increased 404 per cent. In 1850 Protestant adherents and members were 53 per cent of the population. In 1900 they were 84 per cent of the population.

AREAS GOVERNED BY DIFFERENT RELIGIONS.



While in 1600 only 7 per cent of the world's area was under the control of Christian powers, in 1893 82 per cent was so governed. While this does not mean that the populations of these areas are thereby Christianized, it does signify a great advance, and an opening into many lands for the spreading of the gospel. It also means a great improvement in helping to overcome heathen and barbaric customs and in spreading a civilized intelligence, that can gradually be used as a handmaid of the gospel.

BOARD OF MISSIONS OF THE M. E. CHURCH, SOUTH.

STATISTICAL SUMMARY, 1901.

	China.	Japan.	Brazil.	Mexico.	Korea.	Cuba.	Total.
Missionaries	18	20	13	14	4	7	76
Wives of missionaries	15	13	11	14	4	7	63
Native traveling preachers	12	12	12	60	.....	4	100
Local preachers and other helpers	40	49	6	49	11	2	157
Members	957	688	2,785	5,788	242	499	10,959
Increase	dec. 33	22	429	249	89	100	856
Sunday schools	24	46	46	119	2	11	248
Officers and teachers	136	81	155	428	9	26	835
Scholars	1,820	1,386	1,694	3,836	80	695	9,511
Epworth Leagues	20	2	3	52	.....	5	82
Members	577	56	217	1,582	.....	213	2,645
Societies or organized Churches	19	14	34	156	7	10	240
Churches entirely self-supporting	3	2	7	4	.....	.....	16
Church buildings	22	9	12	66	7	5	121
Value	$18,432.50	$9,429.00	$63,850.20	$100,803.12	$2,345.00	$19,000.00	$213,859.82
Parsonages	25	7	4	26	3	2	67
Value	$27,800.00	$6,269.00	$12,500.00	$37,961.00	$5,500.00	$1,350.00	$91,380.00
Day Schools	5	2	3	.....	1	3	14
Teachers	7	.....	.....	.....	.....	8	15
Pupils	209	29	100	.....	15	176	529
Boarding schools	2	2	1	1	.....	.....	6
Teachers	25	.....	9	8	.....	.....	33
Pupils	240	481	78	212	.....	.....	1,011
School buildings	5	4	.....	1	.....	.....	10
Value	$20,358.00	$44,250.00	$10,000.00	$8,000.00	.....	.....	$82,608.00
Hospitals and dispensaries	2	.....	.....	1	1	.....	4
Value	$6,200.00	.....	.....	$8,240.00	$600.00	.....	$15,040.00
Patients treated	10,995	.....	.....	775	.....	.....	11,770.00
Collections on the field	$1,402.67	1,145.80	5,386.46	$7,719.16	102.07	$3,277.92	19,034.88
Twentieth Century Fund	3,000.00	1,650.00	6,000.00	952.43	150.00	500.00	12,252.43
Collections for all purposes	4,402.67	2,795.80	11,386.40	8,672.39	252.07	3,777.92	31,287.31
Total value of mission property	147,780.50	$59,948.00	$86,570.20	156,374.12	8,795.00	37,840.00	497,307.82

WOMAN'S BOARD OF FOREIGN MISSIONS OF THE M. E. CHURCH, SOUTH.

FOREIGN WORK.

	China.	Brazil.	Mexico.	Korea.	Cuba.	Ind. Ter.	Total.
Stations	5	7	7	2	2	1	24
Missionaries	17	12	19	4	3	.....	55
Wives of missionaries	6	.....	.....	1	.....	.....	7
Teachers and native helpers	52	37	59	.....	6	10	164
Boarding schools	5	3	7	1	1	1	18
Pupils in boarding schools	159	253	.....	30	.....	125	567
Christian pupils	66	51	.....	.....	.....	.....	117
Day schools	39	6	15	1	1	.....	62
Pupils in day schools	944	144	.....	.....	.....	.....	1,088
Christian pupils	60	.....	.....	.....	.....	.....	60
Total Christian pupils	126	51	268	.....	.....	.....	445
Total pupils	1,103	397	3,006	30	75	125	4,736
Buildings owned	7	2	6	2	.....	2	19
Rented buildings	.....	7	.....	1	.....	.....	8
Kindergartens	.....	2	2	.....	.....	.....	4
Scholarships	107	3	45	24	4	2	185
Bible colleges	2	.....	.....	.....	.....	.....	2
Bible women	36	4	19	6	.....	.....	65
Hospitals	2	.....	.....	.....	.....	.....	2
Value	$12,500.00	.....	.....	.....	.....	.....	$12,500.00
Patients treated	1,362.00	.....	.....	.....	.....	.....	1,362
Total value of mission property	$70,000.00	$75,000.00	$165,000.00	$500,000.00	.....	$10,500.00	*$400,500.00

* Includes value of Scarritt Bible and Training School, $75,000.

HOME WORK.

Conference Societies	35
Districts	270
Auxiliaries	3,420
Members	72,524
Life members	4,800
Receipts of the Woman's Board	$82,718.96
Twentieth Century Offering	35,988.66
Total receipts	118,707.61

TOTAL STATISTICS OF FOREIGN MISSIONS OF THE M. E. CHURCH, SOUTH.

Missionaries	194
Teachers and helpers	138
Bible women	71
Day schools	76
Pupils	2,099
Boarding schools	24
Pupils	1,196
Hospitals and dispensaries	6
Patients treated	13,132
Total value of mission property	$897,807.82

	Cuban Work.	Mountain Work.	Pacific Coast.	Total.
Schools	3	1	4	8
Missionaries and teachers	12	8	12	32
Pupils in schools	430	253	317	1,000
Scholarships	5	3	.....	8
Buildings owned	2	1*	.....	3
Value of buildings	$19,000	$25,000	.....	$44,000

Rescue Work and Doors of Hope	3
Missionaries in this work	4
Buildings owned	1†
Value	$15,000
Number of City Mission Boards	11
Number of missionaries employed by City Boards	11
Number of auxiliaries	1,499
Number of members	24,712
Subscribers to *Our Homes*	5,521

STATISTICS FROM ORGANIZATION TO 1901.

Receipts for connectional work	$223,761 00
Receipts for local work	358,880 00
Total receipts	582,641 00
Number of parsonages built and aided	1,147
Money donated to parsonages	$107,385 20
Money loaned to parsonages	31,625 00
Value of supplies distributed (outside of receipts above stated)	36,784 52

* Industrial Home and School, at Greeneville, Tenn., $7,000. † Buildings of San Antonio Mission Home, San Antonio, Tex., $12,000. These become the property of the Society as soon as the debts are paid by their respective Conferences.

EVANGELISTIC.

Statistics of the Income, Staff, and Evangelistic Returns of Missionary Societies.

National or Continental Divisions.	Number of Societies.	Income from Home and Foreign Sources.	Foreign Missionaries.							Native Workers.		
			Ordained Missionaries.	Physicians.		Lay Missionaries Not Physicians (Men).	Married Women Not Physicians.	Unmarried Women Not Physicians.	Total of Foreign Missionaries.	Ordained Natives.	Unordained Natives—Preachers, Teachers, and Bible Women, Other Helpers.	Total of Ordained and Unordained Native Helpers.
				Men.	Women.							
CLASS I. Societies directly engaged in conducting foreign missions.												
United States	49	$ 5,403,048	1352	160	114	109	1274	1006	4,110	1575	15,013	16,605
Canada	8	352,743	69	17	9	24	64	59	236	39	677	716
England	42	6,843,031	1747	139	47	664	958	1407	5,136	1665	25,980	27,795
Scotland	7	1,280,684	188	52	23	88	161	230	653	52	2,909	3,026
Ireland	4	101,930	32	11	4	13	29	25	112	5	397	419
Wales	1	40,729	17	3	.....	.....	13	6	36	7	493	500
Denmark	3	42,770	18	.....	.....	.....	11	3	32	1	35	36
Finland	1	28,860	10	.....	.....	.....	10	.....	20	.....	.....	8
France	2	268,191	48	1	.....	17	43	15	123	42	300	342
Germany	18	1,430,151	731	10	.....	91	609	76	1,515	160	6,284	6,464
Netherlands	10	124,126	65	2	.....	2	12	.....	81	30	220	250
Norway	4	158,328	49	3	.....	9	37	17	113	78	1,806	1,884
Sweden	7	166,036	85	2	2	14	49	37	187	5	217	222
Switzerland	2	34,337	15	1	.....	2	13	11	41	.....	31	31
Australasia and Oceania	26	309,234	96	11	.....	57	64	91	313	152	4,771	4,923
Asia	29	97,569	48	6	4	104	39	81	282	15	298	313
Africa	28	216,705	217	3	.....	33	.....	31	347	98	4,400	4,507
West Indies	11	262,620	166	.....	.....	17	64	24	270	105	5,469	5,574
Total for Class I	249	$17,161,092	4953	421	203	1244	3450	3119	13,607	4029	60,300	73,615

National or Continental Divisions.	Stations.		Churches.			Sunday Schools.		Contributions.	Native Christians.
	Principal Stations.	All Other Substations.	Organized Churches.	Total Number of Communicants.	Additions During the Last Year.	Sunday Schools.	Total Sunday School Membership.	Total of Native Contributions.	Total of Native Christian Community, including, besides Communicants, Noncommunicants of All Ages.
CLASS I. Societies directly engaged in conducting foreign missions.									
United States	1035	6,291	4,107	421,597	31,970	7,231	344,385	$ 628,717	1,257,425
Canada	73	230	80	9,987	985	402	12,731	1,377	32,925
England	1810	12,158	4,744	278,548	20,093	2,875	171,247	580,855	1,081,384
Scotland	243	841	195	40,247	4,179	437	26,257	206,240	91,667
Ireland	23	93	21	4,588	652	95	4,816	5,160	14,421
Wales	15	393	140	3,596	365	410	11,615	5,100	16,561
Denmark	11	10	.....	361	54	.....	.....	75	890
Finland	3	3	3	240	18	6	300	.....	676
France	40	.....	.....	14,788	388	.....	.....	.....	.....
Germany	499	1,320	564	154,356	7,064	330	35,979	161,705	357,436
Netherlands	56	174	10	5,041	110	12	2,620	40	32,667
Norway	41	903	204	35,289	4,545	.....	.....	2,000	50,811
Sweden	49	108	10	3,447	1,027	22	953	.....	2,639
Switzerland	8	18	8	749	151	26	1,394	182	2,463
Australasia and Oceania	276	344	218	71,637	1,904	1,921	58,241	21,112	162,332
Asia	71	46	69	9,993	183	103	2,020	3,888	14,042
Africa	689	1,961	62	132,280	3,881	326	26,988	34,618	202,984
West Indies	291	693	558	102,554	6,326	744	65,138	182,912	1,205,960
Total for Class I	5233	25,586	10,993	1,289,298	83,895	14,940	766,684	$1,833,981	4,327,283

Combined Totals of Class I. (Regular Societies), Class II. (Societies Indirectly Co-operating), and Class III. (Societies Engaged in Specialized Forms of Work.)

National or Continental Divisions.	Number of Societies.	Income from Home and Foreign Sources.	FOREIGN MISSIONARIES.							NATIVE WORKERS.		
			Ordained Missionaries.	Physicians.		Lay Missionaries Not Physicians (Men).	Married Women Not Physicians.	Unmarried Women Not Physicians.	Total of Foreign Missionaries.	Ordained Natives.	Unordained Natives—Preachers, Teachers, Bible Women, and Other Helpers.	Total of Ordained and Unordained Native Helpers.
				Men.	Women.							
CLASS I	249	$17,161,092	4953	421	203	1244	3450	3119	13,607	4029	69,300	73,615
CLASS II	98	1,227,731	74	11	.....	69	54	85	1,255	9	3,207	3,216
CLASS III	102	737,297	36	52	15	157	63	199	598	15	492	507
Total for the world	[1]448	[2]$19,126,120	5063	484	218	1470	3567	3403	15,460	4053	72,999	77,338

National or Continental Divisions.	STATIONS.		CHURCHES.			SUNDAY SCHOOLS.		CONTRIBUTIONS.	NATIVE CHRISTIANS.
	Principal Stations.	All Other Substations.	Organized Churches.	Total Number of Communicants.	Additions During the Last Year.	Sunday Schools.	Total Sunday School Membership.	Total of Native Contributions.	Total of Native Christian Community, including, besides Communicants, Noncommunicants of All Ages.
CLASS I	5233	25,586	10,993	1,289,298	83,895	14,940	764,684	$1,833,981	4,327,283
CLASS II	145	541	17	25,561	37	14	1,150	1,225	76,328
CLASS III	193	120	29	2,825	254	78	6,094	6,551	10,625
Total for the world	5571	26,247	11,039	1,317,684	84,186	15,032	771,928	$1,841,757	4,414,236

WOMEN'S SOCIETIES.

(Special summaries representing woman's share in the world totals given above.)

National or Continental Divisions.	Number of Societies.	Income from Home and Foreign Sources.	FOREIGN MISSIONARIES.							NATIVE WORKERS.		
			Ordained Missionaries.	Physicians.		Lay Missionaries Not Physicians (Men).	Married Women Not Physicians.	Unmarried Women Not Physicians	Total of Foreign Missionaries.	Ordained Natives.	Unordained Natives—Preachers, Teachers, Bible Women, and Other Helpers.	Total of Ordained and Unordained Native Helpers.
				Men.	Women.							
CLASS I	95	$2,361,181	48	6	138	9	355	1490	2,092	25	4,736	4,761
CLASS II	5	12,289	.....	.....	.....	.....	.....	9	9	.....	7	7
CLASS III	20	126,647	1	8	5	1	2	130	150	1	35	36
Total	120	$2,500,117	49	14	143	10	357	1629	2,251	26	4,778	4,804

[1] If the number of women's auxiliary societies (88) not included in the total (440) of societies given above under Classes I., II., and III. be added to that number, the grand total of all the missionary societies of the world, both independent and auxiliary, will reach 537, but all other data in the "Combined Totals of Classes I., II., and III." remain as given above.

[2] In reducing the income of European societies to United States currency, the English pound sterling has been estimated at $4.90, the Danish, Norwegian, and Swedish crown at 26 cents, the Dutch florin at 40 cents, the German mark at 24 cents, the Finnish mark at 19 cents, and the French franc at 20 cents. Indian rupees have been reckoned at three to the dollar.

MEDICAL.

STATISTICS OF HOSPITALS, DISPENSARIES, AND PATIENTS TREATED ANNUALLY.

Location.	Number of Hospitals.	Number of Dispensaries.	Hospital In Patients.	Total Individual Patients.	Total Number of Treatments.
Africa	40	103	4,909	177,794	441,239
Alaska	3	4	191	.....	.....
Arabia	1	4	.....	8,558	25,676
Burma	7	9	840	21,018	52,296
Canada and Labrador	9	8	246	1,817	3,245
Ceylon	4	10	393	9,324	15,636
China	124	240	33,529	745,322	1,700,452
Formosa	2	3	632	4,948	17,524
India	106	250	22,902	877,704	2,356,731
Japan	7	16	701	27,098	66,703
Korea	9	13	1,383	35,291	70,259
Madagascar	3	9	329	19,349	53,090
Malaysia	2	5	395	6,307	34,476
Mexico	1	4	.....	6,338	15,693
Oceania	1	2	97	961	2,885
Palestine	10	20	3,766	87,056	223,281
Persia	5	13	997	42,280	101,017
Siam and Laos	5	9	231	14,654	26,975
South America	3	5	.....	2,794	4,041
Syria	6	16	1,167	32,932	91,812
Turkey	7	10	1,033	36,804	80,903
	355	753	73,741	2,158,349	5,383,934
Proportionate estimate for 96 hospitals and 147 dispensaries not reporting	.....	.....	19,964	421,302	1,263,906
Total	355	753	93,705	2,579,651	6,647,840

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